Milost ... ... zada ...

1.

Maria matko mila

[illegible]

Tempus locum [illegible] sacris pro studia sedalis i[n]fancia derpim[us] q[uia] unde [illegible] ius solitudine

[illegible]

[illegible]

Ad agnitam med[illegible] duxit [illegible] absconsam & fructuosam huius vite [illegible] flens [illegible] in deserto sive in solitudine

[illegible]

Preparare in occursum domini dei tui israel
Amos iiii°. Quando rex vel aliquis
princeps magne dignitatis ad civitatem aliquam
est venturus tunc cives [illegible] premittunt
propter regis vel principis adventum viam
ante se ut ad ipsum suscipiendum omnes re-
verenter preparent se ad disponendum. Rex
ipse magnus et potens est ihesus christus qui ve-
nturus est [illegible] secundum reputacionem ecclesie. Et tunc
debemus nos [illegible] preparare ad suscipiendum
eum. In verbis istis notatur quomodo anima prepara-
re debet in occursum dei. Primo conver-
te [illegible] et luctibus et in deo re-
cordacionem et amorem quod ideo est [illegible]
[illegible]. Ideo [illegible] luctus et vexacionibus
sunt parata propter mala que [illegible] appellantur
sola luctus et vexacionibus quia [illegible]
ea [illegible] vita parant mittet in luc-
tum eternum et vexacionem eternam. Secundo
quod omnis anima debet se preparare ut susci-
piat deum amicabiliter in [illegible]
[illegible] et diligenter. Primo
debemus enim suscipere amicabiliter sicut
amicus amicum cum exultacione cordis quia
[illegible] gaudium veniet in carne [illegible]
primo replebitur anima omni gaudio. Omne
gaudium quod [illegible] mala et omnes angeli et
omnes sancti in celis quod illa anima [illegible]
tibi deus [illegible] tibi [illegible]
[illegible] infirmando [illegible]
parentum [illegible] omne gaudium [illegible] quando
[illegible] gaudium [illegible] venit in carne tunc [illegible]
debet enim suscipere amicabiliter [illegible]
[illegible] quod [illegible] aperit [illegible]
[illegible] et [illegible]
[illegible]
[illegible]
[illegible]
[illegible] est de adventu [illegible]
est [illegible] et [illegible]
[illegible] quod [illegible]
[illegible]
omnes [illegible]
in [illegible]
[illegible]
[illegible]

quem suam [illegible] si enim [illegible]
suscipiemus. Tercio [illegible]
[illegible] enim [illegible] alta
voce cantando. Quamvis [illegible]
vel laudes de ipso loquentes tota [illegible] in
auribus suis. Quamvis enim [illegible]
qui audit [illegible]
[illegible] christi qui de ipso loquentur. Ita tamen
quod vita tua [illegible] non displiceat. Nulla
tamen [illegible] est dulcior in amore dei quam
[illegible] debes enim in [illegible] verbis
que est locutus propheta [illegible] Unquam [illegible]
[illegible] sum ut non [illegible]
[illegible] et [illegible] ego
[illegible] In manibus
tuis [illegible] deus [illegible] tua [illegible]
[illegible] memorare [illegible] et misericordie
mei [illegible] et sana animam
meam. Et talibus verbis in [illegible]
enim [illegible] Ita dicit in [illegible]
alio verbis que locutus est in [illegible]
est [illegible] valentibus [illegible] male [illegible]
Dico medicus [illegible] veniens [illegible]
[illegible] in anima mea [illegible] ut in-
[illegible] mei [illegible] in [illegible] veni
et sana me in anima mea [illegible]
vel clamorem [illegible] enim [illegible]
Tercio debes ipsum [illegible] diligenter. Quia
enim [illegible]
[illegible] dei enim [illegible]
[illegible] enim [illegible]
et [illegible] quo [illegible]
de meo. Et [illegible] loquitur [illegible]
[illegible] operari [illegible]
[illegible] diligenter [illegible]
[illegible] quia [illegible]
[illegible]. Et [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] est quod debet eo vilis [illegible]
pars. Dicit enim quidam quod non poterat
plus [illegible] loquitur delectabiliter audi
qui [illegible] fuit de [illegible] in tracta-
tum in [illegible] fuit qui est quasi in ore
[illegible] in aure. Et ideo ne ingrediatur
inter [illegible] audis adhuc [illegible] si de ipso
loqueris libenter ut audis dicere. Ideo tu omni
diligentia debet custodire preciosum thezaurum
[illegible] ipsum Jesum ne [illegible] ipsum amittas quia
[illegible] morte [illegible] ipsum amittis. Ideo debes
desiderare pro [illegible] legitur de quadam bona
femina que diu desiderabat videre Christum in spe-
cie [illegible] in [illegible] visione [illegible] elegantis
forme puerum quem genibus suis supponens
et multum inde delectabatur et [illegible]
[illegible] que sunt [illegible] Et res-
pondit puer quod habet duntaxat [illegible] Que
sunt forma [illegible] habet etiam et materiam
[illegible] quod [illegible] materiam que esset in vero
quo sunt forma [illegible] Respondit
puer dicat [illegible] Femina non [illegible]
puero quod [illegible] repeat [illegible]
aut [illegible] Quo credo in
[illegible] Ave maria et dicatis
puero dicat [illegible] Ave maria [illegible]
[illegible] Postquam autem dixit et be-
nedictus fructus puer [illegible] indicavit
dicens Iste benedictus fructus ego sum. Quo
dicto statim disparuit [illegible] nos si bo[illegible]
Christum in [illegible] ut ipsum diligenter
custodiamus ne ipsum [illegible] amittamus. [illegible]
[illegible] De adventu Christi sermo 2

Ecce rex tuus venit tibi mansuetus.
[illegible] est [illegible] in [illegible]
[illegible] notandum [illegible] rex dignus [illegible]
[illegible] dicatur. Primum est dignitas quanta ad
venientem. Secundum est utilitas quam
[illegible] adventum ad venientes.
Tertium est [illegible] dignitatis quam [illegible]
[illegible] tamen [illegible] adventus
dignitatis [illegible] sunt [illegible]
[illegible] debemus [illegible] timor
[illegible]
[illegible]
[illegible]

Solent enim reges timeri qui bene tenent
justiciam et etiam [illegible] eo meliores justi-
ciarius quod patet in [illegible] et [illegible] pa-
[illegible] voluptatibus [illegible]
[illegible] Scripture enim te-
nebit [illegible] ut [illegible] reges [illegible] ali-
quibus de principibus [illegible] qui non velit
[illegible] teneat [illegible] Non est aput ipsum [illegible]
[illegible] personarum [illegible] quis
[illegible] justiciam [illegible] munera [illegible]
[illegible] indicabit quod [illegible]
dissimulabit. Ideo est timendus [illegible]
[illegible] Sicut lucerna illuminat [illegible]
tenebrosam sic timor domini [illegible]
[illegible] Secundo debet honor [illegible]
dignitatem et hac [illegible] Rex [illegible]
ipse est rex illo [illegible] Domine [illegible]
ipse est rex glorie. Ipse est enim [illegible] testi [illegible]
Gabriello filius altissimi et quia filius
est altissimi ideo debet sibi honor et [illegible]
[illegible] Si enim rex qui posset [illegible] regno
[illegible] honoraret quanto magis
rex regum et dominus dominantium. [illegible]
enim magnus honor qui [illegible] enim [illegible]
[illegible] sunt et [illegible] magnum
est [illegible] quod [illegible] [illegible]
[illegible] pena [illegible] non [illegible]
[illegible] membris [illegible] dampnacione
corporis et anime et quia magne dignitatis
est ideo honorandus est. Tercio debet sibi
honor propter bonitatem suam et [illegible]
fuit melior rex quam iste rex tali boni-
tatem suam [illegible] quod [illegible]
mundum venit. Reges boni et clementes
consueverunt honorari et [illegible] cle-
menciam ostendit filius dei istius [illegible]
qui venit et fecit se [illegible] ut
nos ab eterna morte liberaret cum tamen
essemus inimici. Nota si essem [illegible] ro
[illegible] et amicus meus veniret unde
me liberaret magnam michi bonitatem
ostenderet. Si non [illegible] meus [illegible]
et inde me liberaret ampliorem michi
ostenderet bonitatem [illegible]
[illegible] quia amicus [illegible]
[illegible] ut [illegible] corpo-

videm(us) mo(do) in minorib(us) no(n) no(n) [illegible] xp(istu)s q(ui)
liberavit homines a p(ro)ph(e)tis qui clama-
verunt veni et libera nos deus in justi-
cia tua sicut magna bonitas est venit
[illegible] partes suas in [illegible] justicia
sua ap(p)aruit sua bonitas non enim me-
ruerunt liberacionem [illegible] [illegible]
[illegible] et [illegible] [illegible] et [illegible] [illegible]
venit xp(istu)s p(ro)pter suam clemenciam [illegible]
[illegible] Sequitur venit [illegible] [illegible]
[illegible] adventus eius venit enim
p(ro)pter [illegible] [illegible] [illegible] quod venit
[illegible] tamquam dominus [illegible] tamquam
magister ad discipulos tamquam medicus
ad egrotos Primo venit tamquam dominus
ad [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] recipe [illegible] [illegible] et qui [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
Dic et dominus venit ut [illegible] [illegible]
[illegible] venit enim a regno suo [illegible]
[illegible] [illegible] p(ro)pter [illegible] [illegible] [illegible]
[illegible] quod [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] quod quidem [illegible]
[illegible] recipe [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
Ego enim veni in nomine patris mei et non
recepistis me et alius veniet in nomine
suo et illum recipietis De omnibus talibus
qui eum non receperunt Secundo
venit tamquam magister ad discipulos
[illegible] Ego sum lux mundi et veni in mundum
et omnis qui venit ad me et audit me
non ambulabit in tenebris [illegible] [illegible]
[illegible] lucem vite [illegible] [illegible] qui [illegible]
[illegible] audire [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] et tales magis
[illegible] [illegible] discipuli diaboli [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in male

agit ad [illegible] lucem in me [illegible] [illegible] [illegible]
[illegible] Tercio venit tamquam medicus
ad egrotum Nos xp(istu)s in adventu suo Nos
[illegible] medicus non solum corpora sed
[illegible] [illegible] [illegible] [illegible] curavit
in corpore curavit et in [illegible] [illegible]
venit [illegible] in galileam et [illegible] ei [illegible]
[illegible] et omnes male [illegible] [illegible]
[illegible] [illegible] eos non solum curavit
[illegible] [illegible] [illegible] [illegible] et mortuos
[illegible] [illegible] [illegible] [illegible] mortuus
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] multi [illegible] [illegible] [illegible]
[illegible] quam medicinam [illegible] [illegible]
[illegible] [illegible] [illegible] qui semper [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Sermo de eod(em) [illegible]

Dicite filie Syon ecce rex tuus venit
Rex iste rex glorie ipse est quem
patriarche desideraverunt [illegible] [illegible]
[illegible] [illegible] ipse est glorio(sus) [illegible]
in quem desiderant angeli prospicere
venit ut patrem celestem placaret et ho-
minem sibi reconciliaret et liberaret
vidit enim [illegible] quod nullus [illegible]
[illegible] venit ut [illegible] [illegible] [illegible]
et in celesti palacio collocaret [illegible]
regem glorie [illegible] [illegible] [illegible]
recipe Primo debemus eum suscipere
tamquam dominum quia ipse dominus est
[illegible] [illegible] [illegible] [illegible] [illegible]
rex tuus venit quod ipse [illegible] [illegible]
[illegible] [illegible] jerusalem [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
est timendus [illegible] [illegible] timendus [illegible]
[illegible] Primo quia [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ipse enim [illegible]
Nolite [illegible] [illegible] [illegible]
[illegible]
[illegible]
[illegible]

mittit. Si ergo terreni principes dominum
plus timent terrenos principes quam Christum
Secundo timendum est propter iusticiam
suam. Scriptum est Job quia ipse non nobis
facit iniusticiam et non parcit propter timorem
potentie vel munera affectionem vel propter
preces amicorum talis timendus. Ipse facit
deus omnibus eis iusticiam modo tam
pauperis quam diuitis. Tercio est timendus
quia omnia videt et novit in tantum quod
cogitaciones nostras cogitabit et iudicabit. Quarto
timendus est quia grauius iudicabit
quam eciam quia ita potens est quod sibi
nullus resistere potest. Ideo ipsum debemus
timere suscipere tanquam regem cum
timore. Tercio ipsum debemus libenter
et hilariter suscipere quia facit nos [illegible]
quia nos ad possibilia meis et. Si dicis
potens est et [illegible] Ille bonus
[illegible] quid tibi sunt angeli apostoli
respondet plus inspice meis. Si autem
dicas quid est tibi precium dicit sacra-
mentum est sub Johannis. Item secundo post
resurreccionem suam mane [illegible]
bene aperuit quod ait et vade et dic fratribus
meis apostolis et. Rursus cum tam
impius esset qui vellet sic suum iusticia
denegare in dominum suum. Sic omnes
sunt impii qui denegant in tantum ipsum
in dominum credis sui et quia sic necessarium
est ideo debemus ipsum suscipere quia di-
ligit nos et non spernit nos assumpsit
enim naturam nostram propter nos. Nota
lapsis enim angelis in peccatum et superbo
[illegible] sunt deus tamen non admittam
si adiutum non admisit eam sed
ad gaudium et ad eternam gloriam [illegible]
fecit eum dixit ut post eorum deus [illegible]
[illegible] non tenuit eum despicere
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

illam naturam assumpsit propter nos et factus
est frater noster. Ideo debemus ipsum dili-
genter suscipere quamuis sit deus et homo
non spernit nos. Quinto quia non [illegible]
nec non potest hoc est mors [illegible]
eciam terra decreuit mea. Sexto debemus
ipsum libenter suscipere quia benefactor
est et sic nec ait in dei bonitate ad
voluntatem tuam. Nota quamuis ante in-
carnacionem dominus sua aque multa bona
possideret et teneret grauius in carcere
[illegible] quia ipsum liberauit esse benefactor
suus. Sic est de nobis omnibus cum se-
cundum gratiam dei et constitucionem celi et terre
tenebamur in carcere dyaboli si dominus
noster non homo tamquam proprius
benefactor et liberauit nos de potestate
dyaboli. Ideo ad ventum debemus. Sed re-
graciari quia ipse est alius qui pro nobis
benefacit et [illegible] perfecte quo
debemus ipsum diligenter suscipere. Quarto
debemus ipsum libenter suscipere quia amicus
noster est et sic nec ait cum deo [illegible]
ipso vult esse nobiscum sicut amicus cum
amico. Consuetudo est quod qui alterum
sibi plus per diligencia. Et per amicus
[illegible] multis in amicicie diligendo
amiciciam aliam [illegible] propter potenciam
sapienciam et subtilitatem. Quarto est potencior
deo vel sapiencior vel subtilior [illegible]
dilectus alius multi amici nouo [illegible]
talis sunt falsi amici. Ideo possumus
[illegible] prosperitatibus [illegible]
sunt tamen tempore prospero [illegible]
[illegible] sic sunt amici falsi [illegible]
[illegible] ante prospero tempore [illegible]
in fortune [illegible] amici [illegible]
illi sunt falsi amici. Item est [illegible]
si in omni tempore semper [illegible]
ita si amiciciam eius [illegible]
[illegible] quod [illegible]
amici [illegible]
mo ita mittis factus e quod am[illegible]

vellet de amicitia. Et sequitur in textu quia
amicus amici deseruit [illegible] cum
possunt admirari [illegible] de sinu
amici [illegible] debemus [illegible]
[illegible] sit amabilis [illegible] recordat
~~[illegible]~~ dicam. **Sermo I adventu xiiij**
Ecce rex tuus venit [illegible] qui alias [illegible] Nota
venit de patribus longinquis [illegible]
[illegible] illius adventum [illegible]
qui maxime desideraverunt ut veniret.
[illegible] patres sancti qui in limbo sunt desider-
antes adventum christi in carnem [illegible]
ut per adventum suum liberaret. [illegible]
et nos desiderare debemus adventum suum
ut [illegible] liberaret [illegible]
Nota pene. Nota [illegible] christi [illegible]
recipi. Sunt amici qui recipiunt [illegible]
in domum suam. Nota amicus qui recipit
amicum in domum suam [illegible]
ad amorem amici. Primum est quod [illegible]
[illegible]
[illegible]
Secundum quod [illegible] flores adornare
domum. Tercium est quod [illegible]
[illegible] est quod [illegible]
[illegible]
recipi in domum [illegible] Primum quod
amicus [illegible] recipit in domum mundet
eam ab omni sordicie. [illegible] debemus
[illegible] confessionem [illegible] nulla sordis
macula [illegible] remanente [illegible]
[illegible] qui [illegible]
[illegible] confessionem. Nota
[illegible] confessio [illegible]
[illegible]
[illegible]
[illegible] confessio [illegible]
confessio non [illegible]
Confessio [illegible] est fons qui
lavat animas [illegible] fonte
lotus est latro [illegible] paradi-
[illegible] in paradiso [illegible] fonte

maria magdalena cum duo dimissa sunt anima
peccata [illegible] anima [illegible] fonte [illegible]
omnibus sordibus [illegible]
[illegible] debet. [illegible]
[illegible] fonte isto fonte fuit lotus
[illegible] de quo legitur qui [illegible] veniens
ad confessionem tantum flevit quod
[illegible] non poterat. Confessor dixit
ei quod scriberet [illegible] in cedulam [illegible]
peccata sua et illi [illegible] presentaret.
Quod cum confessor [illegible]
confessori cedulam [illegible]
omnia [illegible] deleta [illegible]
[illegible] in cedula deleta
[illegible] per confessionem
et contritionem [illegible]
[illegible] deleta. Et hoc est primum quod debemus
[illegible] Secundum
est quod [illegible] flores adornare domum
suam. [illegible] debemus [illegible]
[illegible] adornare [illegible]
[illegible] et [illegible] et [illegible] pa-
tiencie [illegible] reddit bonum odorem [illegible]
et debemus reddere bonum odorem vel male
[illegible]
[illegible] sunt [illegible]
[illegible] est [illegible]
[illegible]
[illegible]
[illegible]
[illegible] angelus [illegible]
[illegible]
filius dei [illegible]
[illegible]
[illegible] nullum fructum [illegible]
quod in altis montibus [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Hic impossibile est hominem [illegible] [illegible]
[illegible] quo tendit per impossibile et hominem
[illegible] sine humilitate ad regnum celorum
sic debes animam [illegible] [illegible] lilio
[illegible] sunt enim lilium [illegible] [illegible]
[illegible] [illegible] [illegible] debent
esse [illegible] lilium est album in [illegible]
et [illegible] debet esse mundus in [illegible]
mente [illegible] et [illegible]
[illegible] [illegible] est [illegible]
[illegible] amici [illegible] animam suam [illegible]
[illegible] debes ornare animam
tuam in [illegible] virtutibus ut una [illegible]
[illegible] aliam verecundia [illegible]
castitatem quia castitas reddit amica-
bilem deo castitas [illegible]
[illegible] omnes virtutes quas [illegible]
in celo et in terra [illegible] [illegible]
[illegible] nisi castitas et [illegible] humilitate
quia verecundia [illegible] [illegible] et quid est
[illegible] nichil enim reddit hominem [illegible]
[illegible] [illegible] [illegible] [illegible] nil
[illegible] sunt qui peccant quod non [illegible]
[illegible] [illegible] sunt [illegible] et illi in [illegible]
[illegible] [illegible] habentur [illegible] illi qui
vadunt de statu in statum illi animam
suam ornant et [illegible] et [illegible] rapi-
unt [illegible] [illegible] suam et hoc
est [illegible] per quod debemus [illegible] [illegible]
[illegible] est quod amicus [illegible] [illegible]
[illegible] animam Hic et tu debes in [illegible]
[illegible] animam in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] dictum est [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] pauperes [illegible] [illegible]
[illegible] [illegible] [illegible] homines a
morte temporali [illegible] et [illegible] et [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] passi
[illegible]
[illegible]
[illegible]

quartus [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] mali [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] et in [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
et [illegible] et [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] et [illegible]
quod [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] **Dominica secunda adventus**

Tunc videbunt filium hominis venientem
cum potestate magna [illegible] [illegible]
[illegible] adventum [illegible] [illegible]
in carne [illegible] in humilitate et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] qui [illegible] in [illegible] potestate
ut qui [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] possumus notare [illegible]
[illegible] est quis veniet [illegible] qui
veniet [illegible] quod veniet [illegible]
videndum est quis veniet [illegible] filius dei
qui in [illegible] [illegible] [illegible]
de [illegible] [illegible] [illegible] est
[illegible] [illegible] [illegible] [illegible]
videbunt [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] qui [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
qui [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] qui [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
veniet [illegible] [illegible] [illegible] [illegible]
[illegible] quod [illegible] [illegible] [illegible]
[illegible] veniet cum potestate magna
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et corporum [illegible]

Hic certe vere nox illa magna tue tribu-
lationis in qua abscondunt anima elementa. Primo
est magna quia potestas pandet [illegible]
[illegible] apud vincula mortis disrumpet
et deprimendo [illegible] carnalis libertatis cordi
suo assignat. Secundo est magna [illegible]
tudine [illegible] quas [illegible] omnibus [illegible]
tur enim. Tercio est magna quia nullus
potest ei resistere. Job. Non est qui de manu
tua possit eruere. [illegible] quia [illegible]
nullus omnis potest effugere. Ps. Quo ibo a
spiritu tuo et [illegible]. Si ascendero in celum tu illic
es. Sic [illegible]. O quam angustie mihi
[illegible] undique [illegible] super [illegible]
[illegible] [illegible] assumpto in [illegible]
[illegible] [illegible] [illegible]
[illegible] totus mundus ardebit [illegible]
[illegible] quod [illegible]
possibile apparere in tribulatione. Secundo
veniet cum sapientia ineffabili ipse enim omnia
scit. anima [illegible] quod sapientia eius
infallibilis est [illegible] possumus notare.
Primo [illegible] quod scit cogitationes nostras [illegible]
[illegible] quam anima [illegible] et nulla te latet
cogitatio. Secundo [illegible] quod audit [illegible]
nullus [illegible] et scit anima [illegible] nostra [illegible]
non [illegible] ad nullus [illegible]. Tercio
quod scit anima [illegible] nostra [illegible]
[illegible] impotencia est [illegible] anima
que [illegible] in oculis [illegible] sunt [illegible]
[illegible] Tercio veniet cum iustitia [illegible]
[illegible] in temporis [illegible]
[illegible] quis [illegible] anima [illegible]
[illegible] potentia quis [illegible] officium
[illegible] anima [illegible] supplicia [illegible]
[illegible] non [illegible] timere
potentiam quia [illegible] est [illegible]
[illegible] ipse [illegible]
[illegible] est [illegible]
[illegible] in manum tuam domine [illegible]
[illegible] est [illegible] papa [illegible]
nullus nullus nos nullus [illegible] nullus
[illegible] auro argento [illegible]
[illegible] cum [illegible] non [illegible]

[illegible] pro [illegible] possibile esset
[illegible] omnis sunt angeli omnibus [illegible] [illegible]
in iudicio qui tunc [illegible]
[illegible] non [illegible] enim [illegible]
[illegible] sua [illegible] dicat enim [illegible]
[illegible] ipso quia [illegible]
[illegible] meo et non [illegible]
[illegible] et quod [illegible]
est illa tribulatio sua. Item maledicta est [illegible]
[illegible] malos [illegible]
in anima [illegible]
Secundo [illegible] gladius
[illegible] Secundo est
gladius [illegible] quod [illegible]
[illegible] in corpore et in anima [illegible]
[illegible] clamabunt [illegible]
clamabunt [illegible] quia [illegible]
per corpus meum quod me perduxit ad
hanc miseriam quia tamen [illegible]
[illegible] Secundo clamat anima quia
[illegible] tribulationem iudicium [illegible]
[illegible] malum
[illegible] tormenta sustinere quod facient
iudicio [illegible]
[illegible] Tercio clamat anima [illegible]
tribulationem [illegible]
[illegible] angustia [illegible] ille
anime maledicte non videndi [illegible]
[illegible] sua [illegible]
[illegible]
[illegible]
[illegible]
[illegible] mali [illegible]
[illegible] non in tribu-
[illegible] est [illegible]
[illegible]
[illegible] quali est [illegible]
[illegible] Si mali possent videre
[illegible] [illegible]
[illegible] non videre [illegible]
E[illegible] [illegible]
[illegible]
[illegible]

mirabilia in ipso vel sole magna signa erunt
que in sole precesserunt naturalia. Et in eo
sunt absurdum in passione christi. Galo
scriptus est. Et tamen post passionem apostolorum
contra per solis passa. Et sancto Iosue in
Sol contra Gabaon ne movearis. Et retro
gradatus [illegible] Tunc rursus e
sol luxerit. Ista quatuor conveniunt ipso
ipso soli spirituali. Primo vultus eius de
[illegible] in quem desiderant prospicere. Se
cundo ab spiritualibus parentibus [illegible]
valent omne tormentum sustinere
quam faciem iudicis irati videre. Unde
dicunt montibus cadite super nos. Oseas
[illegible] tunc respiciant vel [illegible] suam
in penam. [illegible] Quod faciunt tunc
impii dum illuc videbunt. Illi videbunt
super se iudicem iratum cum [illegible]
[illegible] in sinu horrendum chaos [illegible]
super ipse indicium ipse [illegible] Quod in
[illegible] sine [illegible] corrumpi non potest. Quo
quod [illegible] medio [illegible] Corru
pi [illegible] amore [illegible]
[illegible] Primo corrumpitur timore [illegible]
Quia mortis potentis [illegible] occulat [illegible]
[illegible] sibi providerat quam plus primo [illegible]
[illegible] quam [illegible] non corrum
pitur timore quia omnipotens est. [illegible]
[illegible] timens [illegible] te. Primo per quanto
potentiores tanto [illegible] potentiam [illegible]
[illegible] eos. Secundo non corrumpitur
amore quia impassibilis est. Tunc [illegible]
[illegible] falsis [illegible] potentiam
[illegible] tunc [illegible] fraternitatis
[illegible] Tertio non corrumpetur [illegible] quia [illegible]
[illegible] est. [illegible] accipere [illegible]
[illegible] non accipit [illegible] per [illegible]
[illegible] Tertio [illegible] optimum est.
Ipse enim omnia [illegible] diligere et passi
one [illegible] Secundo [illegible] per solis [illegible]
[illegible] est in [illegible] sapiens
[illegible] omnium [illegible]
[illegible]
[illegible]
[illegible] quod [illegible]

angeli [illegible] unum parvum in
[illegible] non poterunt
[illegible] Tertio [illegible] parvulis
[illegible] Quarto [illegible]
Quod magnum signum [illegible] parvu
[illegible] quam [illegible] esse
dampnationem [illegible] cum [illegible]
ut parvulus [illegible] indicare [illegible]
[illegible] confusio
[illegible] tunc [illegible] cuncta [illegible]
[illegible] propter [illegible] Certo [illegible]
[illegible] non [illegible] sine [illegible] maledicti [illegible]
[illegible] magnum signum quod [illegible]
[illegible] fortem [illegible]
[illegible] eternaliter dampnabit. Rex in [illegible]
Tunc videbunt filium hominis [illegible]
[illegible] in medio suo qui
[illegible] ipse enim [illegible]
[illegible] amabatur [illegible]
[illegible] in medio
[illegible] omnibus [illegible] in [illegible]
[illegible] regum [illegible]
[illegible] in forma [illegible] quod [illegible]
tunc [illegible] in [illegible]
et tunc [illegible] magna [illegible]
[illegible] in forma humana ad examinandum
[illegible] tunc [illegible] ad [illegible]
randum cum [illegible] ad senten
tiandum et tunc [illegible] magna ad
[illegible] Primo [illegible] appellat infor
ma humana ad examinandum [illegible]
Tunc videbunt filium hominis [illegible]
quod ipse in [illegible] medio suo [illegible]
videbit in forma [illegible] in [illegible]
[illegible] et [illegible]
videbit tam [illegible] quam [illegible]
[illegible] in eadem forma appareat
[illegible] et [illegible] in [illegible]
[illegible] omnia [illegible] ista
[illegible] omnia [illegible] examin
[illegible] quem [illegible] offendere offendebam
diligentissime [illegible] Iudicia [illegible]
[illegible] nostre [illegible] non

Secundo omnia illa in scriptura non tamen ma-
nifesta sed etiam occulta etc. Secundum il-
lud occulto etc. Tertio examinabit omnia
facta nostra. Item Ecclesiastici ultimo Cuncta que fiunt
adducet deus in iudicium et iuxta Iob examina-
bit omnia neglecta bona. Item Ieremie Omne
tempus in pensum etc. Quarto veniet in
severitate districta ad puniendum unde etc. No-
tatur in Daniele veniet in nube etc. in potestate
scilicet qui dicuntur nubes. Nota propheta in
Christo tamen examinabit omnes [illegible] assessores
ordines que culpe sunt graves et que le-
ves et que mediocres et qualiter culpa secundum
gravitatem vel levitatem [illegible]. Dic
et vere post quam ipsas culpas examinaverit
de consilio sanctorum ponderabit quia non [illegible]
plenam [illegible] sed ut melior sub satisfac-
tionem et gloriam. Omnes homines qui extre-
mo iudicio [illegible] aut erunt omnino vacui
aut semipleni aut pleni aut superpleni.
Ille vacuus est qui nullam unde satis-
factionem portavit et in peccatis vitam finivit
talis precipitatur in fornacem inferni. Ille
autem semiplenus est qui peccatum [illegible]
ad penitentiam conversus est sed morte preventus
satisfactionem condignam facere non potuit
vel etiam [illegible] in morte sufficientibus
talis precipitatur in fornacem purgatorii
post iudicium tamen purgatorium non erit. Ille vero
qui plenus est qui quantum deliquit et sa-
tisfecit [illegible]
[illegible] que sufficienter
ad [illegible] Christi et [illegible]
[illegible] talis reponetur in gloria [illegible]. Ille
vero est superplenus qui [illegible] satisfacit et
super satisfactionem multa merita cumulavit tal-
[illegible] gloriam [illegible]
Tertio veniet in potestate magna ad [illegible]
et [illegible] dicet Discedite a me maledicti
[illegible]
[illegible]
[illegible] respondet Discedite a me
maledicti [illegible]
[illegible] dicent [illegible]
[illegible] Respondet [illegible]

[illegible] Respondet
[illegible]
[illegible] Tertio veniet [illegible]
[illegible]
[illegible]
[illegible] Sicut [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] gloriam meam
alteri non dabo [illegible]
[illegible]
[illegible]
[illegible]
[illegible] magna
[illegible]
[illegible]

Dominica tertia

Cum audisset Iohannes in vinculis opera
Christi legitur quod Herodes apprehendit
Iohannem et posuit in vinculis triplici
de causa. Primo quia ipsum reprehendebat quod
Philippi uxorem abstulerat Herodiadem
[illegible] in car-
cerem sicut [illegible]
ut dicit Iosephus Iohannes [illegible] et
baptismum predicavit et [illegible] in multis
[illegible] Herodes non tamen [illegible]
et [illegible] timuit et [illegible]
[illegible] Tertio quia [illegible]
quidem [illegible] post
[illegible] et [illegible]
[illegible] ecclesiam [illegible]
quod [illegible] auctoritate [illegible]
offensam [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

In [illegible] ponit [illegible] p[ri]ma pars. s. Johannes
interrogacio xpi rursus Johannis commenda-
cio quam [illegible] / de interrogacione s.
Johannis dicit Gregorius / Quod Johannes
dubitavit utrum xpc per seipsum in infernum
descensurus esset. Et ideo sic valuit ut qui se
promisit ipsum in mundum venisse, ita per se
ipsum in infernum descenderet ut ipsum in ipsis
venturum nunciaret quod iam mundo
venisse nunciavit. Sed in commento glo-
sse videtur quod Johannes dicitur dubitavit
qui vocem patris audivit dicentem hic est filius
meus dilectus in quo michi complacui. Qui enim digito
monstravit dicens Ecce agnus dei. Non est
veritati simile quod ille ignoravit quem
minores sanxerunt ut zacharias et symeon
de prophetia. Quod Johannes dubitavit i[d est]
admodum dubitantis se finxit sicut pre-
[illegible] presenti etiam simile co-
[illegible] quemadmodum pietatis affectu dicit
[illegible] fili karissime [illegible] me-
um Johannes quodam affectu pietatis
loquebatur [illegible] quod filius dei
[illegible] respondit et ideo dubitavit. Quem-
admodum s. dubitavit se finxit Johannes
[illegible] mortem suam esse [illegible]
discipulis suis ad xpm misit ut aliquo [illegible]
[illegible] Johannes discipuli [illegible]
de [illegible] primo quia xpo invidebant [illegible]
[illegible] dicitur Johannes [illegible]
qui erat trans iordanem [illegible] bapti-
zat et omnes veniunt ad eum [illegible]
[illegible] ad intelligendum [illegible]
Johannes eis predicabat [illegible]
xpi intelligere non valebant [illegible]
[illegible] in testimonium [illegible] qua dixi
non sum ego xpc [illegible] me
[illegible] Tercio [illegible] xpo [illegible]
ut de Johanne [illegible] contra
xpm [illegible] Et [illegible]
[illegible] discipuli [illegible]
[illegible] Et ideo Johannes [illegible]
[illegible] dubi-
[illegible]
[illegible] respondit
[illegible] eum quere

audirent et viderent quod xpc respondit eis
[illegible] multos curavit
in finibus [illegible] dicit in luca. Quod in illa hora
multos curavit languoribus et plagis et spiritibus malis
et cecis multis donavit visum. Et tunc ait
eis Euntes dicite Johanni que audistis et vidistis. Mira-
culorum que fecit duo quedam sunt corpora-
lia quedam spiritualia. Corporalia sunt quia
ceci vident claudi ambulant leprosi mundantur in finem
[illegible]. Spiritualia sunt pauperes evangelizantur et pro-
[illegible] spiritualia sunt [illegible]
miracula maiora quam corporalia [illegible]
[illegible] quam [illegible]
[illegible] Tercio [illegible] Johannes [illegible]
[illegible] de illis [illegible]
fuit [illegible] xpc Johannem commendare
[illegible] triplici [illegible] Primo [illegible]
[illegible] quod ipse [illegible]
Johannes non [illegible] in dubitando
[illegible] discipuli
[illegible] Johannem [illegible]
et [illegible] magna [illegible] audire
[illegible] errore [illegible]
Tercio [illegible] loqui [illegible] adula-
cione [illegible] blandiciis [illegible]
[illegible] voluit [illegible]
[illegible] commendare [illegible] Beda

Cum audisset Johannes [illegible] multa
audierunt opera xpi et [illegible] per fe-
runt quod sibi [illegible] voluit [illegible]
[illegible] principe demoniorum eicit de-
monia. Illi videntes [illegible] opera xpi
et non eis [illegible] qui [illegible]
[illegible] non [illegible]
[illegible] Non [illegible] audita [illegible]
[illegible] viderunt opera xpi [illegible]
quia [illegible]
[illegible] Johannes autem in carcere
positus [illegible]
[illegible]
[illegible] sanitatem [illegible]
[illegible] magna [illegible]
[illegible] de salute discipulorum [illegible]

discipulos ad eum misit ut audirent verba eius qui responderunt. Viderunt miracula que continent similitudinem corporis cum quibus ostenderunt. Secundum quod beatus Johannes fuit in carcere triplici carcere in hoc mundo. Primus carcer est despectus quia propter deum in mundo ipse in carcere clausit sensus suos mundo scilicet quos integre in suo tempore debebat uti. Precidebat enim quod in mundo sensus suos scilicet non potuit. In mundo enim visus sepe quod per aures auditur vana audiendo loquendo detractoria. Volebat enim in deserto fuisse ut mundo scilicet oculos quibus spiritum sanctum in specie columbe et filium dei erat conspecturus. Aures quibus eius vocem patris auditurus. Os id est ipso testimonio eius plenus fuit et tu debes sensus tuos custodire quia in [illegible] magnam [illegible] utilitatem [illegible]. Secundus carcer est corpus proprium [illegible] que anima incarcerata est corpori. Deus qui nos animam incarcerat quia ipsam carne vincit quod facit [illegible] contra diabolum. Gregorius. Prima est in carne parentum multa vincta [illegible] plura eum sunt in quibus per carnem [illegible] in quibus sine carne [illegible] ut est [illegible] delectationes [illegible] sed tamen caro eius propter [illegible] non erat [illegible] ut in [illegible] cum [illegible] in dulci. Tertia est ut deus [illegible] opus suum prosequeretur cum eum [illegible] corporali [illegible] ut angelus [illegible] apud [illegible] quod alia [illegible] ut est homo [illegible] corpus [illegible]. [illegible] diabolus [illegible] semper [illegible] semper [illegible] et [illegible] plenam facultatem. Tertius carcer est mundus in quo homines multipliciter affliguntur. Istud significatum est [illegible] Joseph primo ductus est in Egyptum qui postea positus in carcerem et tandem ereptus est de carcere et exaltatus est super omnes qui sunt in Egypto. Joseph significat hominem qui primo ducitur in Egyptum qui in [illegible] tenebrosa interpretatur et significat. Postea ponitur in carcerem qui natus est ad miserias huius mundi [illegible] de carcere huius mundi in morte et deductus ad celum exaltabitur super omnes qui sunt in mundo et [illegible] carcer [illegible] in ipso est [illegible] dolor multiplex afflictionibus et dolor [illegible] et timor mortis. Primo est in mundo [illegible] et filius dei missus est in mundum ut [illegible] in tenebris illuminaret. Sicut tenebre sunt in mundo quod homo [illegible] et deum [illegible] Christus [illegible] tenebre sunt in [illegible] Egypto [illegible] tenebre [illegible] sunt horribiles tenebre et multe in [illegible] tenebris huius mundi [illegible] ad [illegible] sancti [illegible] qui [illegible] ad [illegible] et [illegible] ut tenebris huius [illegible] ad [illegible] eternum. Secundum sunt in mundo dolores multiplices afflictiones. [illegible] Augustinus ego sum [illegible] qui [illegible] sunt dolores et miserie in [illegible] totus qui est [illegible] huius mundi nulla [illegible] est in hoc mundo. [illegible] nunc [illegible] nunc [illegible] nunc [illegible] et [illegible] est quod [illegible] huius mundi [illegible] homo [illegible] qui [illegible] [illegible] [illegible] [illegible]

ad regnum celorum ubi verum est gaudium. Ideo
ait discipulis suis secundum Iohannem. Mundus
vero gaudebit, vos autem contristamini, sed
tristitia vestra vertetur in gaudium. Certum est in mundo tam
mortuo dum quidam hic debiles timent mortem
eo quod qui tam mortem timuit quamvis es-
set ipse rex celi et tamen timuit quando angelus
de celo ad confortandum humanitatem missus
est. Timuit enim mortem per quam debuit
venire ad regnum celorum et tu non times
quo [illegible] mortem. Ille ait
Tristis est anima mea usque ad mortem et tu
gaudes in vita tua et exaltas et tu non
times mortem et viri sanctissimi mortem
timuerunt. Paulus qui fuit vas electionis
qui tamen timuit mortem quod per murum a de-
scendens [illegible] accepit ne mortem suam
videret et Petrus tamen mortem timuit ne
omnibus discipulis suis fugit quod fugit
[illegible] Hic mors tandem [illegible] corpus
et Lazarum [illegible] quod terribile est [illegible]
[illegible] etiam [illegible] tenet [illegible]
Hic mortis [illegible] et [illegible]
[illegible] et bonus [illegible] Unde legitur de sancto
Antonio qui sanctissimus fuit [illegible] ad
[illegible] et ait [illegible] pater [illegible]
debes. Quod tamen ille audiens [illegible]
[illegible] se [illegible] peteris [illegible]
[illegible] Cum [illegible] ipse [illegible]
times mori et anima [illegible]
O miser homo tu [illegible] nescis si Deus tibi
[illegible] et non times mor-
tem [illegible] et quia [illegible]
est mors [illegible]
[illegible] Certus timor est [illegible]
[illegible] Iohannes fuit [illegible] ipse [illegible]
[illegible] Primo ipse [illegible]
[illegible] quem [illegible]
[illegible]
[illegible] fratris tui [illegible]
ipse [illegible] quam [illegible]
[illegible] multa
[illegible] timuit [illegible]
[illegible] ipse [illegible]
[illegible]
[illegible]
[illegible]

[illegible] Iohannes [illegible] et [illegible]
[illegible] tirannum
[illegible] et [illegible]
[illegible] Sic [illegible]
[illegible] Iohannem [illegible] cum [illegible]
[illegible] **Tercius**
Cum audisset Iohannes [illegible]
[illegible] Herodes [illegible]
[illegible] cepit Iohannem et misit in carcerem
[illegible] quod Iohannes duos
discipulos misit [illegible] ad [illegible]
[illegible] Tu es qui venturus es [illegible] quod duo
[illegible] Iohannem [illegible] dicens [illegible]
[illegible]
[illegible] ut cum
[illegible] Videamus
quo debeamus venire quo vel quid facere.
Primo [illegible] qui ducat nos
[illegible] quia [illegible] separat nos [illegible]
[illegible] in bona [illegible]
[illegible]
[illegible] ille [illegible]
[illegible] qui [illegible]
[illegible]
[illegible] anima [illegible]
in civitate. Hic [illegible] de bonis [illegible]
in alia [illegible] montes [illegible]
[illegible] contemplationis [illegible]
[illegible] montem [illegible]
[illegible] Martinum [illegible]
[illegible]
[illegible] et [illegible]
[illegible] montes [illegible]
[illegible]
[illegible] anima [illegible]
[illegible] Hic enim est impossibile [illegible]
[illegible] Cum [illegible]
[illegible] Beatus
Iohannes Baptista fuit [illegible]
[illegible] Herodes [illegible]
[illegible] et multa mala [illegible]
[illegible]
[illegible] legem [illegible]
[illegible] dicens [illegible] tibi [illegible]
[illegible] Herodes [illegible]
[illegible] enim in carcerem [illegible]

Johannes in[illegible] gratia dei [illegible] vir in [illegible] quasi dum [illegible] gratiam [illegible] [illegible] quasi [illegible] [illegible] [illegible] Johannes [illegible] [illegible] [illegible] [illegible] Johannes capite [illegible] in [illegible] vir [illegible] peccati [illegible] [illegible] [illegible] [illegible] caput [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Johannes [illegible] [illegible] [illegible] [illegible] Johannes [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] apta [illegible] [illegible]

[illegible]

tum. [illegible] [illegible] talem [illegible] possum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] talem [illegible] potest salvari [illegible] talis [illegible] [illegible] ab anima [illegible] [illegible] tenet [illegible] [illegible] [illegible] quem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Cum audisset Johannes [illegible] [illegible]

[illegible]

vie que ducit eum ad immutabilem felicitatem inquinata esset cum confusione separandus et esset in ea spoliandus et esset in ea continua discordia et summa paupertas et esset in ea capiendus et occidendus. Quare nimis stultus primam viam desereret et secundam ambularet pulcherrima esset. Sic tu viator es qui scivit viam que ducit ad celum deserit et illam que ducit ad infernum ingreditur et quia stultus pravus est abhominabilis coram patre deo celesti. Secundo est quia nuncios mittit ad amicos suos ut ipsos inveniet alium ad eum et rogat ut audiat et iuvat quod duo de ipso cogitat. Sic tu debes mittere duos nuncios bonos pro liberatione tua. Qui sunt duo nuncii dicam spes et timor. Ille quidem timor ad infernum in celum pro meditatione [illegible] est quod debes meditari que et quanta sunt gaudia celi que preparavit deus diligentibus se. Quanta sit gaudia celi etc. Secundus nuncius est timor illo debet tibi [illegible] ad infernum [illegible] quod angelorum quanta pena et miseria est in inferno quia primo morti pro ardebit in ipso [illegible] quod operat se ad mortem. Dicit enim [illegible] O tu [illegible] mortis [illegible] est tibi quando et quare [illegible] ut [illegible] expectatio [illegible] memorare [illegible] tua [illegible] peccabis. Sic fecit quidam de quo legitur in vitis patrum. Quare semper [illegible] mortis [illegible] Respondit [illegible] super de morte. Certum est quod bona [illegible]. Sic et tu debes [illegible] ponderare [illegible] spiritualis [illegible] pauci [illegible] qui [illegible] possiderant [illegible] qui in ventus [illegible] non possunt aliquis ambulare super aquas ut non [illegible] quod esset bonus [illegible] quod ille ambulavit super mare [illegible] petrus sciret quod non esset [illegible] ambulare [illegible] super aquam

ambulavit deus signavit in scriptura et mundavit quod sunt et super [illegible] plenum. Sic tu primo [illegible] et [illegible] ad celum. Super [illegible] aquas nemo unquam ambulavit in vigore [illegible] saltem [illegible] ille [illegible] mare [illegible] quod [illegible] sicut [illegible] petrus non possit [illegible] aliquam [illegible] aliquot [illegible] saltem [illegible] clama [illegible] petro. [illegible] salvum me fac. [illegible] quidam [illegible] quod [illegible] de ipso [illegible] tantum [illegible] ad [illegible] quod [illegible] implevit [illegible] quod [illegible] aqua [illegible] quia dominus [illegible] et [illegible] quod [illegible] optimi [illegible] et [illegible] omnibus [illegible] Sic est [illegible] mundi [illegible] gaudia celi qui [illegible] Sic [illegible] dum [illegible] et tu debes te [illegible] deus [illegible] altare [illegible] sunt qui [illegible] ego [illegible] angelum [illegible] plaga [illegible] angelus domini [illegible]

Gaudete in domino semper etc. [Augustinus]

dominus enim ipse est [illegible] Dicitur in [illegible] natalis domini [illegible] filii dei in [illegible] reputatur [illegible] nativitatem salvatoris [illegible] magna [illegible] que [illegible] antiqui [illegible] quibus [illegible] promissus quod [illegible]

fideles gaudeant et congratulentur de beneficiis [illegible]
[illegible] sciunt videant magis dono dei [illegible]
prosperis in antiquis proverbiis. Sed heu pauci
sunt qui hodie sic [illegible]. Ecce [illegible] ad
gaudium monet nos ecclesia dei. Gaudete in domino
[illegible] quod dicitur in spiritu dei in duo gau-
dere duplicatur. Primo in hoc quod habemus tam
bonum deum. Unde ps. Beatus populus cuius dominus deus
eius. In bonitate [illegible] tamquam de
uno est [illegible] propter. Iubet enim hoc
[illegible] et [illegible] meus
[illegible] et amicus meus [illegible]
mandatum omnibus nobis [illegible]. Secundo quia deus
est potentissimus [illegible] et protector [illegible]
[illegible] protector. Tertium quia est libera-
lissimus [illegible] sine [illegible]
[illegible]. Noli timere Abraham
quia ego protector tuus sum et merces tua
magna nimis. [illegible] in domino gaudete [illegible]
[illegible] in archa [illegible] per gratiam
[illegible] per gloriam
[illegible] thesaurum qui [illegible] suo
[illegible] thesaurum [illegible]
absconditum. Si homo totum mundum habe-
ret [illegible] dives [illegible] habet
animam [illegible] et recedente ab [illegible] nec
[illegible] nec [illegible] nec [illegible] non ei rema-
neret quod sibi [illegible] vale [illegible]
[illegible] ad gaudendum semper in domino [illegible]
[illegible] est gaudium in mundanis et dampna-
bile. [illegible] gaudet [illegible]
[illegible] ad mortem sic mundana [illegible]
[illegible] pulchra [illegible] sicut [illegible]
gaudere [illegible]
[illegible] pulchra appareat. Sed
mundani [illegible] regnum celorum [illegible]
pulchrum et [illegible] est [illegible]
debes [illegible] sicut [illegible]
[illegible] agros [illegible] et seminare [illegible]
[illegible] in [illegible]. Item ager est regnum
celorum [illegible] agrum [illegible]
[illegible] seminare [illegible]
[illegible] quo [illegible]
[illegible] seminare id est regnum celorum

In isto agro [illegible] est gaudium [illegible] visio-
nis dei ut dicitur [illegible] qui
sunt in celo [illegible] si sicut
possumus [illegible] nos
videre et [illegible] ubi [illegible] plenum
gaudium [illegible] auris non audivit [illegible]
[illegible] quod tanta [illegible]
[illegible] angeli et anime [illegible] in throno dei
[illegible] in apocalypsi [illegible]
et phialas aureas plenas odoramentorum
que sunt orationes sanctorum [illegible]
[illegible] et phiale sunt
[illegible]
[illegible]
[illegible]
agri [illegible] est [illegible]
[illegible] papa [illegible]
[illegible] exemplum
[illegible] ad
mortem [illegible]
[illegible] ego
te [illegible] ad sponsum
tuum Christum mitto [illegible]
et [illegible] qui [illegible]
[illegible] ergo [illegible]
[illegible] passionis
ad [illegible] et non [illegible]
[illegible] et poma [illegible] pro
assignavit eam sibi illa [illegible]
[illegible] et [illegible] sibi quod sponsus
meus misit [illegible] suo [illegible]
[illegible] est in
plenum [illegible] clamare
[illegible] Christe [illegible] in
[illegible] tenuerunt [illegible] omnibus
et [illegible]
qui [illegible]
[illegible] in illo agro regni
celorum ubi est plenum gaudium [illegible]
Ecce nos clamamus [illegible] 29
[illegible] meum [illegible]
Iudicas [illegible]
[illegible]
[illegible]

baptizandi. Quarto propter hoc [illegible] Crisostomus
quod fuit triplex causa. Primo propter suam
asperitatem Christus non fovebat vestes. Io-
hannes autem Johannes de pilis facit cameli.
Secundo propter victus paritatem quia Christus
panem et vinum manducabat cum peccato-
ribus. Johannes autem abstinebat. Tertio vite
vitabat conversacionem [illegible]. Quarto propter
generis [illegible] quia illum de fabro geni-
tum esse credebant et de paupere muli-
ere natum esse sciebant. Johannem vero
filium summi pontificis ex [illegible]
propter [illegible] Johannem
credebant esse Christum. Alii dicebant eum
esse Heliam propter inhabitacionem deserti
et nimiam abstinenciam et fervorem
zeli. Alii dicebant eum esse prophetam propter
graciam prophetizandi. Ideo miserunt
Iudei ad eum ut ab eo disquirerent
veritatem. Qui cum respondisset se non esse
Christum nec Heliam nec prophetam sed esse vo-
cem domini. Ego sum inquit vox clamantis
in deserto. Quod ad predicacionis utilitatem. Di-
cimus nos nati [illegible] Dicit Johannes
passionem Christi. In quibus verbis primo ostenditur
predicacionis dignitas cum dicitur Ego vox cla-
mantis in deserto. Secundo predicacionis
utilitas ubi parate viam domini. Vere est ma-
gna predicacionis dignitas quia clamantis
id est filii dei interpretatur. Unde ipse dominus dicit
[illegible] Ego enim in ore tuo ero et docebo te quod
loquaris. Unde [illegible] Qui vos audit
me audit et qui vos spernit me spernit.
Ergo vox clamantis est predicator. Se-
cundum tria que sunt [illegible] primo [illegible]
[illegible] et clamantem [illegible]
[illegible] [illegible] [illegible]
Primi sunt qui nimium se elongaverunt a deo et
[illegible] [illegible]
[illegible] [illegible] elongat se [illegible]
[illegible] [illegible] formam [illegible]
[illegible]
[illegible]
[illegible] elongantur se [illegible]

adeo per nulla [illegible] elongati non audi-
unt vocem Christi quia sunt in [illegible]
[illegible] [illegible] difficilius [illegible]
[illegible] quia quanto homo magis peccat
tanto magis se a deo elongat. Exemplum de
piscibus quanto [illegible] [illegible]
[illegible] tanto [illegible] sunt [illegible]. Dicit
de puero quanto magis peccat tanto diffi-
cilius [illegible]. Exemplum in agro qui diu non
est cultus difficilius arat. Sic catulus
[illegible] [illegible] [illegible] [illegible]
[illegible] arbor [illegible]
flectitur quam antiqua. Sic homo [illegible]
[illegible] [illegible] [illegible] quam
[illegible] antiquus et in iuventute [illegible]
[illegible] sunt [illegible] [illegible] timor
[illegible] et amor. Primus est timor [illegible]
[illegible] dampni triplex malum [illegible]
[illegible] dampnum culpe dampnum [illegible] dampnum
[illegible]. Primum incurrit dampnum culpe [illegible]
[illegible] dat graciam [illegible]
[illegible] agendi et [illegible]
plus offendit deum quam [illegible]
[illegible] non [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] est [illegible]
[illegible] et in [illegible]
[illegible] [illegible] [illegible]
peccator qui [illegible] [illegible]
[illegible] [illegible] [illegible]
non [illegible] [illegible]. Dicit [illegible]
[illegible] [illegible] [illegible]
[illegible] et amplius [illegible]
[illegible]. Secundo incurrit dampnum
[illegible] perdidit quia omnia bona [illegible]
[illegible] gracie dei [illegible]
[illegible] aliquis [illegible] quam cum
magno labore et [illegible] [illegible]
[illegible] fructus [illegible] [illegible]
[illegible] et [illegible]
[illegible] [illegible] et fructu. [illegible] est

decet de incarnacione patri similiter pignora que per
filia quasi in omni hora sit [illegible]
~~[illegible]~~ Et aures nostre sunt in [illegible]
[illegible] et [illegible] iniquitatem in ipsos [illegible]
[illegible] suas non recorda
batur quam adventum eciam [illegible]
bonum glorie quod non nisi per peccatoribus
dabitur [illegible] Sed [illegible] proponerunt ipsa sunt
salvus [illegible] Nomine quem [illegible]
in [illegible] ipsius adversus patrem [illegible]
vespere dabitur Sed [illegible] hora
[illegible] non [illegible]
bonam quam habet ipsius adhuc horam
perdit et quid est vita nostra nisi quoddam
[illegible] que sunt [illegible]
[illegible] qui autem non [illegible]
perdit [illegible] Quid
animam [illegible] vespere
et [illegible] et non in mane hora et
vel in tercia sunt qui sunt in [illegible]
[illegible] qui sunt [illegible] in malicia [illegible]
in [illegible] de Salomone qui [illegible]
[illegible] Philistiim [illegible]
[illegible] qui non [illegible] audire vocem domini [illegible]
[illegible] et nolunt audire voce
domini dei sui et [illegible] in malicia et in
[illegible] in corde [illegible] Hoc sunt illi
qui semper [illegible] in corde et [illegible]
[illegible] tales [illegible] inclusi in carce
[illegible] et non audiunt [illegible]
ut audi[illegible] Certe sunt [illegible]
[illegible] quod non au
diant [illegible] tales [illegible]
clamare ad deum ut aperiat eis aures
[illegible] et [illegible]
[illegible] in [illegible] digito [illegible]
[illegible] Certe sunt [illegible]
[illegible] sunt qui [illegible]
sunt in [illegible] tales [illegible]
audiunt [illegible]
audiunt [illegible] predicacionis [illegible]
[illegible] semper in foro [illegible]
[illegible]

Gaudete in domino semper iterum dico gaudete. **Sermo tercius**
[illegible] ipsius apostolus hortatur nos ut gau
deamus in domino et [illegible]
[illegible] nos [illegible] exempla
[illegible] ut gaudeamus [illegible] gaudete [illegible]
[illegible] quia [illegible] vestra [illegible] sunt
[illegible] est omnibus reges et [illegible]
[illegible] Tamen specialiter debemus gaude
quia deus [illegible] est [illegible]
factus [illegible]
Quod [illegible] in [illegible]
amore noluit sibi [illegible] Nunc autem
[illegible] est quod [illegible] et dulce
[illegible] est remuneracione
[illegible]
[illegible] sunt
etiam [illegible] clamavit ad [illegible]
[illegible]
[illegible] in [illegible]
[illegible]
nobis [illegible]
[illegible] est [illegible] ut [illegible]
[illegible]
[illegible] reges et [illegible]
[illegible]
[illegible] Ego [illegible]
[illegible] in manibus [illegible]
[illegible] ne [illegible]
[illegible] ut eam [illegible]
[illegible] et quia
[illegible] est debemus nos preparare contra
adventum sicut [illegible]
preparare [illegible]
ornat se [illegible] suas
postea vestibus [illegible]
et [illegible] si quod [illegible]
[illegible] facere Primo debet [illegible]
[illegible] a peccatis [illegible] Unde
debemus nos lavare [illegible]
[illegible]
[illegible]
est [illegible]

peccatum tradidit sanguinem innocentem. Ista
confessio non fuit grata deo quia fuit
in ore et non in corde. Primum est quod fuit
confessus hominibus, scilicet iudeis, et non deo.
Adhuc multi confitentur ut iudas qui non
christo deum sed christi hominibus confitentur ut di-
cant quod non sunt katholici. Secundum
est quod desperavit. Unde Matthei xxvii Videns
iudas quod traditus esset ipsum quod dampnatus esset
penitencia ductus retulit xxx argenteos dicens
peccavi tradens sanguinem iustum. Dicit
mihi confessionem desperatam et veniam
confitentur ut iudas quod non est desperandum.
Tercium est quod non fuit integra confessio
vel quidem quod est confessus tradidisse dominum
quia patet illud publicum erat sed quod prius
celavit quod Johannes dicit quod fur
erat et loculos habebat et multa mala fecerat
occultavit eum peccatum suum verum peccatum adhuc
quidam confitentur qui peccata parva confitentur
et peccata retinent. Quartum quod post con-
fessionem gravius peccavit quam antea quia
post confessionem [illegible] se suspendit. Quo-
modo enim auctoritas quod iudas plus pecca-
vit se suspendendo quam christum tradendo.
Sic isti gravius peccant quam antea
post confessionem recidivant [illegible]
semper in consuetudine quod quibus peccant post
votum quod cum botum dei et tales non debet
credi ut non confiteantur se iudas sed
confiteantur sicut publicanus dicit. Tercio de
bonis in specie speculum aurium (?) libro
de tribus maculis in homine (?) quia [illegible]
in [illegible] quam animi sui et gratiam
dei qua perdimus peccatis amisimus. Et de
bonis in specie speculum [illegible]
non sunt peccata tradunt et [illegible]
filius suus [illegible]
se [illegible] in baptismo [illegible]

D[illegible] **Dominica octava**

[illegible] quod deo [illegible]
[illegible] patribus
penitentibus et devotis [illegible]

innocentibus ut in vocacione eorum respondit
se respondent bonam vitam iudicavit et
plurimos ~~[illegible]~~ incorrupto primum
fuit deo christo Johannes evangelista
domini recubuit super pectus domini eius pre-
innocentes et recte adhesit ut se eius
respondit in montem celi omnibus igitur consulit
duo tempus adhereat innocenciae deo et longe
in mundo quia oculi sui ita sunt mundi
quod adhuc quamvis tales respicere non possunt.
Quomodo sunt multi habent ut [illegible] lumine de me-
intelligencie et quod istud contingit. Sed de
nabuchodonosor filios zedechie regis in con-
spectu eius et eius interfecit et postea ipsum
regem excecavit et victum duxit in babi-
loniam. Sed diabolus filios tuos, id est opera
tua que pre [illegible] primum [illegible] per in
[illegible] et postea ipsum pre [illegible] tempus sunt
oculos et victum ducit in babilonem, id est
infernum. Tercio dixi excecat peccatorem sicut
excecant in suis [illegible] oculos pellis candidi
et splendidus apparet quando [illegible] sunt in [illegible]
eius visum [illegible]. Sic dyabolus excecat
peccatorem exponit ei in [illegible] temporalium
[illegible] mortem et cupiditate multa sunt
miserabili excecant ~~[illegible]~~. Quarto nota quod deus
simplex oculos dedit et consulit quod propter
suum [illegible] dolorem oculorum possit mitigare.
Sic ipse cerne oculos tuos et pone eos in
sanguinem et [illegible] ut [illegible]
eos [illegible] consilio [illegible]
digne oculos [illegible]. Ita consulit dominus
pueri [illegible]. Tercio oculos domine an-
[illegible] et [illegible] in sanguine suo
medicinam et sanat peccatorem [illegible]
[illegible] excecat quod ipsum qui est [illegible]
[illegible] habebat. Dico si patrem
medicarum et innocencie adhesit curiosa
[illegible] duo [illegible] mundi cordis [illegible]
ipse est omnibus patribus in vocantibus
eum in veritate ~~[illegible]~~ ipse est deus [illegible]
in vocantibus eum in veritate apud

condescendendo. Secundo modo ipse fuit beato paulo
tunc ita enim cum ait: domine quid me vis me
facere. Voluntatem meam penitus
suum demum post sequitur tuam. Vt patet
quia ipse est vas electionis factus. Tercio
ita. Vt etiam ipse fuit marie magda-
lene cui animam peccatricem dimisit. Vt Luce
fuit ipse cum ipsum invocavit de [illegible]
mea domine etc. Vt etiam ipse est omnibus
peccatoribus [illegible] volentibus [illegible] Quarto
modo ipse fuit [illegible] littera [illegible] salvatoris
[illegible] quod idem [illegible] ipsum et
matrem [illegible] ejus cum fugit in egyptum.
[illegible] modo ipse fuit beato petro [illegible]
cum [illegible] in [illegible] ipsum [illegible]
enim [illegible] regem celestem. [illegible]
[illegible] beato paulo.
[illegible] dicit ecclesia [illegible]
cum beato petro. Tercio dico ipse est peni-
tentibus [illegible] benignus suscipiendo et pre-
[illegible] regnando [illegible]
[illegible] et multis peccatoribus
est [illegible] magnus [illegible] et [illegible]
[illegible] nostri temporis. [illegible]
ipsum [illegible] nostri [illegible]
[illegible] filii [illegible] et [illegible]
quod [illegible] pro nobis [illegible]
[illegible] tunc [illegible] si mi-
sericordie et [illegible] super peccatoribus
temporis [illegible]
[illegible]
[illegible] corporis christi et [illegible] in [illegible]
[illegible] christi [illegible]
mea [illegible] quod tibi feci quibus
[illegible] contumeliam merui [illegible]
me [illegible] [illegible] in
[illegible] respondens autem [illegible] amo
[illegible] me [illegible] amplius [illegible]
[illegible] mee [illegible]
[illegible] corpus [illegible] igne [illegible]
[illegible] non [illegible] tunc ego

nolo te. [illegible] illa mulier audiens [illegible]
[illegible] est confessa est [illegible]
et veniam obtinuit. Sicut quando me
peccator est dicens [illegible] in [illegible]
net te [illegible] tua et parcet tibi [illegible]
tua tunc [illegible] misericordiam
per misericordiam domini etc. Sexto ipse est
compacientibus in tribulatione [illegible]
solet quod enim ipso [illegible] in tribulatione etc.
[illegible] est [illegible] in [illegible]
enim in tribulatione. Vt ipse fuit beato
anthonio dicens quod [illegible]
[illegible] et [illegible]
[illegible] in [illegible] est
[illegible] qui invocavit cum [illegible]
in [illegible] et [illegible]
[illegible] non [illegible]
[illegible] qui [illegible] et
[illegible] in [illegible] Regnum dominj **Mathei x**

Evangelizo vobis gaudium magnum etc.
Luce ij. Verba ista ad propositum dicta
enim [illegible] quod gaudium triplex est
gaudium: gaudium inferni, gaudium mundi,
gaudium patrie. Quod possimus dicere gaudium
mundi et gaudium celi. Primum gaudium est inferno
[illegible] et in [illegible]
possunt aliquis dicere. Nunquid in inferno est gau-
dium? [illegible] demones gaudent quando
anima venit ad eos cruciandam [illegible]
[illegible] in [illegible]
[illegible] non debet
esse ad gaudium quia magis [illegible]
Nunquid [illegible] demones [illegible] gaudium in
inferno dico quod quidam in mundo [illegible]
gaudium in [illegible] qui gaudent de malo
tribulacione [illegible]
[illegible] gaudium inferni [illegible] non gaudeant
de malo et [illegible]
[illegible] quod [illegible]
[illegible]
[illegible]
[illegible]

[illegible] beatus Bernardus tam in morte [illegible]
comparatio [illegible] quia gaudium illud erat
in fine. Secundum est mundi gaudium quod
nascitur ex vanitate s. quod solet mundus
de terre terrenis et in suis studiis. Aliud gaudium
est ignorabile quia ignorabilem est [illegible]
hoc gaudio superbit [illegible] non [illegible]
[illegible] Quod [illegible] virtutum [illegible]
et honoratum [illegible] professionem [illegible]
[illegible]
[illegible] pauperes in
[illegible] plures [illegible]
[illegible] principem in gentilem [illegible]
[illegible] non [illegible] desperavit [illegible]
in [illegible]
[illegible]
malis non sunt [illegible]
[illegible] ego [illegible]
non [illegible]
non [illegible]
[illegible] quod si [illegible]
[illegible] Tunc enim contingit
tali [illegible] anima de [illegible]
[illegible] anima appellatur
[illegible] quod [illegible]
similitudine [illegible]
[illegible] Sicut enim surgit [illegible]
magnum [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
Sic et contingit [illegible]
et [illegible]
sicut [illegible]
[illegible] magis
[illegible] magna [illegible]
[illegible]
[illegible]
[illegible]
[illegible] si [illegible]
[illegible]
[illegible]
[illegible]

ut [illegible] homo gaudet de pulchritudine [illegible]
te et de divitiis [illegible] honore humano [illegible]
nale hoc gaudium [illegible] de corporis
s. gaudium de pulchritudine corporis [illegible] pulchri
tudo corporis [illegible] formam [illegible]
[illegible] de corporis quia [illegible]
[illegible] Tertium gaudium de prosperis [illegible]
[illegible] quia [illegible] est [illegible]
[illegible] temporalis est
[illegible] tunc [illegible]
[illegible] gaudium [illegible]
[illegible] gaudium [illegible] gaudium
mundi [illegible] quia gaudium mundi [illegible]
[illegible]
[illegible] ad [illegible] nisi [illegible]
Abraham [illegible]
gaudium mundi [illegible] quod [illegible]
gaudium est celi hoc est filius dei et [illegible]
[illegible] gaudium magnum
[illegible] magnum gaudium quod erit omni
[illegible] gaudium [illegible]
gaudium celi [illegible] gaudium [illegible] filium dei
de [illegible] gaudio nobis venit.
Primum est quod in adventu suo pacem [illegible]
sicut [illegible]
[illegible] dei. Secundum est quod [illegible]
[illegible] Tertium est [illegible]
[illegible]
tempore [illegible] aliquis [illegible]
[illegible] amor quem [illegible]
ita quod [illegible] quod [illegible]
[illegible] sic anima
[illegible] cum deo per contemplacionem
[illegible]
Sic audire [illegible] palpare manibus
[illegible] abbate [illegible]
[illegible] quod [illegible] raptus fuit et [illegible]
se esse [illegible] angelorum [illegible]
[illegible]
[illegible] Michael [illegible]
[illegible] abbas [illegible]
[illegible] respondit [illegible]
[illegible]
[illegible] nobis [illegible] male

Abbas vidit hic manebo in gabo interim
manebis sed respondit nec est ut reu
tamen veniat ad eum tercius qui socia suus erat
in hac vita dicat ei nunc nobiscum mane
debes Abbas respondit alibi hic manebo
in gabo. accipiens ergo pedo socia pomum
de arbore dedit abbati dicens manducare
potes pomum hoc non gabo sed manebis nobis
cum si autem nescis est ut gaudeas accipiens ergo
abbas pomum de manu sua manducat
emulus et ipse statim repleamus sed manebo hic
non gabo accedens ergo fratres quidam fideliter
compleri abbatis continuus enim legunt dicens prius
gustavit enim et ecce inventus abbas in ve
nit pomum in manum sua omnimodo tam ca
ptum crediderat. ecce qualiter de duabus
nimium fecit Deus ipse principalis et ipsius
Cristus est gaudium celi et munda. nunquam gaude
bunt vite tenuit. Dicit mulier quod dilectam
unum hoc gaudium tamen luctu cum invenerat
Dicit quod omnibus et gaudet de ipsis hoc gaudium
tamen quod amicus eos nisi quod invenit et perde
alios sed gaudium celi nunquam tenuit ad quod
nos per et filius ipse ipse sic perducat
Invenietis infantem positum De nati[uitate] [Christi] x
in presepio pannis involutum etc. in verbis
istis ad nativitatem Christi quatuor notantur
Primo notatur nativitatis ei quam videlicet [illegible]
[illegible] Secundo nascentis humilitas
ibi cum dicitur infantem. Tertio nati penali
tas cum dicit pannis involutum. Quartum
paupertas cum dicitur positum in presepio Primo
notatur nativitatis valde cum dicitur invenietis
Ecce quanta utilitas invenire illum in quo
una tota salus est ipse enim dicit qui me invenerit
inveniet vitam et hauriet salutem a Domino etc.
etiam hanc vitam ipsi antequam presens
invenire non poterant. quia absconditus
erat in celo Antequam venisset Christus
clamabant prophete et patriarche et alii sanctissimi
ipsi tamen Primo quod nimis esset [illegible] ita
quod invenire non possent [illegible] Vere tu
es Deus absconditus etc. Nam tu ab
sconditus et clausus in celo es in venire

te non possumus sed rogamus ut te [illegible]
et [illegible] celos et descendas ut te in
venire possimus. Et modo et facere est. Venit
enim in mundum et voluit nasci in regali
civitate in ...; quam in deserto ut impleret
... omnibus accessus pateret. Et de
... qui [illegible] absconditus erat
... in plateis [illegible] currere quod
... possemus in venire
... salvatorem Sed
... venire non potuit quia [illegible]
... plane potuit [illegible]
... [illegible] Dicens
... Ecce evangelizo vobis gaudium
magnum etc. Ecce quem patent audire
angeli viam inveniendi Christum quia vias
aliam nullus invenire potuit Tertio
... quia non potest et tamen non timeas
... non poterant
in Deum quia [illegible]
in ... non fuit tenebre
... Ecce tene
bre operient ... Sed nato Deo
... tenebre et claritas est ...
... nato [illegible] magna aperuit
... ostendebatur quod [illegible]
... quem illuminabat omnem
hominem ... ut te illuminant Secundo
notatur nascentis humilitas cum dicitur infantem
Considerata humilitate quia totum et totam sua
deitate impleret ... apparuit sub
specie quam humilis fuit considerata humilis
... nasci voluit considerari humi
... tempus ... humilis
... cum natus est nobis considerari
tempus humilem quod fuit Considerari
de humilitatem ... et humilis se
cum ... ut possemus ad eius gloriam
pervenire ... quia ... fuit et esse
... sicut ... in tractatu
... Ecce quem ... humilem
... [illegible]
... [illegible]

in xpo ⁊ in maria eandem supplere puer licet
suppleat tua scientia plus quam tu in te reperis
[illegible] est super tua tua quam tua sci
quanta adhuc quod lucet fuit in supremo
loco i. in celo in inferno intra limbum non fuit
comportatus [illegible] sicut tu non [illegible]
penam supplere sic tu salvator eius sup
plendo ~~[illegible]~~ Quinto supplet timor et tre
mor q. d. debita in transgressione hic supplevit
similitudo pueri certo notatur penalitas
[illegible] cum puerus in vallitudinem nisi [illegible]
[illegible] ⁊ flet ~~hic tamen [illegible]~~ [illegible] . [illegible]
in te est puer et Pueris nec illa molestia
tenerrima poterant [illegible] ⁊ puerus in
[illegible] sine pena ⁊ dolore in illo
modo raro vel numquam videtur in [illegible]
valitudine nisi vagit ⁊ flet Quemadmodum eciam
[illegible] tua [illegible] ne infirmitatem [illegible]
[illegible] ⁊ pedes eius ligabat [illegible]
[illegible] quamvis adhuc [illegible]
quod sine dolore ligari non poterat qui tam
tenera membra fuit [illegible] homo [illegible] penam
[illegible] sustinuit ut alterna pena te liberaret
Quarto notatur eius paupertas cum dicitur
positus in presepio [illegible] paupertas
plures [illegible] nasci [illegible]
[illegible] filius altissimi nascitur [illegible]
presepe reclinatur hic [illegible] paupertas fu
[illegible] laboribus in iuventute mea sic pre
homo ut [illegible] Nota de
paupertate xpi [illegible] quod pauper fuit [illegible]
[illegible] pauper fuit in hospicio pauper in
vestimentis pauper in cibo pauper [illegible]
Primo pauper fuit in hospicio quia natus
fuit in stabulo hic tamen ~~[illegible]~~ [illegible]
[illegible] quod continuit mundum [illegible]
quam pauper [illegible] factus est [illegible] ubi
fuit [illegible] [illegible]
[illegible] fuit pauper in vestimentis [illegible]
pannis in [illegible] [illegible] paupertas
filius [illegible] altissimi nascitur [illegible]
[illegible] [illegible] fuit ⁊ [illegible]
[illegible] [illegible] [illegible]

pannicul[illegible] fuit quibus dicitur [illegible] fuit in
valitudine [illegible] ne frigore [illegible] vel moreretur
Tercio pauper fuit in cibo ⁊ in modica lacte
[illegible] fuit ~~hic tamen [illegible]~~ [illegible] lacte
pastus est [illegible] Quarto pauper fuit in [illegible]
Quamvis [illegible] legitur non plus
[illegible] nisi mediam [illegible] ⁊ [illegible] [illegible]
qui celum ⁊ terram creavit qui [illegible]
[illegible] non legitur [illegible] plenariam
[illegible] [illegible] fuit ⁊ [illegible]
[illegible] Et [illegible] quam pauper fuit [illegible] [illegible]
[illegible] [illegible] pauper [illegible]
recogitare [illegible] [illegible] efficacius
impregnat sui ~~[illegible]~~ **Sermo de nat**

Apparuit benignitas ⁊ humanitas [illegible]
[illegible] quarto [illegible] in [illegible] quod
longe est [illegible] si [illegible] in venire
desiderat necesse est ut prius viam quam
[illegible] [illegible] longe erat [illegible]
[illegible] ⁊ [illegible] ut viam quereret [illegible]
[illegible] in [illegible] plus [illegible] non potuit
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
impedite [illegible] [illegible]
[illegible] quod [illegible] [illegible]
[illegible] non erat [illegible] nisi quod [illegible]
[illegible] non poterant [illegible] [illegible]
[illegible] [illegible] [illegible] ⁊ [illegible] [illegible]
[illegible] [illegible] [illegible] mundum ut
hominem liberaret ⁊ [illegible] dicit paulus
apparuit benignitas ~~[illegible]~~ [illegible] benigni
tatem [illegible] [illegible] [illegible]
in [illegible] mundum ut [illegible] salvum
faceret ~~hic paulus~~ [illegible] [illegible]
in [illegible] mundum ut salvus [illegible]
Secundo [illegible] [illegible] in [illegible]
[illegible] quod non [illegible] [illegible] quod
fuit [illegible] familiaris ~~hic [illegible]~~ [illegible]
[illegible] publicanis [illegible] ⁊ [illegible]
[illegible] Tercio [illegible] [illegible]
quod [illegible] [illegible] [illegible]

magnitas sua ut patet in latrone paulo in augu(stino)
in maria magdalena. Primo ostendit pietas
velud benignitatem suam quod [illegible]
in mundum veniens. Si essem clausus in
carcere et amicus meus veniret et me li-
beraret magnam ostenderet michi bonita-
tem. Si uero inimicus meus veniret et me
liberaret maiorem michi ostenderet bonitatem
quam amicus. Secundo quia amicitia amicus
meus est ei adhuc tenetur ut me expe-
... inimicus uero non. Sic christus fecit qui li-
beravit bonos in prophetis qui clamauerunt
veni et libera nos domine. Secundo iustis apparuit
sua magna benignitas quod bene liberavit
peccatores inimicos suos. Secundo maior
apparuit benignitas sua. Non enim solum
nos liberavit [illegible]
etiam [illegible] legitur de duabus mulieribus
bono et alio malo bonum yoseph malus
manasses utrumque in duo eripuit deus. Ioseph
de quod ipse inspicia suam fuit incarcera-
tus quia noluit malum facere in domo sua
domini. Deus fuit secum et liberavit eum.
[illegible] nam inde in spem delectus est
sed adeo fecit de manasse legitur in alia
quia [illegible] per maliciam suam fuit
incarceratus quia sanguinem innocentum
fudit nimis multa ut impleret in [illegible]
usque ad os de incarceratione et liberatione eius
legitur in paralipomenon sicut principes
assirie ceperunt manassem et vinctum
catheinis atque pedicis duxerunt in babilonem
qui postquam angustiatus
est oravit dominum deum et egit penitentiam
magnam coram deo et deprecatus est deum
in toto corde et exaudivit orationem eius et reduxit
eum in regnum suum in ierusalem. Videtis quod deus
utrumque liberavit de carcere ioseph et man-
assen sed maiorem ostendit benignitatem
in manasse quam in ioseph. Secundo et in
carcere huius mundi erant duo genera
hominum boni et mali. Boni figurabantur
in ioseph mali per manassen utrumque

apparuit benignitas [illegible] in malis
quam in bonis quia eum ubique [illegible]
solacione est sic christus venit pro peccatoribus
in hunc mundum. Sumus igitur peccatores et
ipse nos venit querere. Petamus benignitatem
ut nos salvet. Tertio apparuit et ostendit
benignitatem suam in hoc quod specialem
fuit familiaris peccatoribus ~~[illegible]~~
erant appropinquantes peccatores et publicani
familiaris Iohannes evangelista et marie magdalene
ut maiorem amorem ostenderet marie mag-
dalene quam Iohanni evangeliste. Iohannes
enim meruit innocentia sua ut Christus
familiaris esset pro ipsius amicus. Ideo sic
dico quod fuit familiaris peccatoribus ut
[illegible] in [illegible] peccatorem
familiarem. Carnem [illegible]
familiarem fecit sicut fecerunt publicani
peccatores appropinquantes ad eum. Alium et alia
[illegible] familiarem [illegible] quatuor sunt
[illegible] ipsam familiaritatem [illegible]
primum est quod debes ipsum timere. Si me quid
sit dominum timeo tamen [illegible] per timorem fa-
miliaris [illegible] non sed apud me ad [illegible] mala
[illegible] multa enim sunt qui timent dominum
ut mala fugiunt tales [illegible] deo nec
familiares erunt quos timor similis
est maris timoris qui nati [illegible]
[illegible] est sed inquid si dominum timeo et pater
[illegible] ipsi familiaris ~~[illegible]~~
[illegible] est bonum ut
[illegible] quia multa sunt qui deum timent ut
fugiunt et bonum religionem vel
bonum operari [illegible] Paulus [illegible]
[illegible] duo mala [illegible]
[illegible] maledixit ei. Quia sicut malus
[illegible] quia bonus [illegible]
multi sunt religiosi [illegible] quod
in mala [illegible]
[illegible]
[illegible]

no est sic inquid dum timeo maledicto 2 a parte opus bonum inquid ppt
ta ex deo familiaritas nō s3 ex vrte
ex qrtu sequatur tunc sibi fit mili
tans deo hic est qui ipm tollit ad
ipsa Dicit enim ebrius prius lacy le in dei
mele inissis in tantum ebrius igitur
familiaritatem se tenuit 2 ipm tantum
p sentis ppt ipm ponto familiaritas
deo Consolatur aut in tribulacione
possit pr 2 filius 2 spc sco Ideo si vis
esse deum tibi benignum 2 familiarem
tunc fac que p dicta sunt fecerunt publi
canum 2 peccatores Certo audit bonita
tem suam in isto qr deum ignis pancis
facit magnos fatis sunt patet in
bto augustino paulo in eplo capl°
nihil aliquid consolacionis in ceteris
non enim michi sufficit qr magis me
venit ne quatenus ut 2 ipm me fa
ciet in bona qrsacione me confir
mando sic enim dt confirmatus i bo
no Cum gº gri ipms me in bono 2 sic
tm ipm fecit 2 sic oportet bonitatem
audiens operantibus in hunc mundi be
mentibus Regem dum Dñica infra oct

Rat ioseph et ma ihu eius mi
rantes super hiis que dicebantur In
isto ewangelio videntur vii posone ponuntur
que sunt nobis ad instrucionem 2 ad in
formacionem Ibi enim instruuntur coniugate
virgines vidue senes 2 iuvenes 2 pueri
2 filii Primo enim instruuntur coniugati 2 hic
in maria 2 ioseph in ter quos fuit ve
ri matrimonii vinculum sine carnali mixtione
tempore quidem quidem honorabant spo
sa enim sibi sponsum suum Item pa
rentes 2 filii obedientes esse sunt
[illegible] sicut mulier mit in bethlem
et pr [illegible] spavit ioseph
[illegible] in temporis
[illegible] Ide ibi le

Certo mulieres subdite sunt viris Sic sara
obediebat abraham vocans eum dum
vir aut dat uxori honorem ut di
lectam Ambo aut vir 2 mulier debent
se pr cordiali amore diligere Nota qr
vir uxorem dz diligere pr cordiali a
more audite exemplum formacionis qr mulier
formata e corpore viri sive ex adam
natura quod vir debeat diligere uxorem audite
in annuli impositione anuli quod sponsus
digito quod habet venam usque ad cor
ut dicunt naturales Secundo instruuntur vidue
2 psc Pannum Nota quod dicit augustinus
quod tres sunt qui videntur Primum genus e
ptissimum 2 celeste primo destinatum qr
de inicio debent omnibus virginibus legibus
et aliis bonis omnibus pollentes de hiis
apostolus viduas honorate que vere vidue sunt
Secundum genus quod intendit ore domini et
prius a lectio 2 tam pecatum est alimonium
Tercium genus quod intendit epls 2 deliciis
qr etiam pene mortem finat de hiis apostolus
vidua qr in deliciis e vivens mortua e
hic instruunt exemplo anne qr no discede
bat de templo ieiuniis 2 obsecracionibus
serviens die ac nocte Tercio instruun
tur virgines 2 sic in ipsa anna quamvis
de matrimonio dt se ipse 2 huius pr dicit
intelligi quod mulieres virginitatem suam
matrimonium corporali sive spirituali debet
custodire pro cordiali amore Et ergo qr
vir pr cordiali amore debet diligere
uxorem 2 sic pr contendit Et tunc virtuali sponso
sive spirituali corpus illatum sive est n
virginitas pr cosius thezaurus 2 eo maior
cautela 2 diligencia est servandus Ideo No
est digna ponderacio ... continentis
ppt thezaurus omnis 2 inparacionibus Quia
ius xpc multa miracula fecit tamen
virginitatem nunquam alicui restituit Sed
cum anima possit deus virginitatem mi
pr superatur lapsu illud ante de spe
thomas facere non posse quod incorrupta
sua habuit Quarto instruuntur pimp

quod dicit Puer ihesus crescebat. Sicut enim pu-
eri crescunt per etatem sic debent crescere pu-
eri virtutem. Si enim dies post auroram non cre-
sceret inutilis esset. Sicut enim aurora crescit
in lucem sic et debent perfecta dierum. Sic tua
de gratia in augmento debet crescere in gratiam pro-
ficientem in persona. Quarto instruuntur parentes
qualiter se erga pueros parentes habere debent
scilicet in hoc quod parentes hoc nomen puerum ad templa
domini inter quod ipsi parentes instruunt ut pueros
a primicia sua informant ut idem eciam va-
dant et mundicia dei respiciant. Pueri
enim tenere etatis molles sunt et de facili ad
omne bonum ducuntur. Sed per contrariam inducuntur in
malicia vix ad bonum revocantur. Unde poeta
talem dicit quod semel arrivit tenera testa diu.
Item quanto magis antiquatur tanto
magis indurat. Sic tales raro vel numquam
consistunt et cum iudicio boni fiunt et perpetua-
lis sunt morituri. Quinto instruuntur filii quod
propter dolorem parentum non dimittunt [illegible] dese-
rant. Et hic notat per hoc ad Symeonem dicit
dicitur Tuam ipsius animam pertransibit gladius. Filius
enim dei non dimisit quin crucem ascenderet et
mea usque ad mortem persisteret. Quamvis sciret
quod gladius doloris matris sue pertransiret
et unire se eam absentabat ut opi-
bus dei insisteret quamvis sciret quod dissona ab
sciencia non multo dolore lugeret. Sic timens
et ego dolentes querebamus te. Per hoc filii
instruuntur quod non debent dimittere propter dolorem
parentum quin crucem penitencie ascendant et
usque in finem in ipsa permaneat et spiritualia
tempora perficiant. [illegible]

Tuam ipsius animam pertransibit gladius
Luce. Symeon plenus spiritu sancto
prophetavit de passione et de sanctissima resurrectione
domini et maxime de dolore quem virgo mater
eius futura erat in filii passione et ideo
dixit Tuam ipsius animam etc. Ubi notandum quod
duplex est gladius scilicet diaboli et Christi. Primus
gladius est diaboli cum quo multos vulnerat
et tortitudine vulnerat usque ad mortem perpetuam
gladium carpe tempus aeternes diabolus

quas in multis fecit sicut est superbia
qua multos vulnerat. Item luxuria cum qua
infinitos vulneravit et tortitudine vulnerat
tam viros quam mulieres iuvenes senes
et pueros layeos et clericos. Item avaricia cum
qua totum mundum vulneravit fere et reges
episcopos et seculares episcopos et abbates. Unum
illo gladio scilicet cum avaricia non ludere etc.
et pertulit gladio avaricie plurimum mundum
in curiis principum et regum et cum nobilis
pape et cardinalium. Ludimus cum gladio
dei sicut ludunt pueri cum canes. Dicunt
enim sicut parentes cum animam teneres
legem et cum eam debeant in altari offerre
sic ludere etc. cum clerici tales eos a alt-
arim tulit et quando eos confundere sunt
de spiritualibus. Sic vulneravit eam et
[illegible] Sed Regi om[illegible] Et
elementum est sicut quod de peccato est de
regno suo. Unde in evangelio similitudo de
aquila et tortuga. Aquila lapidem
de tortugam. Sed Ornat nigrorum semper lo-
titatis cum tamen in altum se fore [illegible] quum
tales tu ne motes alicubi apparas. Et
tortuga secundum affectum suum supplico
te ut me in altum ducas. Aquila assumpta
tortuga cum super omnes montes erexit
et tunc dimisit eam talis super alta a se
desse et dimisit eam tendens super rupe
et penitus confracta est. Sic facit diabolus
avarus supplico quum extulit eam vel ex
supplicacione et anciliam tunc quum minime
credit. Tunc mittit eam cadere ab alto
[illegible] Diabolus quos vulnerat
omnes cupiditate quod accipiunt pecunias
usque ad annum et ambiciam et dampna
[illegible] et pauperes sunt et voces [illegible] Quod
docuit dominus suum eum apud templa
carnis et cum liberis etc. Iste de domine etc.
Secundus gladius est Christi. Iste gladius dicit
dominus iudicium de ipso gladio dei. Item Di-
cimus ut effulgeat gladius meus. Iste gla-
dius est super omnes [illegible]
et animam usque [illegible]

1

~~[illegible]~~ cordis eius penetrabit gladius
[illegible] quia caritas hoc est vobis [illegible]
quod de ~~[illegible]~~ ite maledicti
in ignem eternum. Sed illa vox dampnatur
maledictos in corpore et in anima in eternum
[illegible] ut ille gladius te non scindat
sed quod audias illud benedictum verbum venite
benedicti etc. [illegible] sermo

61 (E)cce positus est hic in ruinam et resurrectionem
multorum in Israel ~~[illegible]~~ Iudex sedens
in sancta [illegible] in sancta nota [illegible]
Ecce positus est [illegible]
notat [illegible] in ruinam multorum [illegible]
[illegible] sunt [illegible] in luce [illegible]
[illegible] ad minus [illegible] nativitatem
de qua [illegible] gaudens [illegible] Beatus
[illegible] Iacob et quia hic [illegible]
[illegible] responsum acceperat a spiritu sancto
non visurum se mortem nisi prius videret
[illegible] Dum autem videret [illegible]
[illegible] eum in brachia sua [illegible]
[illegible] spiritus [illegible] gladius
Nota [illegible] quod sunt duo
que [illegible] salus animarum et [illegible]
multorum [illegible] est [illegible]
(S)ecundum est [illegible] sancti
[illegible] est multis ruina [illegible]
[illegible] multe sunt [illegible]
Nota [illegible] in una [illegible]
est ruina [illegible] anima [illegible]
in uno et in [illegible]
[illegible] et [illegible] sua et
[illegible] ~~[illegible]~~ [illegible] anima [illegible]
[illegible] est
[illegible] ruina [illegible] si qui peccant in
[illegible] quod [illegible]
[illegible] sanguine suo
quod [illegible] dampnabitur [illegible]
[illegible] dampnabit [illegible]
[illegible] quod [illegible]
[illegible] in servire [illegible]
[illegible] quod [illegible]
[illegible]
[illegible]
[illegible] parvulus [illegible]

[illegible] est [illegible] vita [illegible]
[illegible] peccare [illegible]
[illegible] peccatum [illegible]
[illegible] et [illegible]
[illegible] et in multis est ruina qui [illegible]
[illegible] in anima [illegible] et illa [illegible]
et eternaliter dampnatur. Secundo [illegible]
est [illegible] et est ruina multis hoc est corporis
Christi hoc sacramentum tante dignitatis
et reverentie quod nullus debet tangere nisi sa-
cerdos existens in mortali peccato. Unde [illegible]
[illegible] sacramentum cum timore suscipiunt et
reverentia [illegible] qui suscipiunt sine
reverentia [illegible] dampnatur. Sed Iohannes
baptista [illegible] in utero matris sue fuerat
sanctificatus cum reverentia et timore [illegible]
[illegible] capitis sui [illegible] baptiza-
[illegible] ~~[illegible]~~
[illegible] sancti corporis et sanguinis [illegible]
Nota quod [illegible] peccatis mortalibus
etiam si [illegible] peccandi [illegible]
[illegible] corporis Christi [illegible]
[illegible] perpetes
[illegible] corporis [illegible]
[illegible] sine [illegible]
[illegible] possibile [illegible]
[illegible] in mortali peccato
~~[illegible]~~ Unde duo [illegible] hoc [illegible]
et [illegible] eo quod [illegible]
[illegible] que [illegible] corporis Christi
Sed [illegible] fuerunt adeo [illegible]
[illegible] quod [illegible]
[illegible] corporis [illegible]
peccato. Debes enim recipere cum reverentia [illegible]
[illegible] ut habetur in luce. Sed [illegible]
[illegible] et [illegible]
[illegible] Zacheus [illegible] et [illegible]
[illegible] gaudens [illegible] est [illegible]
est [illegible] recipit eum [illegible]

(V)ocatum est nomen eius Ihesus 29
[illegible] angelo [illegible]
[illegible] ~~[illegible]~~ [illegible] 60
[illegible]
[illegible]

Primo ante dicit dominus sermo [illegible]

Anima mea liquefacta est

Primo notatur eius utilitas cum dicit vocatum est nomen eius Jhesus. Secundo notatur eius nobilitas [illegible] dignitas cum dicit quod vocatum est ab angelo priusquam in utero conciperetur. Legitur in Matheo quod angelus dixit ad Joseph: Joseph fili David noli timere accipere Mariam coniugem tuam, quod enim in ea natum est de spiritu sancto est. Pariet enim filium et vocabis nomen eius Jhesum. Circa primum [illegible] angelus sic inquit [illegible] notatur nominis eius dignitas. Secundo de utilitate huius nominis cum dicit: ipse enim salvum faciet populum suum a peccatis eorum. Circa enim quod hic dicitur nomen Jhesus impositum est primo [illegible] cum magno eius dolore quia Jhesus circumcisus est [illegible] Jhesus in [illegible] sanguinem suum pro [illegible] Jhesus [illegible] tabernaculis [illegible] quod ipse Jhesus [illegible] guttas sanguinis [illegible] salutem possit aliquis querere quare circumcisus fuit [illegible] tamen [illegible] non fuit [illegible] natus est de pura virgine [illegible] respondendum est quod duas causas voluit [illegible] Primo ut legem impleret [illegible] in lege ut dicitur: Non [illegible] solvere sed adimplere. Ipse enim adimplevit propter legis [illegible] nobis [illegible] propter legis [illegible] dilectionem suam ipse dilexit nos [illegible] quod ipse amor Christi qui ad nos [illegible] est magnus qui omnes amores superat et excellit. Est autem quadruplex naturalis

Nota de quadruplici amore

amor: matrimonialis, socialis et naturalis.

19 Primus est naturalis ille qui est inter patrem et matrem et filium et filiam [illegible] amorem excellit amor Christi [illegible] enim [illegible] sicut Christus nos [illegible] Ecce in manibus meis descripsi te. Unquam fuit aliqua mulier que [illegible] suum [illegible] ut nomen suum in manibus suis scriberet ut [illegible] die noctuque memoriam [illegible] quod Christus fecit [illegible] manibus suis die ac nocte portat ut semper memoriam habeat.

[illegible] sicut non fuit cum calamo et atramento in pergameno sed [illegible] calamus fuerunt acutissimi clavi atramentum sanguinis sui delicatus [illegible] pergamenum corpus [illegible] et manus et [illegible] corpus [illegible] que [illegible] sermonem [illegible] est [illegible] caritas naturalis. Secundus amor est matrimonialis qui est inter virum et mulierem [illegible] amorem excellit caritas [illegible] Primo in hoc si [illegible] vir uxorem [illegible] amor suus contemptus [illegible] Sed amor Christi tanta est ad nos [illegible] adulteram [illegible] penitentem [illegible] recipit eos ad amorem suum [illegible] tenet manus [illegible] in cruce [illegible] recipit [illegible] ad se [illegible] Revertere ad me et ego recipiam te [illegible] in hoc amor Christi excellit amorem matrimonialem [illegible] Si enim esset aliqua mulier quod in sua facie vel in suo corpore maculam haberet et ab illa macula non posset emundari nisi vir se vulnerari permitteret et se mulier [illegible] sua lavaret non credo quod aliquis uxorem suam in tantum diligeret quod permitteret se vulnerari in mortem. Christus enim a tantum dilexit nos ita quod non [illegible] corpus [illegible] permisit se vulnerari [illegible] et mundavit nos [illegible] sanguine suo. Tertius est amor socialis qui est inter amicum et amicum [illegible] amorem excellit amor Christi [illegible] in [illegible] qui vellet [illegible] suo mori [illegible] Christus enim [illegible] pro morte [illegible] Sicut dicit beatus Paulus [illegible] amorem [illegible] corpus et animam [illegible] corpus diligit quod [illegible] anima [illegible] 3º

anis nostris [illegible] quod a corpore suo nasci-
sparte pro salute mea. Item ~~dicit in persona~~
animam meam posui pro ovibus meis
In hoc dilexit nos quia passus est [illegible]
morte corpore suo. Ymmo ita fuit consumatus
sanguinis eius quod totum corpus suum fuit
exanimatum quia per illud ~~dicitur~~ ps. Aruit tamquam
testa virtus mea. Assimilavit enim corpus
suum teste. nam testa que prius fuit humida
aliquando fit arida. sic corpus suum in cruce
fuit aridum factum sicut testa. quia omnes
humores eius fuerunt exsiccati. Omnia enim
opera fecit deus in numero et mensura [illegible]
[illegible] redemptionibus [illegible]. Sed non [illegible] nume-
rum [illegible] vel plus [illegible] ut [illegible] guttas san-
guinis funderet. Cum enim unica gutta
suffecisset sed totum effudit. Unde quo ipse
nos diligit [illegible] nos ut et nos [illegible]
[illegible] et ipse fuit prima [illegible] circumcisionis sue
Sed [illegible] circumcisus est [illegible] ut [illegible] corpo-
rali ut nos circumcidamur spiritualiter ~~[illegible]~~
Omnis enim circumcisio est [illegible] debemus
enim circumcidi in corde [illegible] cogitationes
in corde et desideria et mala [illegible]
que procedunt de corde. Sic ob a mala [illegible]
[illegible] quia [illegible] circumcidi [illegible]
[illegible] est necesse [illegible]
[illegible] ne loquatur detractiones
et cetera mala [illegible] Omnis malus
non procedit de ore nostro [illegible]
ut [illegible] ut nichil loquamur
nisi laudem dei. Sic [illegible]
[illegible] quod [illegible]
bona audire non possunt [illegible]
[illegible] in celis [illegible]
[illegible] circumcisum [illegible]
[illegible] in finibus [illegible]
circumcidi [illegible]
[illegible] vel amplius et non [illegible]
[illegible] circumcisus in humanitate
circumcisio [illegible]
[illegible] est [illegible] Tercio

circumcisus est ut tempore misericordie [illegible]
quia sic [illegible] magnam enim [illegible]
[illegible] temporibus in [illegible]
nomen [illegible]
ubi [illegible] et [illegible]
[illegible] et sic enim [illegible]
[illegible] qui [illegible]
qui [illegible] reliquit et
fugit [illegible] ignorans [illegible]
[illegible] est [illegible] surgentes qui fuerunt
in [illegible] et [illegible]
sic fugit [illegible] qui circumcidi [illegible]
se [illegible] Sed [illegible]
[illegible] Sequitur [illegible]
in [illegible] nominis Ihesu. Vocatum est nomen
eius Ihesus. [illegible] ~~[illegible]~~ Quod tota salus
hominis consistit in hoc nomine. in hoc enim
multiplicem graciam consequimur [illegible]
Ihesu [illegible] est quod quando homo peccaverit
[illegible] nomine Ihesu [illegible] ~~[illegible]~~
[illegible] peccavit [illegible] in nomine meo [illegible]
enim [illegible] hoc nomine Ihesu.
[illegible] enim quod [illegible] in nomine [illegible]
[illegible] vel [illegible] et [illegible]
[illegible] nos hodie petere debemus in hoc nomine
Ihesu remissionem omnium peccatorum. Secundo
est quod in hoc nomine Ihesu [illegible]
~~[illegible]~~ [illegible] eius [illegible]
[illegible] est quod in hoc nomine
Ihesu [illegible] vitam eternam ~~[illegible]~~ [illegible]
[illegible] nomen [illegible] inclinamur [illegible]
[illegible] indulgencias [illegible]
[illegible] nomini Ihesu ut [illegible] remissio-
nem omnium peccatorum ~~amen~~. Sermo 3

Vocatum est nomen eius Ihesus quod [illegible]
quam ab angelo in utero conciperetur
[illegible] Ihesus [illegible] nomine
benedictus Ihesus [illegible] hodie [illegible]
fuit triplex [illegible]
est eterna nativitas [illegible]
[illegible] in [illegible]

nomen eius. De magna probatione fidelis
similitudinibus in opposito sicut legitur in eius legenda [illegible]
ma cum esset in famulatu viri cuiusdam
incredulum et iniuriosi, proditorem voluit
fidem effundendo sanguinem suum. Nō Nam
dum quod legimus in quatuor viris fuisse
qui vocati sunt hoc nomine Jhesus, quorum
primus fuit Jhesus filius Naue. Primus
fuit doctor et dux populi dei per Jordanem.
Secundus fuit filius Josedech qui
tempore fuit sacerdos sicut ~~de [illegible]~~. Ter-
tius fuit Symon filius [illegible] et fuit [illegible]
qui tempore fuit [illegible]. Quartus fuit
Jhesus salvator. Primus dictus est Jhesus
et fuit doctor populi dei [illegible] post Moysen.
Iste tamen fecit [illegible] populum dei. Primo quod
populum dei per Jordanem sicco pede duxit. Secundo
quod hostes [illegible] expugnavit. Tercio quod
terram promissionis divisit eis. Sic tamen fecit
noster Jhesus populo dei. Primo quod duxit per
Jordanem, id est fluvium huius mundi, sine in-
quinacione peccati. [illegible] salutem hominum per [illegible]
[illegible] et aquam [illegible] qui [illegible]
in temptacionibus [illegible]
[illegible] huius mundi ne submergatur. Unde
[illegible] ipse vocatus est nomen eius Jhesus
ductor quia duxit populum dei per Jordanem
huius mundi. Si non [illegible] errare [illegible]
[illegible]. Si [illegible] adhesio [illegible] per
[illegible] que sunt ductorem. Ipse eum
duxit per [illegible] et [illegible] regnum
dei. Secundo est quod hostes expugnavit
[illegible] hostem in peccato [illegible] hostem
[illegible]. Sic et in Jhesus [illegible] hostem [illegible]
[illegible] qui [illegible] ad [illegible]
et ad [illegible] libere [illegible]
[illegible] demones qui sunt [illegible]
[illegible] apud [illegible] super
[illegible] dixit [illegible] ego [illegible] timere
[illegible] Tercio [illegible]

[illegible] Jhesus [illegible]
Tercio terram promissionis divisit. Sic
et in Jhesus divisit [illegible]
[illegible] sicut [illegible] in [illegible]
[illegible] excellenciam [illegible]
[illegible] excellentissime [illegible]
[illegible] ego [illegible] dignitatem [illegible]
[illegible] dignitatem [illegible] per mortem.
Sic ergo ipse nomine primo vocatus est
Jhesus propter officium ductoris. Secundus
est [illegible] legitur qui nobilis [illegible]
filius Josedech et [illegible] sacerdos [illegible] de
[illegible]. Iste fuit nobilis et [illegible] doctor [illegible]
[illegible] post [illegible] doctor [illegible]
[illegible] primo [illegible] peccatores
[illegible] agere [illegible] agere [illegible]
quando [illegible] sicut patet in
Maria Magdalena ad pedes eius [illegible]
[illegible] in Petro post trinam negacionem
[illegible] in [illegible] penitentem [illegible]
[illegible] a [illegible] sanctos
[illegible] Jhesus [illegible] primo [illegible]
veniam [illegible] peccatorum [illegible]
[illegible] quam Maria Magdalena
~~[illegible]~~ [illegible] et [illegible]
[illegible] plena fuit [illegible]
[illegible] multitudinem [illegible]
non alio nomine [illegible] appellabatur.
[illegible] habes [illegible]
Petrus qui ter dominum negavit [illegible]
[illegible] habes de tempore quando [illegible]
qui in ultimo puncto vite sue penitenciam
egit et penitenciam ~~[illegible]~~ meruit [illegible]
[illegible] hodie [illegible] attendis [illegible]
[illegible] dicit [illegible]
[illegible] ~~[illegible]~~ [illegible]
[illegible] adultera [illegible] et amplius noli
peccare. Unde quam [illegible]
[illegible] Jhesus [illegible] dicit
[illegible] ~~legitur in [illegible]~~ [illegible]
legis [illegible] et [illegible]
[illegible] ~~[illegible]~~ quod est [illegible]
[illegible] [illegible]

... toto corde tuo. Hoc est primum et maximum mandatum. Secundum est simile huic: diliges proximum tuum sicut te ipsum. In hiis duobus mandatis tota lex pendet et prophete. Quod [illegible] et utilis doctrina, si non potes omnia in memoria tenere et habere veram dilectionem ad deum et ad proximum salvus eris. Tercius qui notatus est hic de pro[illegible] primum sacerdos ipse hic cuius [illegible] ihesus qui [illegible] circumcisionem. Sed notandum quod summus pontifex in lege habuit triplex officium: hostias immolavit, sancta sanctorum intravit et pro populo oravit. Istud officium implevit ihesus qui se obtulit pro peccatis nostris. Hostia namque sacrificia veteris legis mundus non poterat redimi nec offensa patris placari. Ideo christus seipsum obtulit ut mundum redimeret et offensam patris placaret. Non legitur in scriptura [illegible]. Quod pontifex veteris legis obtulit sanguinem et illum [illegible] et apposuit cornibus altaris ut sanctificaret. Sed iste pontifex christus hic primum sanguinem obtulit et fudit illum pro peccatis ut sanctificaret ecclesiam suam. Primo in circumcisione ut hodie. Secundo in oratione. Tercio in flagellacione. Quarto in coronacione. Quinto in manuum perforacione. Sexto pedum. Septimo in lateris apercione. Quarto salus in sancta sanctorum intravit et tunc [illegible] scientia(?). Nullus homo ausus fuit [illegible] tabernaculi. Istud officium habuit ut [illegible] qui sancta sanctorum intravit celis ascendendo. Sed quicumque salus intravit abscit(?). Quando enim homo [illegible] si salus intrasset aliquem et non [illegible] non solum ipse intravit sed etiam in [illegible] ut omnes possent intrare. ~~[illegible] ipse dicit~~ Propheta: Per [illegible] [illegible] et [illegible] mens ut videat caritatem meam. Quod pro populo oravit [illegible] in populo [illegible] Moysen et Aaron et [illegible] [illegible] apparet [illegible] [illegible]

Nota

Aaron inter vivos et mortuos et pro populo deprecatus est et cessavit plaga. Sed tale officium est pontificis si pro [illegible] nomen filii [illegible] qui [illegible] deo quod audiat preces suas. Sic [illegible] nobis quod desperare. Quartus pontifex [illegible] pro nobis orat. Sic notatum est quod ipse vocatum est nomen eius [illegible] quod habuit officium [illegible] pontificis. Quinto est [illegible] et ipse de salvator. Hic est puer iste qui hodie [illegible] mundi [illegible] sanguinem suum [illegible] est salvator mundi. Ipse enim [illegible] nos [illegible] nostris et salvat nos per [illegible] quod in [illegible] deus [illegible] per peccata [illegible]. Sed [illegible] [illegible] te ne in purgatorio esses pro peccatis tuis que [illegible] [illegible] te ut [illegible] et [illegible] hic [illegible] ut in eternum [illegible] quod salvari [illegible] ad [illegible] qui est salvator mundi [illegible] de medicina quam hodie deus [illegible] de sanguine quam hodie pro [illegible] et vocatum nomen eius quod hodie [illegible] est filii [illegible] salvatoris.

Iterabis domini in [illegible] [illegible] mala nunc eius et [illegible] [illegible] et apertis thesauris suis [illegible] ei [illegible] ihesus et [illegible]. ~~[illegible]~~ Christus ihesus qui [illegible] venit et factus est homo. Ne adventus [illegible] [illegible] manifestavit se in [illegible] nativitatis [illegible] et pastoribus et [illegible] pastoribus [illegible] manifestavit [illegible] regibus [illegible] se per [illegible] in mundum [illegible] et pastores [illegible] ad regem [illegible] in [illegible] notavit [illegible] [illegible] per adventum christi. Secundum [illegible] [illegible] christi [illegible] [illegible] christi [illegible]

Nota

de dignitate cum homine in humanitate primo utili-
tas patet per adventum Christi propter tria. Primo per
aliam reserationem. Hoc innuit cum dicit intra-
tis domini. Per hoc enim quod domus illa que ante
Christum fuit clausa aperta est et intrantibus patuit desi-
gnificatur propter celestis domus illa. Nam ante
Christum fuit clausa, desinit cum adventu Christi.
Domus, id est celum, fuit clausum propter peccatum
primorum parentum, nam quod nullus intrare po-
terat. In fine autem apertus erat. Unde quod multi
in eum descenderunt ~~[illegible]~~ Dicitur autem
in fine sermonis, id est in fine [illegible] post ut dicitur
predicabis incipiet aperire ad finem, id est ex toto
post eius [illegible] ut suo tempore
quia quilibet recepit. Ideo sequitur: Et de-
pendunt fortibus eius et [illegible] glorie est
Eden. Sed quod [illegible] est sicut [illegible] et depo-
suit [illegible] et aperuit celum. Ita quod
cum nullus fuit [illegible] in [illegible]
[illegible] sine cum impedimento
[illegible] et ascendit. Responsio o homo de
celum quod non solum [illegible] apertum est sed et
invitare quod etiam pluribus compellit te
intrare. Unde [illegible] implicite et [illegible]
[illegible] quod [illegible] est apertum quam [illegible]
[illegible] Sed si neglexeris tempus intrare non
poteris. Iste qui [illegible] aperit talis [illegible] et
claudit ita quod nemo potest intrare
et [illegible] parate erant [illegible] Secunda utili-
tas patet per [illegible] et hoc innuit
cum dicit invenerunt cum adventum Christi
quod [illegible] absconditus ~~[illegible]~~
[illegible] absconditus [illegible] invenire
non poterat quia [illegible] abscon-
derat quod homo in tenebris ambulat
[illegible] et [illegible] multum [illegible]
[illegible] in [illegible] quod modo apparuit
~~[illegible]~~ Populus qui ambulabat in
tenebris vidit lucem magnam. Insuper
[illegible] duo [illegible] templum [illegible]
[illegible] et stella [illegible] apparuit [illegible]
[illegible] est [illegible] domum [illegible]
[illegible] est ~~[illegible]~~ [illegible] domum

dum invenerunt [illegible] vocatur enim deus [illegible]
est. Tertia utilitas patet per [illegible]
Christi [illegible] esse [illegible] et sine [illegible]
adventum Christi deus ita iratus fuit [illegible]
homines quod nullus enim placare poterat
ita iratus fuit quod [illegible] compulsus
fuit clamare et dicere: Quid [illegible]
[illegible] quod [illegible] iratum te audio [illegible]
quod [illegible] placare quod iratus fuit
[illegible] de paradiso [illegible]
quod [illegible] annorum [illegible]
[illegible] tam iratus fuit deus
quod homines non audebat accedere
ad eum [illegible] ~~legi [illegible]~~ [illegible]
[illegible] et [illegible]
[illegible] fumigantem
et [illegible] Moysi loquere
tu nobis et audiemus te et non loquatur
nobis dominus ne forte moriamur. [illegible]
[illegible] apparuit ut [illegible] accedere
ad eum [illegible] magis [illegible] in terra
[illegible] et [illegible] ~~[illegible]~~
[illegible] et [illegible] non
non [illegible] Tertia utilitas patet
quod dominus cum homine [illegible] est
[illegible] cum deus [illegible]
[illegible] eius [illegible] in [illegible] et [illegible]
[illegible] quod [illegible]
[illegible] quod [illegible] in
[illegible] nomen Christi [illegible]
[illegible] quod [illegible] deus cum
Christi adventum [illegible] in [illegible]
fuit [illegible] erant [illegible]
[illegible] quod deus [illegible]
poterat [illegible] qui tunc
erant. Unde [illegible] in [illegible]
non [illegible] super [illegible]
[illegible] deus [illegible]
[illegible] in [illegible]
[illegible] Christi [illegible] in [illegible] et [illegible]
[illegible] in [illegible] sicut [illegible]
[illegible] et [illegible]
[illegible] adversus Christum [illegible]

capiant quod in cordibus nostris non nasci-
tur et introducunt dyabolus caleb calcaret
dux de suo habitaculo Judee mediam Sunt
dicit dispendere anime Sed tres magi in cor-
dibus suis quesierunt eum puerum Ihesum consequenter
et invenerunt Sic tu si vis puerum invenire
re scilicet Christum non queras eum in thalamo
seu in lecto cum matre sua Maria regnante
tunc invenies eum a parte et deus terram habi-
tabit et sic permanebit terram Eius nobis
parare digneris Ad quam nos (Amen) perducat
Epiphania

[C]um natus esset Jhesus in Bethlehem Jude
magi venerunt ab oriente Jerosolimam
Matthei 2° capitulo. Narrat historia quod isti tres re-
ges fuerunt filii Balaam prophete gentilis qui
prophetavit ortu suo virginis scilicet Orietur
stella ex Jacob. Et veritas credendum est
quod ipsos fuisse de generacione posteritatis
ipsorum Balaam longe ante adventum
Christi fuit sed tres reges audito Balaamo
de stella ut cum in die nativitatis eius esset
stella orta videntes eam conpiti fuisse
studium in astronomiam dixerunt Hoc
signum magni regis est et cetera. Hec completa
prophetizatio Ysaie que hodie legitur dicentis
et ambulabunt gentes in lumine tuo et re-
ges in splendore ortus tui. Ista omnia contigerunt in figura
quia reges quesierunt dominum corporaliter
ut nos ipsum queramus spiritualiter. Sed quando
Christum invenire considera illa que isti
reges fecerunt nobis in exemplum. Primum est
quod de longe venerunt scilicet ab oriente vel
sal contra se et tu quia cum homo peccat
mortaliter tunc est longe a deo dicit propheta longe
ab impiis peccatoribus salus vel Christus qui est
salus quia omnis salus nostra in manu
sua est. Sed qui vult dominum invenire oportet
eum venire de longe id est dimittere peccata
que elongant hominem a deo. Necesse
est ut appropinques deo. Quia valde dura
sunt peccata fugientibus se sed non est ut
[illegible] querens [illegible]
plures enim sunt qui

ipsum fugiunt quam qui querant scilicet quidam
per peccata. Similes sunt illi qui in bonum
filium cum suo parentes magni regis
semper se posuit et dum se tunc sunt de re
non cessaret apponere quod dedit fecit si non
sunt quamvis suspende tradidit et mortuus
est Sic multi fugiunt dominum et addunt peccatum
peccato et nolunt peccare necessario cum
currunt per mortem ita quod amplius dominum
non inveniant. Qui elongati a deo per
peccata appropinquant per penitentiam et confessionem
de recepto in gratiam fiat hodie gaudium deo
et querere ipsum cum ceteris Secundum est quod fuit
velocitas in inveniendum Christum quia venerunt
infra duos dies ab oriente usque Jerosolimam
tam per Christum dolebis ad Christum venire velociter
non debes esse piger in servicio dei scilicet cum per
sumit detrimentum et fortitudinem suam et
ceteris virtutibus quas habet et tardius
venire ad dominum de quinque fatuis virgi-
nibus que tardaverunt et non intraverunt
tales sunt et dampnati Sic et tu nolo tardare
Tali tardare hodie potest deo regnabit
solus forte eras non recommendabit te tam
multis uno fu omnibus deo et Gregorius Si
penitenti promissa veniam diem crastinum
vite non promisit. Noli expectare de
pene omnibus ne possis invenire qui primum
mortis capiat semper perditum thezaurum.
Non enim potest perditum thezaurum nullus
sibi habere insidiantes et omnibus est perditus
thezaurum nisi cum vita. Similiter nulla valuit
fugere cum thezauro cum illis contigerit
sicut contingit cuidam Sicut est illud
ne dum intrant ortum replet se pomis
pomorum et cadunt et dum ortulanus
intrat ortum tunc curit vellet fugere
et non potest propter omnibus pomorum et sic capti-
vatur. Sic multi conquirunt omnia se
pomorum propter amicitiam et dum ortulanus
id est mors venit tunc nolunt fugere
quia sunt et captivantur eterna

morte. Hec est nunc quod venire ad dominum ne
filii eius pereant captivitate. Sic ipse de
quo dicitur [struck] Cum voluit amplecti
[illegible] secundum [illegible] est quod ste
lla que apparuit fuit cum civitate cum
magno gaudio. Sic tu debes stellam mi
tate cum magno gaudio s. mariam [illegible]
[illegible] de qua cantamus [illegible] ave
maris stella. Ista stella debes gaudere
omni tempore et omni hora quod tali [illegible]
procedit [illegible]. Quia enim stella
magis [illegible] ad portum ita stella ista s.
gloriosa maria perducit te ad portum si ipsam
in [illegible] tuo [illegible] ~~[illegible]~~
respice stellam s. mariam non recedat
de ore et de corde tuo semper ipsam roges
non desperabis si ipsam sequeris non desp
eras si ipsam cogitas non erras ipsa an
roborante te ne cadas ipsa enim ducit te
quo desideras. In vocatione stelle in
maris etc. Tertium est quod stelle adorave
runt [illegible] et precedentes adoraverunt eum.
Sic tu debes eum adorare cum stellis.
Sic nimirum [illegible] qui dependit de celo
suo et [illegible] homines [illegible] monenta
non [illegible] debes enim surgere de lecto
[illegible] debes [illegible]. Sic est
[illegible] dominum [illegible]
[illegible] remissionem [illegible] peccatorum.
[illegible] et in multis aliis [illegible]
[illegible] est quod [illegible] sibi [illegible] s. aurum
thus et mirram. Sic enim [illegible] tu
offerre aurum [illegible] melius est omnibus
virtutibus ut s. deum diligas ex toto cor
de tuo et proximum tuum sicut te ipsum. Sic aurum [illegible]
[illegible] metalla sic ipsa [illegible] precellit
[illegible] virtutes. Secundo debes [illegible] offerre [illegible]
[illegible] bone vite [illegible] et proximum
[illegible] exemplo. Tertio mirram
tribulationibus patienter sustinendo et gaudere
[illegible]. Si hoc feceris [illegible]
[illegible] et cum xpo [illegible] sine fine

gaudebis. ~~Rogem~~ **Sermo de epiphania**

Leva in circuitu oculos tuos et vide.
Ysaias. Dicit enim [illegible] congregati
[illegible]. Hec in [illegible] hodie congregati
ecclesia que est domus dei ut ibi dominum in
vocetur. ~~[illegible]~~ Elegi domum hanc ut sanc
tificetur ibi nomen meum cunctis diebus.
Et in [illegible] de congregatione [illegible] aliquid
[illegible] de congregatione. Unde notandum
quod [illegible] est [illegible] homines
convenerunt congregatio [illegible]
[illegible] in [illegible]
Primum est malum. Secundum peior. Tertium
pessimum. Primum enim [illegible]
[illegible] est malum [illegible] quod [illegible]
[illegible] bonos [illegible] malos diligit.
Dicit enim xpus [illegible] suos [illegible]
Nolite mirari si vos odit mundus [illegible]
[illegible] sunt qui in xpo [illegible] homine [illegible]
[illegible] omnium [illegible]
[illegible] corpus et animam
[illegible] morte tradet [illegible]
[illegible] quod sunt tales qui non [illegible]
animas [illegible] per [illegible]
s. [illegible] morte [illegible] suo s. mundo
qui [illegible] et [illegible]
et [illegible] et [illegible]
compatiuntur. Videmus enim pauperes [illegible]
[illegible] quod [illegible] aurum et ar
gentum et [illegible] et cum vigilat [illegible]
Sic et divites qui nunc [illegible] in locis
divitias sive die noctuque [illegible] quo
[illegible]
[illegible] quod [illegible]
[illegible] mors [illegible]
[illegible]
[illegible] magis [illegible] sua
[illegible] passet [illegible] aliud [illegible] me
[illegible] ut quid me [illegible] q.d.
Unde [illegible] est hodie [illegible] cum [illegible]
[illegible] dei [illegible] amplius [illegible]
[illegible] manibus [illegible]
[illegible] Secundum [illegible] per
[illegible] hoc est terra mea ipse [illegible]

[illegible] est in mercato domestico. Nonne
stultus esset qui mercatorem in civitate sua
haberet [illegible] nichil
emeret nisi [illegible]. Quot sunt
quod nichil aliud cogitant nisi de corpo-
ris pascendo et vestibus ornando. De quibus
apostolus. Quorum finis interitus [illegible]
mortem. Tales [illegible] dormiunt
[illegible] comedunt [illegible] bibunt. Ali-
qui sibi [illegible] tabernam [illegible] ma-
lis tabernariis [illegible] sepe [illegible]
[illegible] quod ab omnibus absolvunt.
[illegible] est talis confessio quia de omnibus
que fecisti reddes rationem. Circa divi-
tias in mercato est [illegible] valde
[illegible] qui [illegible] per [illegible]
[illegible] fatuus. Nonne fatuus reputaretur
qui nichil aliud operis exerceret nocte dieque
nisi quod [illegible] compleret ut ignis
augmentaretur in quo ipse cremaretur.
Hoc idem facit avarus. Nichil enim aliud la-
borat sine intermissione nisi ut multas
[illegible]. Per quas pena
sua augmentatur in qua ipse perpetuo cru-
ciatur. [illegible] maiorem
[illegible] ut vas [illegible] et [illegible]
Nota [illegible] Avarus enim facit sicut facit
stultus tabernarius qui [illegible]
et dat [illegible]. Iste [illegible]
[illegible] partes [illegible] et [illegible]
[illegible] non [illegible]
[illegible]
[illegible]
stultus esset qui tam [illegible] vel [illegible]
retur qui [illegible] vel [illegible]
[illegible]
nomine sicut [illegible]. Quod [illegible]
[illegible]. Quibus [illegible]
[illegible] quorum [illegible]
[illegible]
[illegible] est [illegible]
[illegible] est [illegible]

spiritus dei qui hic bene in caritate comparatur.
Unde dicitur in [illegible]. Simile est regnum celorum
homini negotiatori [illegible]
est mercator qui nullum decipit [illegible]
ita ut talis mercator [illegible] qui pro [illegible] venit
ad forum ad aliquid emendum vel vendendum
quod utrumque hic impleri [illegible] tempore. Sicut notatur
[illegible]. Ipse etiam vult facere [illegible]
[illegible] enim nobis dat regnum celorum pro [illegible]
et bona [illegible] omnibus. Nonne stultus esset
qui [illegible] tempus [illegible]
[illegible] ad forum ad vendendum et pro
[illegible] homo si aliquid non emeret ut potest [illegible]
[illegible] vel [illegible] quod [illegible]
non daret. Unde [illegible] de [illegible]
[illegible] et [illegible]
[illegible] advenit [illegible]
aliud [illegible] non negligatis
[illegible] negotiari nam [illegible]
[illegible] et [illegible] dat nobis
celorum regnum Dominus. De eodem sermo

Apertis thesauris suis obtulerunt ei mu-
nera aurum thus et mirram. Hec [illegible]
hodierne [illegible] qui tres
reges venerunt ab oriente [illegible]
[illegible] aurum thus et mirram. In
hodierna [illegible] quadruplex
miraculum [illegible] magi [illegible]
[illegible] et [illegible]. Sicut [illegible]
[illegible] hodie in Iordane baptizatus est. Sicut ho-
die aquam in vinum convertit et de [illegible]
[illegible]
[illegible] et nos tamen [illegible] et [illegible]
[illegible] attendatis quod [illegible]
fecerunt sic et nos faciamus [illegible]. Pri-
mum [illegible] est. Quod [illegible]
[illegible] adoraverunt eum et apertis
thesauris suis obtulerunt ei aurum thus
Nota et mirram. Nota quod [illegible] tria fecerunt
que nos facere debemus. [illegible]
[illegible] sunt [illegible]
[illegible] sunt et [illegible]. Primo [illegible]
corpus Domini [illegible]
[illegible] Domini adoraverunt. Tertio [illegible]

thezaurus. Sic et nos. Primo debemus offerre ipso
corpus ut ipse ipsum omnia peccata peccavit
per tribulaciones etc. Secundo animam et debes
dicere cum psalmista In manus tuas domine commendo
spiritum meum. Tercio debes ipse deum Origenes
quia contemplativam accipiens et vitam ...
Sed quidam offerunt ... et non corpus sed qui
habent oleum dant et lucerne non possunt
Et in idem non corpus et non ... qui habentes
... fatue virgines ... [illegible]
talia sed in mensa reddere noluit. Ipsi reges ab
tulerunt munera apertis thezauris, id est de suis
non de alieno neque per vanam gloriam sicut ...
faciunt de illo qui fuit cum ipsis ... in maiori
qui primo ... etiam ... sed Marcello qui
... ob ... eum aurum
thus et myrram. Aurum ut ascendant eum esse
regem. Thus super omnia sacerdotem qui in die
cene ... ministerium celebravit et in cruce
miserabiliter mortuus ... sepelietur
... corpus suum et non putrefieret sed in
... Et tu debemus offerre. Aurum
... quod est inter omnia metalla carius ...
... et debemus semper diligere
... Salomon ... te
... et ... eorum ...
... Secundum debes esse in ...
... et ...
Secundo debes ipsis offerre thus, id est devotam
orationem ... thuribulum ... tunc thuribulum
est ... suum ... et super ... in hoc
thuribulo debes ... deum ... gratias ... vel or-
ationis. Primo debes orare ... ut
deus eos ... sunt ... ut vos
... pro mortuis qui ...
sunt ut deus ... servat. Tertio debes of-
ferre ... debes ... et ...
... et ... orantes stella ... qui

perduxit te ad vitam eternam. Nota quod re-
ges dicuntur magi, id est sapientes ...
... quia magis sunt ...
... quod puer

erat nascitus ...
tunc ... videntes ... dicunt
... quidam doctores ... in monte
orientali expectantes natam celestem ...
... in media nocte dominice diei apparuit stella
magna viderunt puerum in ... habentem
crucem auream que ante ... eos
et secuti sunt eam usque in Bethleem ubi Christus natus
erat. Viderunt enim in illa stella ... quod fuit
... ... quia ...
... in ... die
... quia fuit ... quam alie
stelle. ... quia fuit ... quam alie
stelle quia ... deus ...
... Item quod alia stella fuit ipse spiritus sanctus
qui postea in baptismo in specie columbe
super ipsum apparuit. **Sermo de eodem**

Videamus stellam eius in oriente
etc. Matthei ii. Item quod nato deo magi
venerunt Jerozolimam ... in magna ...
... ... natum ...
putabant enim ... esse sicut dicit ...
... quod ... et
... fuit quod ...
puer ... in ... debet ... enim ...
... Item ... in ...
... stella ... et ...
... nati ... quod
...
... apparere ...
apparitione. Sed ... est ...
... stella apparuit et
ante ... deum ...
... super ... puer ...
... quod stella ...
... super ... in specie
columbe qui et magis apparuit in specie
stelle ... Item quod eadem stella
fuit angelus qui apparuit pastori(bus) ...
... natus est ...
est stella ... [illegible]

[illegible] immutabilis stella inestimabilis et
que omnibus stellis preminet nobis [illegible]
[illegible] ipsas [illegible] Prima stella
[illegible] est vocabile
et signat mariam matrem dei. Hec stella dicitur
[illegible] gentilis [illegible] Dicitur enim
stella [illegible] ipsa stella beata virgo
maria est magne potencie quod tota
trinitas in ea respexit in ea sua poten
ciam. Pater respexit in ea sua potenciam
filius suam sapientiam spiritus sanctus benignita
tem et misericordiam. Est enim potens nobis ad
adiuvandum [illegible] ipsa enim potest nos adiu
vare in vita in morte et post mortem.
Nota. Nota si quis amicum habet qui possit eum
adiuvare in vita bonus est amicus
qui autem possit eum iuvare in morte
melior est. Qui autem possit amicum suum
iuvare post mortem ipse est optimus.
[illegible] beata virgo maria [illegible]
[illegible] potest nos iuvare [illegible]
[illegible] tu nobis [illegible]
Secundo maria adiuvat nos in vita
[illegible] quandam [illegible] Quandam
peccatricem [illegible] adiuvat [illegible]
[illegible] ~~[illegible]~~ maria
[illegible] adiuvat peccatores in mor
te quia [illegible] descendit [illegible]
enim est tante audacie quod eciam [illegible] ad
peccatores [illegible] venit [illegible] mo
riuntur volens facere si aliquid [illegible]
eis ut post [illegible] martinus [illegible] virgo
maria [illegible] ubi quibus [illegible]
[illegible] descendit [illegible]
[illegible] nos [illegible] protege. Tercio iuvat
nos post mortem [illegible]
[illegible] Legimus enim [illegible]
[illegible] angeli et [illegible]
[illegible] dicit [illegible] Quod [illegible]
[illegible] aliquis [illegible]
[illegible] sermonis [illegible]
[illegible] suscepit et in celum [illegible]

[illegible] et in hora mortis suscipe. Item
stellam [illegible] invocare ut te p
[illegible] dicit enim [illegible] Dicitur
enim impossibile est [illegible] ut non
[illegible] ita impossibile est ho
[illegible] famulata inventus fuerit
[illegible] Dicitur stella [illegible] et [illegible]
[illegible] xpm qui de se ipso dicit Ego sum stella
matutina et splendida ut dicitur stella
splendida [illegible] splendet [illegible] sua
[illegible] Dicitur enim stella matu
tina [illegible] sua usque ad adventum [illegible]
[illegible] maria [illegible] potencia
nos ut [illegible] suam largiatur nobis [illegible]
ut [illegible] stellam [illegible] et in tempore [illegible]
[illegible] Dicitur enim [illegible]
[illegible] patent in die et nocte [illegible]
Sic maria [illegible] nobis [illegible]
est [illegible] vite [illegible] nobis [illegible]
et post mortem [illegible] largissima manu [illegible]
[illegible] quod [illegible]
[illegible] ~~[illegible]~~ [illegible] legimus que
clamavit [illegible]
[illegible] respondit [illegible]
[illegible] ut [illegible] stella [illegible]
[illegible] splendebat super te in extremitatibus
[illegible] est stella est [illegible]
incomprehensibilis et signat [illegible] dominam
que in [illegible] intellectu [illegible]
et confortat. Nota [illegible] stelle [illegible]
Stella enim est plena et lucida sicut gra
[illegible] est pulchra et [illegible] et de
[illegible] pulchritudine [illegible] est speciosus
forma pre filiis hominum. Sic [illegible] pul
critudine [illegible] est pulcherrima [illegible]
que [illegible] amorem [illegible] Est enim
[illegible] et magnus et minoribus et [illegible]
quod quedam virgo religiosa [illegible]
[illegible]
[illegible]
[illegible] quod [illegible]

dilexerat. Et post eum dixit: quid peto petam
melius ut videam Christum iacentem in cunabu-
lis. Item peto petam ut videam Christum circumci-
sum. Et post eum dixit: Item adhuc peto petam
aliquid ut videam eum qui fuit in etate xxx
annorum. Tandem post eum filia orante vidit
quod absalon per eius sponsalio fulgens
sicut sol, que cum gaudio levata est. Item iterum
vidit quod duo angeli portabant archam
pulcherrimam habentem tria hostiola et dixit
ei pater: sponsalia vis videre filia, filium dei
iacentem in cunabulis que petivit ingenti
gaudio. Tunc apparuit hostiolo archa et ia-
cebat ibi unus puer et mirabili decore
predictus et viso eo repleta est gaudio ut
gaudium quod habuerat de visione prius
primi filii videbat. Et dixit ei pater: placet videre vis
videre filia Christum circumcisum. Tunc apparuit ei hostio
lum secundum et vidit pulcherrimum infantem
Christum quo in dea sanguinem fluxit. Dixit
ei pater: placet etiam videre filia Christum xxx
annorum. Et apparuit ei tercium hostiolum. Et vidit
Christum quod in illa etate et toto gaudio p-
fusa est ut totum quod prius viderat prius
[illegible]. Sic [illegible] dicat [illegible] ipsa te
filia qua xxx dic [illegible] adiuva [illegible]
fuit. Illa stella in tempus [illegible] que est
de [illegible] et magi
de [illegible] suarum [illegible]
[illegible] stella est
[illegible] et signat [illegible] sunt qui [illegible]
[illegible] populo [illegible] et [illegible]
[illegible] et in mortem se [illegible]
tradiderunt [illegible] non [illegible]
raptores qui aliena rapiunt et qui [illegible]
[illegible] pompas [illegible]
[illegible] gloriam [illegible]
gloriam dei [illegible]
sicut lupus [illegible]
[illegible] per [illegible]
[illegible] dicat [illegible]
culpa in [illegible]

in fine dierum. / **Sermo super Epiphaniam**

Cum sero esset [illegible] duo [illegible]
[illegible] mirabile fuit ut dicat glo-
[illegible] per dicto qualiter [illegible] pote-
runt que tanta [illegible] pueri teneba-
tur quod iudei habebant consuetudinem
et preceptum [illegible] urbem [illegible]
[illegible] et [illegible] Christum re-
[illegible] de egypto [illegible]
[illegible] consuetudinem [illegible] veneru-
nt in urbem. Et dum tamen fuit [illegible]
[illegible] et [illegible] dies [illegible]
esset templo [illegible] et Maria [illegible]
[illegible] et [illegible] in urbem
et [illegible]
[illegible] et cum [illegible] ut
[illegible] requireba[t] [illegible]
[illegible] et [illegible]
consuetudo [illegible] que [illegible]
in templo ad [illegible]
ut [illegible] faciant [illegible] pro-
[illegible] propter [illegible]
[illegible] non habebant
[illegible] pueros [illegible]
[illegible] poterant et [illegible] consuetudine
accidit ut puer [illegible] in urbem
et postea in [illegible] venerunt [illegible] Nota
in [illegible] plura [illegible] ad
[illegible] et [illegible]
[illegible] pueris [illegible] in urbem [illegible]
[illegible] Christi [illegible]
[illegible] quod [illegible] in
[illegible] templum [illegible]
[illegible] tunc [illegible]
[illegible] ad [illegible]
[illegible] et [illegible]
[illegible] dei [illegible]
[illegible] ad [illegible]
[illegible] ne [illegible]
[illegible] qui [illegible]
[illegible] audire [illegible]

[illegible] corpus suo primo in mane [illegible]
tedia sua domus ad tabernam. Secundo in-
venit unam noctem domini de taberna. Diabolus
iugulaverunt eum et suspenderunt eum in unam
fossam et sic dispersit ad infernum. Illi qui
inveniunt longitudinem [illegible] appetatus et [illegible]
impossibilis. Secundo dicitur ut pueri pa-
tres suas ad eterna ut bona aspiciant
exemplo Marie et Joseph qui primum ipsum que-
rebant in templo invenerunt ut dicit [illegible]
Quod quidam ducunt et docent pueros suos
ubi potius videant et discant turpitudines
nequicias quam virtutes. De talibus pro-
bus reddant eum rationem [illegible] puer suo [illegible]
in summo die. Sicut [illegible] de [illegible] conpre-
[illegible] Nota de puero quo [illegible]
[illegible] crudiam. Tercia cum sunt [illegible] puer con-
quirunt de patribus suis primum de malo
suo. Quod cum aliis viderunt, didicerunt
[illegible] procedere tante. Secundo quod ipsius mala
non pertinet sicut quidam qui [illegible]
suas docent in opprobrium [illegible]. Dicitur
[illegible] diabolo de [illegible] vel amore [illegible]
qui patris sui memoria dum nasceretur qui ducebatur
ad suspendium. Tercia quod ipsius bona in [illegible]
acquisita relinquerunt [illegible]. De patre [illegible]
qui in [illegible] multas male [illegible] et [illegible]
bus memoriam dederunt [illegible]. Tercio dicitur memo-
ret si Christum [illegible] amisimus ipsum exemplo
Marie et Joseph querimus. Joseph et Maria
quesierunt ipsum inter notos et cognatos et
et non invenerunt, sed in templo invenerunt
eum. Dicit [illegible] ipsum inter con-
gnatos et notos id est in rebus temporalibus non
in taberna inter lusores et [illegible]
ut in foro inter [illegible] mercatores de tra-
sientes sed in templo cordis tui ubi in [illegible]
anima tua cogitando peccata que commisisti
bona que amisisti debes [illegible]
[illegible] tres condiciones [illegible]. Quod [illegible]
eo contendunt [illegible] in die non in nocte
in [illegible] vita [illegible] splendet [illegible] quia

post hanc vitam extinguetur. Tunc implebitur
illud impossibile quod dicitur: Sol convertetur
in tenebras et luna in sanguinem. Sol
id est Christus [illegible] non miserebitur et luna Maria
que numquam [illegible] eum ad
miserere [illegible] sed nunc querendus est. Tercia dicitur est
querendus [illegible] id est per confessionem
contritionem et satisfactionem. Quarto [illegible] que
[illegible] ipsum invenerit. Quod nos nobis prestare dig-
~~[illegible] Amen~~ Sermo secundus de eodem

Et non post triduum invenerunt illum in
templo [illegible] de
[illegible] Christum querere debeamus
et ubi ipsum invenire debeamus quia perse-
rant. Tercio patet quod non invenerunt
totaliter. Primo ut [illegible] dicit non cessaverunt
querere donec invenerunt. Secundo quia [illegible]
[illegible] eum querere [illegible] donec ipsum in-
venimus. Tercio dicitur invenerunt eum in templo
[illegible] invenerunt [illegible] non in taberna. Nota quod
Nota vult Christum invenire debet eum querere [illegible]
Primo per diligentem inquisitionem. Secundo
[illegible] continuacionem. Tercio per
[illegible] continuacionem. Primo debet ipsum
querere per diligentem inquisitionem. Sicut
[illegible]. Magi venerunt ab oriente Ierroso-
limam querentes et dicentes: Ubi est qui
natus est rex iudeorum et dicitur ubi quando [illegible]
dicta sunt [illegible] doctores quia in Bethlehem
et tam illuc venissent [illegible]
et invenerunt puerum cum Maria matre
eius. Tercio [illegible] diligenter quesierunt eum et
invenerunt. Quarto [illegible] querere ipsum diligenter
Nota Nota si [illegible] non [illegible] tibi [illegible]
[illegible] adeo quia [illegible] et multa
[illegible] tibi bona [illegible]. Quartum [illegible]
in [illegible] de via [illegible]
eum [illegible] ut ipsum invenies. Tercio [illegible]
[illegible] mittet tibi [illegible] predicatores
et confessores et promittet tibi vitam eter-
nam [illegible] diligenter de via ut [illegible]

eundem videre. Secundo debet ipsum querere
Nota prosperitatis eius intuitionem. Nota quomodo
perdit [illegible] mulierem sollicite [illegible]
me [illegible] [illegible] [illegible] et
diligenter querebat ut posset eam invenire.
Sic et tu si perdidisti ipsum Christum [illegible]
qui preciosior est cunctis opibus mundi quia
omnia que desiderantur non possunt ei comparari. Quere
eo ipsum mandata ipsius implendo [illegible] vene-
rando credendo et diligendo firmiter credendo.
Unde ipse dicit qui vult me invenire debet
mandata mea implere [illegible]
quod si [illegible] invenit sicut fecit [illegible]
sancte [illegible] cuius [illegible] est
[illegible] Tertio debet ipsum querere [illegible]
[illegible] continuationem ~~per~~ [illegible]
dum et consistens etc. Nota ipsum querere sicut illi
qui in ultima septimana quadragesime
querunt ipsum [illegible] et statim post pa-
scha redeunt ad statum pristinum. Sed tales
sunt qui infirmantur [illegible] magnum
[illegible] Sed postquam convaluit [illegible]
et nisi [illegible] non est [illegible]
Sed semper ipsum querere [illegible]
Nota net ipsum invenias. Nota debet ipsum querere
sicut magi quesierunt eum [illegible]
in tempore gratie. Unde [illegible] dum
dum invenire potest etc. [illegible] in futuro in-
venire non potest. [illegible] ipsum ubi [illegible]
querendus est [illegible] in domo [illegible]
[illegible] Unde [illegible] etc.
Sed ubi invenire puerum [illegible] in domo
que [illegible] ipsum [illegible] non invenitur sed
in templo. Sed in [illegible] domum [illegible]
[illegible] in [illegible]
ipsum [illegible] etc. Sed [illegible]
[illegible] in [illegible]
Nota puerum cum Maria matre eius. Nota multum
gaudebis si invenires quia plurimum gaudebo

si invenies puerum cum Maria matre eius.
Sed magi gavisi sunt gaudio magno
si viderunt stellam quantumque gaudium
habuerunt cum invenerunt puerum cum Maria
matre eius. Sed non cum duo [illegible] sunt si-
[illegible] invenit aliquid [illegible]
sibi recipit. Sed [illegible] et nobis [illegible] debemus
Audientes quod magi puerum cum Maria
matre invenerunt diligamus [illegible]
puerum cum matre quia puer [illegible]
non potest et qui [illegible] invenit [illegible]
et [illegible] invenit puerum [illegible]
[illegible] ~~[illegible]~~ [illegible] in ve-
nerunt Mariam et puerum [illegible]
Ho [illegible] Evangelium 3.
[illegible] te ~~[illegible]~~ [illegible]
que preciosior est et perdit [illegible] magis
tamen non invenit [illegible] augmentatur.
Et [illegible] virgo [illegible] amisisset puerum
suum Jesum et non inveniret [illegible]
[illegible] Non sunt [illegible] eum invenire
non potest nisi ubi est [illegible]
[illegible] invenire non potuit
nisi in templo. Nota quod debemus Deum que- Nota
rere [illegible] est qui querit
Deum [illegible] invenient ipsum [illegible]
[illegible] Sed que [illegible] Deum [illegible]
[illegible] quidam querunt [illegible] sunt
qui simpliciter eum non querunt [illegible]
[illegible] qui [illegible]
et [illegible] in futuro [illegible]
[illegible] et qui [illegible] invenerunt [illegible]
[illegible] alium [illegible]
que [illegible] Credendum autem
sunt qui querunt Deum [illegible]
[illegible] qui faciunt multa bona opera
[illegible] [illegible] ~~[illegible]~~
[illegible] querunt et
[illegible] nolunt [illegible]
et putant me posse invenire quam
[illegible] non invenient [illegible]

Quidam autem sunt qui quaerunt ipsum tamen caute sicut bonum et iustum et talibus invenient eum ~~[illegible]~~ In simplicitate id est in mundicia cordis quaerite eum. ¶ Secundo debemus ipsum quaerere in loco congruo. Locus congruus est templum materiale ubi deum debes quaerere et invenimus ipsum. ~~[illegible]~~ Invenerunt enim in templo et mater eius dixit ad ipsum fili quid fecisti nobis sic ait ad illos quid est quod me quaerebatis nesciebatis ~~[illegible]~~ Quid quaerebatis me per compita vicos propinquos et notos nesciebatis quod in templo sim quaerendus. Homo attende sicut beata virgo Maria invenit puerum corporaliter in templo sic et tu invenies ipsum spiritualiter in templo. Nota potes enim invenire in platea vanitatis nec in platea nec in taberna [illegible] sed in templo sanctitatis. Quod si dicatis in [illegible] [illegible] non valeo singulis diebus venire ad ecclesiam audi si non potes corporaliter venire ad ecclesiam spiritualiter venias et devotionem tuam ibi in tempore [illegible] [illegible] [illegible] ad deum et invenies eum. Tam templo tali quaeque potest facere venias ad ecclesiam quia corpus Christi ibi corporaliter est. Quando [illegible] in [illegible] [illegible] orant et multa fideles ibi [illegible] [illegible] [illegible] principio. Tertio debemus ipsum quaerere in loco optimo. Quod est tempus optimum nisi ad dies [illegible] nos in [illegible] ~~[illegible]~~ [illegible] dum [illegible] in [illegible] [illegible] dum venit homo [illegible] [illegible] [illegible] in mundo [illegible] [illegible] [illegible] [illegible] post [illegible] [illegible] [illegible] non [illegible] quia tunc [illegible] clauditur et clausa est ianua tunc [illegible] malis in [illegible] non potest clamabunt et non [illegible] [illegible] debemus ipsum quaerere sicut magi ipsum quaesierunt [illegible] cum [illegible] et mirra et auro [illegible]

cum mirra signat eum mirra quamvis est amara [illegible] in conspectu domini valet cum mirra quae [illegible] [illegible] rei [illegible] [illegible] in [illegible] [illegible] [illegible] Sic vera contritio valet [illegible] [illegible] [illegible] Sic cum [illegible] mirra id est contritione et valde [illegible] [illegible] deum tunc ipsum invenies sicut [illegible] [illegible] Maria Magdalena [illegible] in [illegible] Secundo cum [illegible] id est cum [illegible] [illegible] [illegible] pietate et [illegible] [illegible] [illegible] deum invenire quaerite ipsum cum devotione [illegible] devota est multe virtutis ~~[illegible]~~ ad [illegible] laborem scilicet in oratione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad orandum [illegible] [illegible] [illegible] [illegible] habere [illegible] [illegible] [illegible] [illegible] [illegible] est. Sic deum invenire quaerere [illegible] [illegible] devote orantibus [illegible] quidam [illegible] [illegible] offerunt [illegible] scilicet qui devote orant [illegible] [illegible] [illegible] [illegible] [illegible] caritate dei [illegible] [illegible] [illegible] [illegible] [illegible] quod quaerere [illegible] [illegible] [illegible] [illegible] quidam plus [illegible] [illegible] [illegible] deum [illegible] [illegible] [illegible] [illegible] me et in [illegible] [illegible] [illegible] [illegible] ~~[illegible]~~ Dominica prima post octavam

Deficiente vino ait mater Jesu ad eum vinum non habent [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] Johannis

Nota [illegible] [illegible] [illegible] [illegible] notantur duo primo indigentia [illegible] deficiente vino [illegible] quod est [illegible] [illegible] [illegible] [illegible] Secundo [illegible] [illegible] [illegible] [illegible] et [illegible] nota [illegible] quod potuit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] de malo et bono vino [illegible] [illegible] scilicet Jhesu Christi [illegible] quod homo [illegible] [illegible] [illegible] [illegible] Et notandum quod [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]

Vide hodie scriptura proclamat nobis exemplo vini
pro duobus nummis et illud est commune quod primum
minus vendetur et hoc est bonum et est bene
venale sed tamen bonum pro pulchris et hoc est
melius quando aqua est permixta sed vinum in-
est commune quia datur pro duobus nummis et illud
vinum est quod tam totus mundus tam nobiles
quam ignobiles bibunt hoc vinum et inebriat
delectatio in peccato. Primum autem illud bonum bibunt
vel quando carnalis copulatur peccatum est. Judith xiij
Sicut legitur de Olofferne et Judith super quod autem Olo-
fernes concupivit eam. Erat enim pulchra nimis
et ideo exarsit in concupiscentiam eius dormiendi mecum
Unde in hystoria quod ornaverat se ad decipien-
dum eum ornatu capitis et pedum et ideo
cum ea comedit et magnas commessationes habuit ab
finis hoc vinum multum in eis quam nunquam
biberat in vita sua. Eadem nocte dum Olofer-
nes iaceret ebriatus in lecto suo venit Judith
quam nimis amaverat et gladio percutiens
ab capite suo et [illegible] Olofernes
signat peccatorem, Judith mundum. Unde peccator
in suo libro vinum delectationes peccati cum
gaudio et iocunditate. Sed postea est amara
Unde cum iocunditate et omne gaudium
transitorium sicut umbra dyaboli in fine percurrens
gaudium terrenum mundanum ita si peccator sentire
velit non potest. Sicut enim aranea nimpham
filis in laqueis in valvis ita quod nunquam
potest evolare et tandem interficit. Sic dyabolus capit
peccatorem in delectatione quod non potest evadere
et postea decipit eum in eternali supplicio.
Unde quod cum cogitaveris [illegible] vel delectationes
tuas vel [illegible] malis delectationibus tu-
[illegible] bonis [illegible] et [illegible]
delectationem corporis [illegible] vivatur [illegible]
nimis [illegible] hoc bonum [illegible] corpus
et anima [illegible] Judith
Primum potest [illegible] multiplicari ut [illegible]
[illegible] bonus amicus [illegible]
[illegible] in illo [illegible]

qui anima mea multa [illegible] Unde
cum multum [illegible] te et [illegible] te
[illegible] viam et [illegible] Judith et
[illegible] te [illegible] te in corpore
et in anima. Primo dicit tibi [illegible] bonum
delectationis [illegible] in mundo [illegible]
[illegible] amaritudinis [illegible]
[illegible] bonum [illegible] Secundum vi-
num [illegible] alterum quod [illegible]
[illegible] est et vocatur vinum [illegible]
dicatur [illegible] bonum [illegible] vel
[illegible] Unde illud bonum [illegible]
[illegible] bonum materiale bonum celestiale
[illegible] leticiam et [illegible]
hoc [illegible] vinum [illegible]
[illegible] vinum [illegible] mundanorum
[illegible] enim [illegible] pura
[illegible] hoc vinum [illegible] mundani
potest [illegible] mortuus
tanto [illegible]
[illegible] hoc vinum [illegible]
[illegible] bonum celestiale [illegible]
[illegible] bonum [illegible] angelos [illegible]
[illegible] est angelis [illegible] illud vi-
num [illegible] leticiam [illegible]
[illegible] peccator [illegible]
[illegible] leticiam an-
gelis [illegible] leticiam [illegible]
[illegible] primo [illegible]
vinum angelorum [illegible]
[illegible] in peccato
[illegible] vinum materiale [illegible] animam
[illegible] quod [illegible]
[illegible] hoc [illegible]
[illegible] vinum [illegible]
[illegible]
[illegible]
[illegible] muliere que [illegible]
[illegible]
quod nemo potest ad plenum [illegible]
[illegible] et [illegible]
[illegible] dicit [illegible]

[illegible]

Nota

[illegible]

Dominica prima post epiphaniam

[illegible]

Nota

in cana ipsum. Tales tripliciter legitur mo-
ysi precipit lapidari de muliere ad
ulterio. Sed hic precepit adhuc esse [illegible]
loqui multa pro pueris [illegible] deffleant. Quarto
quia ipse [illegible] in signum et [illegible] licet s.
impedimentum est institutus ad signandum quod
matrimonium in ecclesia deum non in angulo vel
in occulto. Sic enim [illegible] contrahitur solem-
niter manifeste multe mulieres [illegible] tempore
quod in [illegible] tempore est [illegible] in parte
[illegible] Nunquam homo potuisset
[illegible] quod in [illegible] quod in [illegible] qui multum
[illegible] esse in [illegible] Sic ac
[illegible] alia [illegible]
[illegible] debent esse sine [illegible] debet
[illegible] quod [illegible] quod [illegible]
[illegible] sacramentum et quo dignitatis matrimonii

Nota declaratur vel apostoli [illegible] Notandum quod illi
qui in matrimonio sunt vel que [illegible]
[illegible] debent in se fore [illegible]
[illegible] diligere [illegible] et ipso [illegible] nulla
mulier adeo pulchrior sit tam [illegible]
tam [illegible] quam [illegible] diligens quam
[illegible] Sed quidam [illegible] faciunt [illegible]
[illegible] qui [illegible]
[illegible] in [illegible] suis quam a foro
Tales [illegible] domos suas sicut
debent se diligere simul [illegible] simul
comedant et bibant. Sed quidam [illegible]
[illegible] suis [illegible] vel [illegible]
[illegible] in [illegible] suis quod de [illegible] suos
in [illegible] Tales mulieres
faciunt sicut [illegible] de [illegible] Romanum
appostolus repositus in [illegible]
tunc [illegible] magna [illegible] suffocit
[illegible] et [illegible] in [illegible]
quod [illegible] Sed oportet quod faciant alter
ut unus alium [illegible] ut non [illegible]
[illegible] unus pro et [illegible] Sed
[illegible] Quod debent honorare [illegible]
[illegible] tempora et [illegible] debent frequentare

domina offerre missas predicationes et [illegible]
[illegible] quod debent [illegible] suam ad
bonum informare sicut Tobias informat
filium suum. Alium [illegible] sua tunc dominus
et apostolus [illegible] si faciunt [illegible]
qui debent pueros suos [illegible] et [illegible]
[illegible] Sed super [illegible] dicat quod
deus [illegible] per [illegible] nuptialibus
dicat [illegible] Dominica 2ª post oct. epyphanie

Cum descendisset Iesus de monte secute
sunt eum turbe multe etc. [illegible]
[illegible] que [illegible] signatur
[illegible] in mundum qui [illegible]
leprosum sanavit quia quando [illegible] venit
in mundum [illegible] apud [illegible]
[illegible] Notandum quod [illegible] descendit

Nota [illegible] de celo [illegible] Primo ut [illegible]
[illegible] apud et [illegible]
[illegible] in [illegible] ubi [illegible] quod [illegible]
descenderis leprosus [illegible]
[illegible] in mundo et [illegible]
[illegible] est [illegible] leprosum [illegible]
[illegible] peccato [illegible]
[illegible] leprosus [illegible]
[illegible] abhominabilem
[illegible] leprosus enim in corpore [illegible]
[illegible] sanus [illegible]
elongantur [illegible] [illegible]
[illegible] et [illegible]
[illegible] mortuus [illegible]
[illegible] quod [illegible]
faciem eius [illegible] peccato non
est digna ut videat faciem dei [illegible]
talis [illegible] ut videat faciem dei.
[illegible] in mundum descendit et sanguinem
suum fudit [illegible]
[illegible] nos et [illegible] nos apud
[illegible] in sanguine suo. Secundum [illegible]
[illegible] est [illegible] peccato [illegible] et ad confessionem
per passionem [illegible] mundabitur
hoc [illegible] est [illegible] dicitur

Naaman
syrus plenus lepra venit ad Heliseum
prophetam. Cui ille dixit: lava te vii in
Iordane et mundaberis. Qui fecit et mundatus
est. Per naaman leprosum signatur peccator qui
venit plenus ad Heliseum i. ad sacerdotem
et contritus plenus sua. Hic debet se septies
lavare in Iordane ut mundetur i. vii flu-
enta que fluxerunt a corpore Christi [illegible]
alia debet [illegible] [illegible]. Quinque fluenta sunt
quinque vulnera Christi et duo fluenta fuit [illegible]
[illegible] que oculis suis fluxerunt. Debet ergo
peccator [illegible] Christi ut [illegible] suum
et pro omnibus lacrimis quas fudit dignetur
eum a peccatis mundare et si hoc devote
fecit mundabitur. Secundo descendit ut
homines ignorantem informaret. Unde dis-
cendit iste Dominus i. de celo et fecit in
[illegible] i. mundi et elegit oculis
[illegible] i. beati pauperes spiritu quoniam ip-
sorum est regnum celorum. Quam consolatoria
est doctrina ista omnibus qui temporalia
[illegible] contempnunt et voluntaria pa-
upertate ei serviunt [illegible] honoravit paupe-
res in mundo quibus regnum celorum promittitur.
Audi quid iste doctor dicat de malis divi-
tibus [illegible] Facilius est camelum per foramen
acus pertransire quam divitem in regnum celorum.
Per talem divitem debemus accipere divitem
avarum qui [illegible] multa bona et nichil vult
dare pauperibus. Audi amice si non possit
impossibile quod [illegible] divites qui habent
[illegible] bona et [illegible] et non faciunt
non veniet ad regnum celorum. Difficillime
divites [illegible] [illegible] [illegible] quasi hic
dimittis vix aliquibus regnum celorum
[illegible] [illegible] [illegible] in [illegible] [illegible]
dei fac sicut Zacheus fecit qui dixit
[illegible] dimidium bonorum meorum [illegible]
[illegible] aliquem divitem [illegible] [illegible]
reddo simpliciter [illegible] nobis [illegible]
Cui non [illegible] in [illegible] bona reddere.
Augustinus dicit: Cum non divites ablata non
vestiat [illegible] [illegible] penitencia non agitur
sed simulatur. Ergo restitue et elige plus deum
et regnum celorum quam temporalia. Tercio
descendit ut homines captivos dyaboli liberaret
[illegible] [illegible] [illegible] affliccionem [illegible]
qui est in egypto [illegible] Exodi iii. [illegible] pharao
in egypto tenuit [illegible] dei et eos afflixit
triplici onere s. ut paleas colligerent
et lutum et lateres coquerent. Per pharaonem
est dyabolus accipiendus qui detinuit [illegible] dei
in egypto i. in mundo et honoravit eum [illegible]
[illegible] triplici opere. Per paleam accipi-
tur superbia per lutum luxuriam per lateres avari-
ciam. Superbia bene comparatur palee quia
palea vacua a granis per medium [illegible]
[illegible] bona. Sic superbus est vacuus a gracia
dei. Sicut [illegible] laudat [illegible] [illegible]
ne superbis qui nisi ad [illegible] honores [illegible]
et [illegible] [illegible]. Unde [illegible] quia Christus
[illegible] [illegible] i. electos [illegible] colliget
paleas i. superbos igne [illegible] in [illegible]
[illegible] per lutum accipe luxuriam quia sicut
lutum inquinat hominem sic luxuria i.
quinat hominem in corpore et in anima
[illegible] [illegible] [illegible] [illegible] in regno
celorum [illegible] [illegible] [illegible] est mundum
sicut dicitur [illegible] est mundus [illegible] quod non
[illegible] [illegible] [illegible] [illegible] sicut [illegible]
[illegible] s. [illegible] sunt mundi [illegible] [illegible]
vel luxuriosus [illegible] non intrabit regnum
celorum. Per lateres accipitur avaricia [illegible]
[illegible] et avarus in [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] sic avarus [illegible]
[illegible] in [illegible] [illegible] Christus ut deprimeret [illegible]
[illegible] [illegible] contra superbiam [illegible]
[illegible] contra luxuriam [illegible] [illegible]
[illegible] contra avariciam [illegible] paupertatem.
Quarto descendit ut homines ab eterna
morte liberaret sicut hic [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

Nota

Domine descende prius quam moriatur filius meus
per simile regulum significatur homo qui prius fuit
rex magnus quia omnibus dominabatur
postquam autem factus est regulus i. peccatis
rex ipse regulus clamat ad dominum
d. descende domine prius quam filius meus
moriatur quasi diceret Si non descendes morietur
enim anima sed rex xpc descendit ut filium
meum ab eterna morte liberaret Johannis
Ego veni ut vitam et cetera Item beato
Ragemundo

Sermo 2us de eodem

Domine si vis potes me mundare et cetera Augustinus
loquitur quod turbe secute sunt eum ali-
qui propter caritatem ut apostoli et ceteri discipuli
alii propter doctrinam xpi reprehendendam ut scribe
et pharisei Alii propter admiracionem ut curiosi
alii ut reficerentur cibo ut pauperes alii
propter sua curacionem ut infirmi Dicitur ergo lep-
rosus ipse de quo dicitur Ecce leprosus veniens et cetera
ut mundaretur eum et clamaret domine si
vis potes me mundare statim dominus
motus misericordia dixit Volo mundare i. sis mundus
et mundatus est leprosus ipse qui domino oc-
currit et secutus est eum per leprosum significatur
peccatorem qui infectus est lepra peccati
ademo et cetera in Euangelio [illegible] ponit
exemplum Rex quidam potentissimus ortum
deliciarum fecit lignis pomiferis floribus
decenter ornavit eundem pulcherrime
et hortum sive pulchra illa ortum cu-
stodiant Prohibuit autem quod si contingeret
quod leprosus illum intraret et si aliquis
persuaderet filii non acquiescerent quod
si ipsum audirent statim tunc ipso le-
prosi efficerentur Contingit autem pauco
post tempore leprosus intraret et quedam
in paradiso orto persuasit et ipsos deus factos
sibi acquiescentes et facti sunt leprosi
veniens autem rex predictus increpans
ipsos deus et expulsit facti sunt leprosi

et eiecit eos de orto deliciarum in valle
lacrimarum et illi ibi genuerunt filios
et filias et omnes prius deputabantur sub con-
tagione lepram Rex iste potens est
xpc qui creavit paradisum et decenter
ornavit et pulchre s. adam et evam
pulcherrimos per innocentiam plasmavit
et ipsos custodes paradisi constituit et
prohibuit ne de ligno prohibito comederent
i. quod sub pena eterni diabolo non facerent
sed cum diabolus statim paradisum intravit
et persuasit Eve ut de fructu illius
comederent statim comederunt et dedit
viro suo et vir per suasionem diaboli
factus leprosus Veniens autem deus expel-
lavit eos de transgressione et propter lepram
peccati ipsos de orto voluptatis i. paradisi
in hunc mundum afflictionis eiecit et
omnes quod filii adam propter lepram peccati
originalis infecti sunt lepra et ideo dicitur
in ecclesiastico Iugum grave super filios adam
Notandum autem quod leprosus quinque fecit
propter que mundatus est Primum est fidei professio **Nota**
Secundum est propter infirmitatis agnicio Tercium
est sanitatis affectio Quartum est humilitas genuflectio
Quintum est facta oracio Prima quinque de homine
peccatore qui vult mundari a lepra peccati Primum
est professio fidei credat deum omnia posse
In dicit domine si vis potes me mundare
quia de potestate non dubito sed de voluntate
non quod tu sis inmanis sed ego indignus
tuum mundari Secundo et tu debes te peccatorem
et professione fidei quod deus te possit mundare
spectare misericordia dei tanta est quod omni
hora cum ipse vult eam consolare pec-
catori dum modo velit eam petere quere
et sic promittit propheta dicens Quacumque
hora peccator ingemuerit salvus erit
Non dicit post septimanam vel post mensem
aut post annum sed eadem hora qua

qua ingemuit velle misereri hanc cum
Quod quidam sacerdos pater huius gra-
tiane adest quod cum gemitu sigilla-
uerat per multas dies. Quadam die dum
fratres intrarent ecclesiam vidit eos lucidos
et splendida facie Intrantes et cum suis
suis ipsos lectis committentes. bini
uero de tempore et deformi vultu videt et de-
monibus medio eorum ambulantibus et eos
tam pro chathenis trahentes angelum
autem dum ipsum de longe sequentem
et cum hoc senex videret graviter flevit
pacto dum officio item intret eos
post sit facie regredientes et angelos
dei letos cum ipsis incedentes et
illum quem prius tempore vultu videat in-
gredientem fulgida facie vidit atque
angelum suum eius amplexibus in-
herentem deinde non longe cum kathe-
na sequentem hoc autem senex considera-
vit et ambos advocavit omnia que
prius videbat et que postea vidit
enarravit et cum illum qui tempus
ingressu fuerat rogavit ut eis
sua fiat manifestaret ait attamen
immunditia sua et mox hodie ego
eciam lectionem divina dei audivi
mox omnia mala mea unquam perpe-
tra perimissi hac totum audientes
cum gaudio gratias deo retribuerunt.
Ecce quantum impetravit ex confessione pac[ienti]
dimittere. Quod ipse confirmavit dicens
que notat ... potes me mundare
q. d. Et tangens sed ego quia sum pec-
cator et immundus et quia tu es mun-
Nota da dele meis misereri. Nos sicut in
baptismo lavamur originali pecca-
to per confessionem a mortali vel ve-
niali et multum retrahat verecundia
a confessione Sicut enim verecundia
non retrahit hominem a peccato sic nec
reatus debet enim retrahere a confessione

Nam per vera confessionem homo cor
tam deo mundificetur. Confessio prima
est fons qui in illo fonte lavat in eo
salvabitur David non adulterium homi-
cidium commisit et cum se lavit in hoc fonte
mundatus est. Qui dixit peccavi ab-
tinuit remissionem peccatorum. Sic petrus
qui deum negavit. Sic maria magdale-
ne. Sicut qui homo corporaliter
infirmatur per partem tunc cognoscit
bene quod adeo verum est sanitatis
affectus. Sic adorabit enim quam affe-
ctavit sanitatem. Sic animus qui in se
est spiritualiter in anima per morte peccati
debet affectare sanitatem ... prius
Quis medicum consulat in peccato morbo sa-
navit. Certum est vera contritio que notat
ubi veniens ipse dicit venite ad eum qui
opero estis oneratis et ego que cor-
rumpit ... [Nota]
sunt infirmis ad medicam ut
aliquo sanetur sicut immundus
ad fontem ut abluo mundetur. Sic augusti-
nus medicus es et ego eger sana ergo
me et misereo mei de quo ezechiel
in immundicia tua exsecrabilis es et de
inde est fons ad lavandum. Contricio
ab anima deum recedentem revocat
ita potens est et fortis quod deum ita fortiter
tenet ne puniat peccatorem pro ut
voluit ezechiam regem sicut legitur ysaie
quinquagesimo ad eum prophetam ut diceret
sibi dispone domui tuae quia morieris. Sed
ambos tenuit eum ne puniret nam
cum ezechias flevisset in fleta magno
factum est verbum domini ad ysaiam dicens
vade et dic ezechie audivi orationem
tuam et vidi lacrimas tuas ecce ego
adiciam super dies tuos xv annos
Ecce quo verbo tenuit deum. Naturam
est fluens cors quia debet humo ...

si vult mundari a peccatis. Qui diligit deum
exorabit enim pro peccatis suis et exaudietur.
Oratio pura vincit deum et ligat, dicitur
in legenda. In evangelio tamen apostoli a quodam
homine non poterant demonium eicere.
Dominus enim eiciens dixit hoc genus in nullo
eicietur nisi in ieiunio et oratione. Christus
dicit quam valida est frequens oratio.
Unde si vis mundari a lepra spirituali a peccatis
debes frequenter orare et ieiunare. Tertium.
Ecce leprosus veniens adorabat
eum etc. Tertio et ultimo in hiis verbis spiritualiter
duo notantur. Primo est mira dei bo-
nitas quod dignatus est de monte descen-
dere et curare leprosum. Secundo ampla
humilis leprosi ipse de quo respondit David
est ipse mons. Ubi amor sanitatis (?) primo
amor unitatis est. Si regnum celorum dispo-
nere respondit David ad psalmum (?) leprosi
in genus humanum quod tam diu mon-
tem diu fuit peccator fuit. Quam cito at-
tenderunt in terris lepram ipsius autem
dolens humanum genus et de infirmitate
sua et quia nullus medicorum posset sanare
eum et considerans illud suo sanctissimo
et misit genus humanum in cruce et se-
pulchrum. Quod fuit quedam puella pa-
trie que non poterat curari nisi bal-
nearetur in sanguine regali. Quod
audiens rex sanguinem suum proprium effudit
et fecit de ipso balneum puelle et sic sanavit
eam. Dominus ipse est filius dei qui
puellam i. animam hominis in tam dilexit
quod de latere suo sanguinem fudit
et ipsam sanavit. Notandum quod per lepram
signatur peccatum. Propter plura primum
est quod lepra est morbus contagiosus
aliis in societate sua facile. Sic peccatum
est contagiosum et sanativum (?) et sicut

leprosus facit alios inficit, sic peccator
alios inficit malo exemplo. Est
enim coram deo fetidior omni leproso
omni cadavere et ideo sicut leprosus eicitur
de consortio mundanorum. Sic peccator e-
icitur de consortio iustorum et sanctorum dic
novissimo diei in ultimo judicio dicet dominus:
discedite a me maledicti filii Israel, ut eiciat
omnem leprosum de corpore filiis Israel
prius angeli sancti qui in ... sunt
sine in ... videntes deum in die
iudicii. Unde dicit Christus: Exibunt angeli
et separabunt malos de medio iustorum
i. leprosos de medio iustorum i. sanctorum et
mittent eos in caminum ignis i. in caminum in-
ferni. Secundum est quod quia deformi-
tatem et abhominabilem facit hominem
vel faciem hominis sic eciam facit
lepra spiritualis i. morbus peccati anime quia
sanguine Christi est rubricata. Ubi Christus
deargentata est super carbonibus facies
eorum. Facit enim peccatum abhominabilem
deo. Unde per corruptos sunt et abhomi-
nabiles facti sunt deo in iniquitatibus
suis. Angeli et alterabiliorem fetorem pro deo
tamen hominis quam peccati. Dicit deus
de angelo et homine in ... Tertio
sicut lepra est morbus qui multum est
timendus sic peccatum mortale precipue
timendum. Unde quidam clamans in
infirmitatem dixit: Nichil deus si plus
...que si aliquid incurrat me. Sic
quilibet debet orare deum ut incurrat eum
a mortali peccato. Est enim mortale peccatum
crudelius omni lepra. Lepra corporalis
debilitat corpus, lepra vero spiritualis
non tantum debilitat corpus, immo oc-
cidit corpus et animam. Ideo lepram
spiritualem debent omnes timere. Unde Christus
... a facie colubri fuge peccatum et cetera.
Contra primum notandum est quod

leprosus ipse sanitatem obtinuit. Secun-
dum primum est quod venit ad ihesum.
Sic peccator si vult sanari debet venire
ad ihesum et appropinquare penitenciam. Unde
Jacobus: appropinquate deo et appropinquabit
vobis. Sed notandum quod quidam
volunt deo appropinquare. Dicit enim quidam
homo: debeo deo appropinquare cum sim
homo peccator. Et assimilant deum non esse
sicut apud principes tyrannos qui sunt
ministros et terrent eos appropinquantes
[illegible] ad eum non formido tamen vo-
lumus sic deus sed pater meus. Quis enim
filius patri non audeat appropinquare con-
fidenter. Quod autem sit pater in omnem
penitentem cum dicit: Tunc clamabis pater
est. Unde pater noster est quia sicut pater
noster non solum audit in filiis suis
et [illegible] favorabiliter voluntatem
suam [illegible] condescendit et plus in
[illegible] [illegible] Quod autem de-
us fuisset erectus a regno per absolonem
et filium suum et David [illegible] [illegible]
tamen filium et filius tamen patrem. Pater
duobus [illegible] expressus est tamen
filium mandantibus [illegible] dicens: Conservate
michi puerum meum absolonem. Etiam
per a regno ejectus est deus qui per
filium et [illegible] enormiter [illegible]
a regno [illegible]. Quod [illegible] [illegible]
[illegible] [illegible] a filio et [illegible]
[illegible] tamen angelis suis mandantibus
[illegible] dicens: Conservate puerum [illegible]
[illegible] Quod [illegible] peccatum [illegible] offen-
de [illegible] [illegible] quia filius meus
est et reddidit enim [illegible] [illegible].
[illegible] apes [illegible] [illegible] et [illegible]
[illegible] [illegible] quod [illegible] [illegible]
tamen [illegible] [illegible] angelis [illegible]
[illegible]. Sed si filius [illegible] est
et malus [illegible] [illegible]

flagellabit enim tamen [illegible] [illegible] [illegible] debes ap-
propinquare deo sine timore quia deus et pa-
ter est. Secundum est quod adorauit [illegible]
[illegible] humilitas sua. Sic et peccator si vult [illegible]
[illegible] debet humiliter [illegible] per [illegible]
[illegible] humilem et non [illegible] [illegible]
Jacobus: humilibus autem dat graciam [illegible]. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
tamen [illegible] est quod [illegible] [illegible] si vis potes me
mundare [illegible] [illegible] [illegible] plenam
fidem. Sed quartum si vult mundari [illegible]
enim [illegible] plenam fidem quia sine fide im-
possibile [illegible] remissio [illegible] dicat dominus pa-
[illegible] [illegible] filii [illegible] [illegible] de eva

Domine salva nos perimus et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in mare
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
potencia [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in mari [illegible] [illegible] [illegible]
[illegible] [illegible] mari [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] amplius. Secundo
notatur [illegible] [illegible] [illegible] salva
nos [illegible] [illegible] est salvare nos [illegible]
sine [illegible] [illegible] salvator [illegible] [illegible]
nomen tuum [illegible] [illegible] [illegible] salus [illegible]
est in manu tua. Tercio [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] clamantes [illegible] [illegible]
et [illegible] timuerunt [illegible] [illegible] [illegible]
[illegible] [illegible] surgens [illegible] [illegible]
tempestati [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] et salvos faciat [illegible] [illegible]
ventis et mari et facta est tranquillitas magna.
[illegible] Notandum quod [illegible] [illegible] [illegible] [illegible]
[illegible] mundus [illegible] et [illegible] [illegible]
quia mundus mare [illegible] multis assimilatur
primo quod mare [illegible] [illegible] [illegible]
in tempestatem. Sic et mundus [illegible]
[illegible] in [illegible] [illegible] quia [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
vel mortuus [illegible] [illegible] [illegible] est et [illegible]
[illegible] enim mundus sicut [illegible] [illegible]
qui [illegible] [illegible] [illegible] [illegible] [illegible]

sapori suo licet mixtum sit. Iste cum dat dulce bibit qui nunquam postea dormivit et sic vestibus et omnibus dormientem spoliat. Sic facit homini mundus qui spondet ei diu et diuturnam sanam vitam et longam tunc subito venit mors et inebriat eum et aufert sibi vestimentum et modo provide intellige corpus per mors animam. Exemplum in vita [illegible] qui volebat ampliare hereditatem suam et campaniam fuit tanta instabilitas in mari sicut est in mundo instabilitatem mundi inspicere credebat. Nisi qui provenientes ad litus celestis patrie. Illud mystice signatum est Iohannis 21 [illegible] Christus hic stetit in litore cum in mari et apostoli laborarent in mari donec vocati sunt a Christo. Et tunc pervenerunt ad litus et ibi cum eum Christo [illegible]. Sic Christus monstrat in litore celestis patrie. Tu vero es in mari instabilitate huius vite si vis pervenire ad stabilis esse firma ut venias ad celestem patriam et ibi eris stabilis. De eodem quia [illegible] undique mali in hoc quod in mari comedunt magni pisces parvos. Sic in mundo opprimunt potentes inferiores et devorant sanguinem eorum pauperes cum pastura dimitti sed capiunt eis vite necessaria. Unde qui spoliat bonum pauperis pene idem est ac si ipsum spoliaret. Carnem eius et sanguinem bibunt et comedunt pauperum auferunt eis ea que acquisierunt labore et sudore suo que in sanguinem et carnem conversa fuissent. Tales divites et potentes qui opprimunt pauperes et spoliant eos erunt cibus demonum. Sicut enim mittitur corpus ut pinguior comedatur. Sic diabolus permittit tales impinguari ut in penis aliorum demones melius cibentur. De talibus qui comedunt et bibunt sudorem pauperum et laborem legitur quod fuit quidam nobilis erat magnus oppressor pauperum et amator [illegible] nobilis [illegible] mandavit patri suo ut sibi [illegible] apud pauperibus

ordinaret. Hic cum eadem nocte [illegible] suo quievisset et camerarius iacet ante cameram [illegible] in visione [illegible] dei ubi deus summus accepit summam [illegible] precationes et fuit in magno strepitu demonum ductus ad lucifer. Dixit demonio qui fuerat sibi deputatus. Vade adduc ad te [illegible] ut reddat ei premium pro [illegible] que tibi fecit et lucifer adducat eum ad me ut eum [illegible] meo. Et cum adductus fuisset ad eum dixit nunc fit tibi paratum consuetum balneum. Ducite eum et bene [illegible] eum. Statim ductus ad balneum infernale lavatus est [illegible] diabolus aliorum [illegible] eum [illegible] eductus est positus est in igne [illegible] qui plenus erat [illegible] et dixit lucifer date ei bibere [illegible] et sulphur. [illegible] clamaret quod sufficeret dixit lucifer audivit consuetum simphoniam. Surgunt cum symphoniste [illegible] te duo demones [illegible] tubis et ignem [illegible] et [illegible] et lucifer adducite eum [illegible] dicto ait Canteste [illegible] et ipse quid cantabo nisi quod maledicta sit dies in qua natus sum. Et lucifer canta melius [illegible]. Et ipse maledicta sit mater mea que me genuit. Et lucifer Canta melius adhuc meliorem et ille [illegible] quomodo cantabo [illegible] quod ipse deus maledictus qui me creavit et nasci permisit et lucifer [illegible] quod valde ducite eum [illegible] meruit. Cum [illegible] ductus est et [illegible] ac si [illegible] cadet [illegible] camerarius [illegible] mortuum [illegible] qui singula narravit

et ordinem est intrinsecus et vitam suam
in bono finiunt. Hec tale periculum dat
mundus amatoribus suis. Tertio comparatur
mundus mari in hoc quia in mari est
periculositas in frequentibus ~~[illegible]~~ Nocte
et die in profundo maris fui etc. Sed in
mundo magis periculosum est quam in mari
quia una anima perit in mari, centum pe-
reunt in mundo. Quedam pereunt per con-
cupiscentiam, quedam per avaritiam, quedam
per superbiam etc. Et ideo periculosius est
No in mundo quam in mari. Vel quam periculo-
sius est in mundo stetisse quam mortuum
fuisse statim post ortum ante baptismum. Si autem
in etate adulta cum peccato mortali
[illegible] fuisses ex-
pectata quam periculosus est status mundi
si autem es in peccato [illegible] morieris
et dampnaberis. Si non es in peccato peccare
potes et dampnari. Et mundus quasi faceres ne
pericula mundi [illegible] tale consilium. Unam
naviculam tibi ostendam, id est crucem Christi, si
ascendas [illegible] secure [illegible] me-
moriam cum habebis magnam in anima
[illegible]. Hec est navicula de qua habetur
in ewangelio in sequenti lege: Ascendente Jesu in
naviculam, id est in crucem gloriosam, et secuti sunt
eum discipuli eius. Christus ascendit crucem
corpore, discipuli desiderio et mente. Ascen-
de et tu secum ut scilicet firmam fidem de passione
Christi habeas et passio eius in [illegible]
[illegible] memoria [illegible] passio ipsius
[illegible] mundi eripiat et [illegible] veram producat
et post [illegible] ad vitam eternam. [illegible]

[E]cce motus magnus [illegible]
et mari etc. ~~[illegible]~~ [illegible]
dicit quod Jesus cum discipulis suis fuit
in navi et ibi dormivit in navicula. Or-
ta est tempestas in mari ita quod discip-
uli timuerunt clamantes ad eum dicentes
Domine salva nos perimus. Tunc surgens
imperavit etc. [illegible] tunc discipuli timu-

erunt et clamaverunt ad eum in mari. Sic et
nos debemus clamare ad eum ne periclitemur
in mari huius mundi. Timuerunt autem discipuli
domini propter tria et ideo clamaverunt. Primo quia
tarde fuit quod statim nox sequebatur. Sic
et nos debemus timere quia tardus est dies
vite nostre inclinata, quia ne forte sequatur
nox eterne dampnationis. Et ideo debemus
clamare ad eum et dicere: Mane nobiscum
domine etc. Secundo timuerunt quod longe fuerunt a terra,
id est in medio maris. Sic et nos debemus timere quia
quia longe sumus a terra promissionis. Multi [illegible]
longis dietis a terra illa ambulaverunt
quod forte numquam redibunt [illegible]
[illegible] ad eum. Et ideo debemus clamare ad eum
cum [illegible]
Tercio timuerunt et clamaverunt quia habuerunt
ventum contrarium. Sic et nos debemus
clamare et timere quia habemus multos v-
entos contrarios [illegible] dyabolus im-
pugnat, caro et mundus. Non tamen [illegible] tot
habemus ventos contrarios. Et si discipuli ti-
muerunt presente domino multo magis nos de-
bemus timere et clamare quia forte [illegible]
dominus elongabit se a nobis. Et debemus eum
timere et clamare quia sumus in periculo maris
propter instabilitatem [illegible]. Nunquid fuit instabili-
tas in mari sicut in mundo. Petite ut deus
[illegible] nobis gratiam suam ut temptationibus
No [illegible] resistamus. Notandum quod [illegible]
[illegible] qui solent clamare. Primo solent
clamare qui in necessitate sunt [illegible]
est in clamore Susanne que cum condempnata
esset morte clamavit ad eum et misit Deus
Danielem prophetam qui liberavit eam a morte
et ab infamia. Sic nos debemus clamare
ad eum cum [illegible] sumus in necessitate [illegible]
[illegible] ad [illegible] que homines [illegible]
[illegible]
[illegible]
[illegible]
[illegible] qui tribulantur

tunc non ponunt spem suam in deum. Secundo
dyabolus. Sicut aliquis perdidit per furtum equum vel
aliam rem valentem iret ad recuperare aut in-
quirere quis sibi abstulit, adierunt [illegible] incanta-
tricem que coniurat per demones ut dicant ei
veritatem. Secundo nonnulli per demones possunt
indicare veritatem, tamen sit mendax sicut
dicitur [illegible]. Secundo Iohannis [illegible] pater eius
dyabolus. Similiter [illegible] specialiter [illegible]
dictus est. Hii tales sepius indicant rem
in nocumentum [illegible] sic etiam aliqui mulieres
per maleficia viros ad amorem et demones
suum intendunt trahere; si consulantur esset
esse in opposito et a viro odio habere quam amici-
tiam. [illegible] dyabolo [illegible] legitur iiii Regum quod
Ochosias cecidit per cancellos cenaculi sui
in Samaria et egrotavit, misitque nuncios
et dixit eis: Ite, consulite Beelzebub deum Ac-
caron utrum possim vivere de infirmitate
hac. Et ecce angelus Domini locutus est
ad Heliam Thesbiten dicens: Surge et ascende
in occursum nunciorum regis Samarie et dic
Numquid non est deus in Israel ut eatis
ad consulendum deum Accaron? [illegible]
dicit dominus: de lecto [illegible] ascendisti non descen-
des sed morte morieris in corpore et anima.
Videbis ergo quod iste rex duplici morte pu-
nitus est pro eo quod a [illegible] dyabolo
[illegible] in infirmitate. Sic
et tu duplici morte morieris si eidem
[illegible] volumus [illegible] de
morbis. Secundo valent homines cla-
mare qui [illegible] hostibus [illegible]
inveniunt. Sic clamaverunt filii Israel in
Egypto. Unde dicit in Exodo [illegible]
Israel clamor filiorum [illegible] venit ad
me. Vidi eam afflictionem [illegible]
[illegible] in terram promissionis. Et nos
clamare debemus quia sumus [illegible]
hostium fortissimorum [illegible]
qui numquam fatigatur sed semper nos impugnat.
Sic est dyabolus pauper et hic potest [illegible]

[illegible] hereditatem [illegible] quam [illegible]
in finibus [illegible] pauper est ut nec
guttam aque in eo invenire potest per quam
ardentem linguam possit refrigerare, sicut
in divite epulone. Est etiam in fidelibus
inter hostes quia [illegible] ad
[illegible] ut te perpetue
occidat. Secundo alii [illegible] ad damnationem ut
eum occidant infideles [illegible]
dyabolus. Est enim [illegible] insipiens
qui eum hoc consulit [illegible] tali [illegible]
ipsi in alium [illegible]. Hoc facit dyabolus
[illegible] peccatorum
[illegible] facit maiorem penam [illegible]
quanto plura [illegible] tanto [illegible]
[illegible]. Sic est [illegible] inimicus
fatigat nos impugnare. Etiam [illegible]
[illegible] infidelis [illegible] debemus clamare ad deum
ut nos educat de Egypto, id est de hoc mundo,
in terram promissionis, id est regni celestis. Ubi
numquam est [illegible]
eterna [illegible]. Tertio valent clamare homines
[illegible] ut [illegible]
[illegible] clamare
quem [illegible] in mari.
Sic debent clamare divites [illegible]
ne [illegible]
[illegible]
et [illegible]
[illegible] in divite epulone [illegible]
qui habuit [illegible]
[illegible]
[illegible]
[illegible] libertatem
[illegible] libertatem
Quarto valent clamare pauperes et
[illegible] signatum
est in clamore [illegible]
[illegible] sicut
[illegible] Moyses ad dominum cla-
mavit: Domine audi clamorem [illegible]

tri et aperuit eis fontem in petra ut
ipsi biberent et iumenta. Sic et nos
debemus clamare ad deum quia per amplexum
peccatum multa indigemus ut nobis dulcis
refrigeret gratia sua et aperiat fontem in
cordibus nostris et producat aquam lacri-
marum ut abluamus peccata nostra ut non
deficiamus in via. Quare ducat ad eternam
patriam. Quod nobis prestare dignetur.

Ascendente Ihesu in naviculam 3°
No Matthei 8° Nota navicula in
qua Christus quievit et dormivit penitenciam
signat et hoc propter iiii. Primo propter hoc
quod navicula in principio et in fine est
arta sed in medio est lata sicut
penitencia penitentis in medio et fortiori
lata ~~luce 6~~ O bone Ihesu quam penitencia
est quam pauci velint ire quamvis non
sunt aliqui qui velint ad te pervenire
cum pecunia te nolunt sed pecunia te nolunt
et sic in istam viam vadunt te secuti.
Multi enim veniunt penitentes sed pauci
sunt qui in ista perseverant. Penitencia debet
esse cum humilitate unica in olmatta
non non per se labruscas sicut per ma-
gnam caritatem non intus temporali
vi domini meriti. Amen dico vobis
No receperunt mercedem suam. Nota penitencia in
in mortali peccato facta est quasi falsa mo-
neta. Sicut enim non liberat hominem solucio
monete falsam. Sic nec liberabit in-
se nos faciens falsam penitenciam in mortali
peccato. Quia addemus in primum vite etc.
~~Ysaie 38~~ Ego tradidi vitam meam etc.
Secundo propter hoc quia sicut navicula
paucos recipit sic vera penitencia propter
dum est. Multi penitent sed recidivant
in peccato. Tales non sunt penitentes sed ir-
No risores. Nota per duo dat aliquam graciam
peccata confitendi et primam agendi et
post modum peccare gravius plus offende-
re deum quia prius quam si grave ro

himself dicit ~~ergo~~ Si curaverit infirmus i q
valuit et iterum recadit et gravius est plus
quam prius quia infirmitatis inveniunt non
debilitatus quam curatus prevaluit. Sic est de
peccatore. Quid enim sunt tirana soldum
ut non recadunt vitet peccato melius amplius
qui non placent semper ut non recadunt.
Sic est faciendum per penitenciam ~~Iohannis~~
Iohannis 5° Ecce sanus factus es vade et amplius
noli peccare ne deterius tibi aliquid con-
tingat. Tercio propter hoc quia sicut navicula
recta perducit ad portum sic penitencia vera perducit
ad regnum celorum sicut perduxit latronem
per penitentem. Sed quidam primo valent
punire qui peccare non possunt illa de-
sera penitencia ~~luce~~ Augustinus Si tunc penitens qui
peccare non potest peccata te dimittunt et non
tu peccata. Unde dicit beatus Augustinus Quod nulla
penitencia sit vera sera ~~Ezechiel~~ Ezechiel Quacumque
hora peccator ingemuerit etc. Ut in
Maria Magdalena que septem demonia
habuit eiecta que penitenciam sed tamen fuit
ei dimissa. Quarto propter quod sicut navi-
cula perducit ad portum facit homines leta
sic penitencia facit homines leta sicut ea per pe-
nitentiam ~~luce~~ ~~memoriam~~ Unde pro penitenciam ipsi
in finem salvus erit. Sed penitencia perseve-
No rant. Nota quod conducat in hereditatem ipsi
adversus patrem filii primo in lesse da-
tur. Quid quem erat hora in panem filii non
dat primo alium laborem quem habuit
ipsi ad illam horam perdidit ~~luce~~ ~~in~~ eciam
Unde duo primo primum recipiunt operantes
in lesse et dicit eis pretium et non in meme
hora ~~in~~ ~~tibi in~~ ~~apocalypsis~~ Esto fidelis usque
ad mortem et dabo tibi coronam vite. Corona
est signum victorie et honoris Sic debet ...
in tale amorem b. et probis equaliter perse-
verant liberari in caritate ultro
timore affirmatus sunt Inque nobilibus stata

temptacionis fuit ad ya^o et hoc concessit
nobis in eo ut legitur de xpo. Quando
ieiunasset xl diebus temptator venit ad
ipsum dicens. Si filius dei es dic ut lapides
isti panes fiant ac si diceret bonus es
es in vita quare ergo tam duram vitam habes
in penitenciam. Hoc non dicit compassione sed
decepcione. Vult enim ut homo vitam suam
in mollicia [illegible] et delicatis corpus
quereat. quia delicati pars prius [illegible]
sed in hoc non est acquiescendum quia debet
ducere vitam asperam propter regnum celorum.
Nos cum xpo pendere in cruce [illegible]
qui sunt membra dyaboli. Si filius dei
es descende de cruce. Sed descendere noluit usque
ad mortem. Sic et tu si es in penitencia inceptus
es et tunc dyabolus suadet ut descendas sed
nullo modo descendere debes usque ad mortem
tunc cum xpo habebis vitam eternam. Sed
pauca inuenies et delicati cum ipso perseuer
ant et ideo si aliquo tempore temptant. [illegible]
[illegible] sunt que in talibus inveniuntur.
Primum est quod habet magnos oculos et parum
videt. Secundum est quod nunquam bene
dormiat. Tercium est quod tortuose ambulat.
Quartum est quod nimis est timidus et non
habet defensionem sed nisi in fugam [illegible].
Sic sunt tales delicati et ideo primo habent
oculos magnos ad temporalia sed vident parum
[illegible]. Sapientes sunt ut faciant mala
bene autem facere nesciunt. Secundo nunquam bene
dormiunt [illegible] ad spiritualia admonicionibus quia
nunquam valent humiliari ad utilitatem
anime. Tercio tortuose ambulant sequentes
eum pone pedes qui sunt retro tortuose
se est in ecclesia qui [illegible] vadit
retro scilicet [illegible] qui imitatur malos et
non bonos. Quarto multum timet [illegible]
in suo corpore. Sic enim timet [illegible]
ieiunare et orare. Peregrinacio tota se
ad fugam querit talia faciendo ocio

multum [illegible] et cadit per fugam
[illegible] et tales eciam capiet prius. Quoniam
timet primam cadet super eum [illegible] lxx
Nomine bonum semen seminasti in agro tuo.
Agros in quibus seminat deus bonum
semen et dyabolus zizaniam. Iudeis se
minauit deus legem angelicam. Nam dyabolus sup
[illegible] superadduxit [illegible] et [illegible] dyabo
[illegible] inobedienciam. In mundo bonos et iustos
homines dyabolus [illegible] bonam voluntatem [illegible] dyabolus malas
concupiscencias. In quibusdam agro [illegible]
seminauit verbum dei et ipso agro [illegible]
[illegible] seminauit dyabolus [illegible]
[illegible] et multas [illegible]
[illegible] In [illegible] maledictum
[illegible] adulterium [illegible]
[illegible] Primo est maledictio non
[illegible] aliquibus alius
[illegible] sunt maledicciones et alii [illegible]
[illegible] Neque maledici
regnum dei possidebunt. [illegible] qui ma
ledixerit [illegible] maledictus et ipse.
Benedicite maledicentibus vos et
nolite maledicere. Quarto autem [illegible]
maledictio [illegible] Tercio [illegible]
blasphemia in deum et in [illegible]
[illegible] non [illegible]
[illegible] in [illegible]
[illegible] morte moriuntur. [illegible]
[illegible] et [illegible] male [illegible]
[illegible] Quod [illegible]
[illegible] et [illegible] male [illegible]
Legitur(?) [illegible] xpo [illegible]
[illegible] malignus spiritus [illegible]
[illegible] Quoniam [illegible]
[illegible]
maledicere. [illegible] de [illegible] blasphe
mauit [illegible] blasphemie [illegible]
virginem [illegible] super [illegible]
[illegible]
[illegible] matris mee [illegible]

sustinere non possum. Scriptum super tabulas
uolue visibiliter per tristicias spiritualis inspira
bilis exspirauit et ductus est ad infernum
si tamen talibus xpc displicet forte tu tal
tales ipsum inicere fugere sicut in istis scriptis
terrenis speciebus assimulat qui tabulas
qui tales faciunt. Secundum est adulterium
facto uel longo modo superius plus enim
facit qua nulla alia quod non iam spectat
adulterium. Postea lamech [illegible] annos
tenuit adulterium quatuor mortes legi
mus statuit in veteri testamento pro eo
Prima mors fuit suspensio. Secunda
combustio. Tercia punire gladio. Quarta lapi
dibus obruere cum lapidibus pugna. Item pena est
tunc si homo violat fidem in uxorem
proximi magnum est. Sed maximum est vio
lare fidem contra uxorem propriam qua de
Nota mittit proprium ad mortem [illegible] licet. Non dum
liberatus temptat humanum qua alia
vicia quibus decimus. Prima tamen quia ibi
sub hominem insurgunt [illegible] et ideo facit
ut tamen sub [illegible]. Secunda est quod
vicio homo peior [illegible] est quod in hoc
vicio inceperunt peccare. facit enim mise
vetulas que [illegible] non possunt
peccare instruunt alias ad peccatum. Tercia
est quod in hoc peccato plus lucratur lucrum
quam in alio peccato apud enim a dominus ce
dunas personas et [illegible] temptat mag
nos dominos quas apud hoc [illegible] fuit
tunc etiam peccant mortaliter [illegible] peccato
nature [illegible] committunt
ex [illegible] et mortale peccatum
Quartum tamen est [illegible] quia per
dicta [illegible] anxietatem [illegible]
Vita tamen est quia [illegible] cum
vellet [illegible] libet
quid quod ipsum plus [illegible]. Sic facit
diabolus [illegible] penam
tales patiuntur. Tertium est mendacium
tam superiores quam inferiores principes

magnates. Item dicunt aliqui [illegible] in xpo
in ascensione ascendit et ideo tam alta
quam leuari [illegible] repletum est me
dacio. quod enim nulla [illegible]
quam mendacium [illegible] non [illegible]
dicis qui multi multa mendacia committunt.
Sicut enim labia [illegible] sic tales
[illegible] est [illegible]
rum. Salomon. Os quod mentitur occidit
animam sanguine xpi redemptam. Si per
non est purgat. in purgatorio si magna
ad infernum. Quid quod poterant [illegible]
[illegible] mendacio. Sic [illegible]
multi [illegible] mendacia in mortem
[illegible] principes et principia [illegible] tales
qui [illegible] amendacio quod [illegible]
in isto qua pro mendacium [illegible]
[illegible] civitas [illegible]
[illegible] quod [illegible]
[illegible] quod nulle civitas non [illegible]
Sunt tales peiores sunt in hoc quam diabolus
in isto. Quartum est furtum [illegible]
[illegible] sic [illegible] qui
emunt uel vendunt fraudulenter omnes
furtum committunt [illegible]
[illegible] Singulare faciunt furtum
[illegible]
[illegible]
[illegible] est [illegible] quod adam
[illegible] fuit [illegible] xpi [illegible]
[illegible] Adam [illegible]
[illegible] de paradiso [illegible] magnum peccatum est [illegible]
quod [illegible] peccatum [illegible]
[illegible]
[illegible] est [illegible]
[illegible] quod [illegible]
[illegible] committitur
tamen [illegible] reputant [illegible]
[illegible] Quinto [illegible] nulle [illegible]
[illegible]
[illegible]
[illegible] quod [illegible]

est quod nunc occidit primus sine vetulis
mulieribus que occiderunt pueros Herodes
ut liberius vacent libidini. Non vinum
occidit sed peccatum quia absit ut ipse poss-
tam magnum est quod clamat in celum
Dominica in Septuagesima

Simile est regnum celorum homini qui
seminavit semen suum bonum in agro
suo. Mt. xiii. Nota quod primus homo qui
seminavit semen bonum in agro suo in-
telligitur Christus per agrum vero corpus humanum
in quo deus aliquando seminavit semen bo-
nalis in innocentia. Quod seminavit homo
cum peccatum sed inimicus diabolus in tristicia superse-
minavit zizaniam culpe quam suscepit
homo per eum qui decepit eum in paradiso
de quo dicitur sic in terra in adventum tuo
non germinabit nisi spinas et tribulos.
Sic legitur in Gen. sed in incarnatione venit
filius dei sicut colonus ad excolendum
terram nostram et laboravit ibi usque ad circum-
cisionem, magnam et per eum et cum tri-
ginta et tribus annis sic excultam semi-
navit Christus verbo virtutis et gratie. Sed diabolus super-
seminavit zizaniam viciorum ut impedi-
at ne semen quod germinat et fructum faciat.
Nota Notandum quod tria sunt impedimenta
que impediunt ne semen seminatum fructificet.
Primum quia in mortalia peccata, quod intelligi-
tur de diabolis non est spe in corde homini
seminato. Secundum est quod impedit semen
hoc est quod non capit terram tunc undique
et dispositum ventis et valitudinibus exponit eo
vagabundus alienis tenuendum illud. Hec sunt
aliqui superbie que semen apud homines se-
mine laudis exponit palearum autem
exaltat tales dicit quod in de et paleas
deo assimilat. Dicit qui seminat de carne sua
in spiritu quod tunc qui seminat sicut et qui per dei
accepit. Sic qui bonum opus facit propter
venatum gloriam. Tertium est impedimentum
quod granum minus prosundatur in terra concultatur

terrenum ad opus circa quod semen exire non
potest. Hoc tamen adamantiam que terram
tota cumulat sicut talpa. Nota talpa
quanto profundius fodit in terra tanto ma-
iorem cumulum super se facit. Sic facit
avarus quanto profundius descendit
in vicia tanto maiorem cumulum peccati
super se facit. De talibus dicitur ~~...~~ per de-
pretiam propter amorem et fructum tuum et
pauperem pessimum et ne abscondas illam
in perditionem. Nobilis dicit deprecatur sed
eum semen qui iacitur in terram perdi videtur,
et tamen non perditur sed multiplicatur sic peccunia
multiplicatur que datur propter deum. Exemplum quod
quedam mulier pauper impudenter ante
respondebat quod habebat unicam filiam
quam ipsam nutriebat mendicando quod dei.
Dixit autem unam in ecclesiam mendicaret
quia plus nunc abstulit aggravatis delicias
quod alio die in pane vel plus sperat
nisi solam ecclesiam contramo deinde vere
in hoc intravit quendam inopem et petentem
elemosinam voce flebili in domino quod
predicta mulier mirabatur. Illa autem mu-
lier mota illi pauperi obtulit illa quod
sunt tribuit et argentum in se quod ipse pa-
uper libenter tenuit dicit. Et non sicut ex-
to illo pauperi mulier illa panem fecit
ea in tribus cumcerti sunt et super
respiciam fatulam magno fletus eius illam
petebat plenum pulcro pane repit
que sentiens gratiam illam manibus ple-
nam sumpse gratias egit deo et sic omnino
quod satulum enatavis ueteri plenum re-
pit. Tunc quod deinde filius omnino inopia
indigerunt mendicare. Ex quo multi-
plicat pecunia que datur propter deum. Tertium
impedimentum est gelu omni quod in
agro seminato malum caloris extingui-
tur. Sic sic frigo germinat et crescunt mata-
re ponit per cor in religione in invidia que
calorem caritatis extinguit et destruit

sine qua semen boni operis non proficit. Se-
cundum ergo semen bonorum cogitacionum et
semen bonorum operum tollit invidia. In-
vidi adeo sunt infelices quod ipsi amit-
tunt quod alii lucrantur. Bona aliorum re-
putant sua dampna. Invidus vult ca-
rere bona quam quod sciat proximum
suo prodesse. Vult potius in miseria
quam in felicitate, et hoc patet per exemplum.
Erat quidam rex qui concessit cuidam
avaro et invido unum quod eligeret, ita
tamen quod secundus eius qui prior peteret
duplicaret. Et cum uterque peteret, [illegible] in-
vidus ne peteret, qui petebat ut erueretur
sibi unus oculus, volens ut proximo
ambo oculi eruerentur. Noluit enim quod eius
bonum petere ne proximus illud duplum
reciperet. Sicut dicit dominus discipulis
suis: In hoc cognoscent omnes quod
mei estis discipuli si dilectionem habu-
eritis ad invicem. Sic etiam dicat
dyabolus: In hoc cognoscent homines quod mei
estis discipuli si etiam invidiam habueritis
ad invicem. Et sic dyabolus confundit gesta
in videre in cordibus hominum cum [illegible]
ut semen bonum non faciat fructum. Quartum im-
pedimentum est spinarum et [illegible]
divitiarum multitudinis vepres pungit [illegible]
[illegible] quedam et corpus et [illegible] et
mala semina facit bona id est [illegible]
[illegible] Nota magni cumuli [illegible]
[illegible] magnis [illegible] semen sufficit
semen in agro seminatum fructum sic [illegible]
et [illegible] sufficiunt bona opera in cordibus
hominum. Si enim [illegible] de agro
ut fructum faciat, [illegible]
de corde tuo ut fructum deo faciat. [illegible]
[illegible] non [illegible] tuo
ut deus dimittat tibi [illegible]
[illegible] Si [illegible] Quintum im-
pedimentum est tenacia [illegible] et
[illegible] quia [illegible] que
[illegible] intelligitur. [illegible]
cunt cecidit. Super petram id est [illegible]
[illegible] quod non habuit humorem [illegible]
dicit. Sextum est impedimentum in mundicia
nimia plumarum que [illegible]
re facit [illegible] gula que
[illegible] corpus. Sic plumam im-
moderata valde est [illegible] et nutrire
[illegible] et putrescit
et arescit. Sic immoderata gula constrin-
git et [illegible] bona naturalia. [illegible]
[illegible] cecidit inter spinas [illegible]
[illegible] voluptatibus [illegible]
sunt [illegible] dulces.
[illegible] Sic voluptatibus [illegible]
[illegible] Septimum impedimen-
tum est [illegible]
[illegible] Aliud cecidit
secus viam et conculcatum est [illegible]
Quidam sunt qui [illegible]
[illegible] cogitationibus
in [illegible] quod non [illegible]
[illegible] vadunt directe ad [illegible] quia [illegible]
[illegible] et [illegible]
tale est [illegible] qui [illegible]
[illegible] et quo raptus est [illegible]
et [illegible] ad [illegible] et quo
[illegible] vite et [illegible] vita in bono
[illegible] Sermo 2us in Septuagesima
Sic currite ut comprehendatis. [illegible]
[illegible] quod [illegible]
[illegible] simul
currebant [illegible] placebat [illegible]
quod [illegible] et illud [illegible]
[illegible] quod ipse [illegible] par
[illegible] currebant autem [illegible]
[illegible] via [illegible] apostolus
[illegible] ex epistula
hodierna. Sic currite ut comprehendatis [illegible]
[illegible] impedit [illegible]
Nota quod [illegible]
[illegible] et [illegible]
[illegible] est [illegible]

Secundum omnes [illegible] sive [illegible] 3m
omnes similes et sitas Quarto est labor quia
est mortis Dicitur secundo mortale deus faciat
hominem [illegible] promittat enim quod [illegible]
[illegible] pecunie omnibus. ~~[illegible]~~
dicit impossibile dum Venale enim habes
quod regnum celi quod emitur ipsis omnibus.
Quarto quod est premium quod [illegible] enim
[illegible] te eo pauperem propter me quod
habes tibi dic paupertatem regnum leta
et spatiosum Regnum incipit leta quia
[illegible] amor [illegible] enim [illegible] est [illegible]
sal quam [illegible] quot [illegible]
in firmitate illud est quod deus [illegible] tibi pro
paupertate ~~[illegible]~~ pauperes enim [illegible]
regnum celorum et quod Quarto est pro enim scilicet [illegible]
[illegible] vel [illegible] tibi
dic gloriam magnam Ita [illegible]
esse [illegible] gloria magna [illegible] magna
[illegible] potens [illegible] enim et [illegible]
filii sui [illegible] gloriam [illegible]
te deus [illegible] filii sui dico
tibi [illegible] quod omnes qui perveniunt
ad regnum celorum [illegible]
[illegible] deus [illegible]
[illegible] qui
perveniunt ad regnum celeste [illegible]
secundum similitudinem [illegible]
[illegible] similitudinem [illegible]
[illegible]
[illegible] etiam [illegible] ~~[illegible]~~
[illegible] et [illegible] candida et super
[illegible] filii hominis [illegible]
a capite [illegible]
in sua [illegible] bonos [illegible]
[illegible] malos [illegible]
morte [illegible] ~~[illegible]~~ [illegible] est
[illegible] est
[illegible] est [illegible] est
[illegible] Quarto est [illegible]
et [illegible]
et [illegible] dabo tibi [illegible]

Ita illud tamen est nobile et [illegible] et Nota
durabile est enim nobile quod non intrat
in eum aliquid inquinatum nisi qui scripti
sunt in libro vite Nobile est propter [illegible]
omnes inhabitantes sunt reges et regine.
[illegible] tibi [illegible] est enim [illegible]
~~[illegible]~~ Absterget deus omnem lacrimam
ab oculis eorum. Ubi nullus languens nullus
senescit nullus [illegible] ubi est omnis [illegible]
tantus quia [illegible] enim [illegible]
tibi et [illegible]. Est enim durabile [illegible]
[illegible] est [illegible] sempiternum [illegible]
[illegible] deus [illegible] qui [illegible]
famem et sitim ~~[illegible]~~ [illegible] te
super altitudines terre et cibabo te hereditate
Iacob patris tui ~~[illegible]~~ Quarto [illegible]
non videt [illegible] et que est hereditas scilicet patris
et filii et spiritus sancti [illegible] pauperes
Quarto est [illegible] scilicet labor [illegible]
imponit deus homini propter [illegible]
[illegible] ~~[illegible]~~ [illegible] oportet [illegible]
[illegible] cunctis diebus
vite tue [illegible] tibi deus [illegible]
regnum quod [illegible] dedi tibi [illegible]
dabo tibi [illegible] regnum eternum [illegible]
regnum sunt [illegible] scilicet in [illegible]
tui quod est [illegible] scilicet mors [illegible]
[illegible] est mortis sine [illegible]
mors spiritualis qui [illegible] moriuntur [illegible]
sine mors corporalis quia omnes morientur.
Sed pone grave [illegible] leve [illegible]
vitam eternam est enim sicut duplex
vita scilicet gravis et levis. [illegible] gravis
est quia [illegible] in hoc mundo [illegible]
gravissimis appendentes scilicet [illegible]
[illegible] vita celestis
est levis quia caret omni [illegible] ubi
nullus est dolor sed gaudium et [illegible]
Sit [illegible] ut comprehendas 3 Nota
[illegible] non pauperes habet
consuetudinem quod [illegible] tibi

sperant se aliquid obtinere. Quod illi qui terram
pessimam veniunt in terram et accipiunt
illi qui non negligunt clamant vel
petunt et non exaudiuntur. Propter sicut
hominem ingredi nec propter celestis nobis [illegible]
ndat et clamemus Domine aperi nobis
Nota Amen dico vobis nescio vos. Sic currentes
Nundinum quae sunt quare homines qui non
possunt bene currere. Primo non possunt bene currere
ascendendo qui enim ascendit non potest
bene currere quia non possunt se inclinare
quia erecto non melius potest bene currere
sed non supplicare curri. Sed nullus non tempus
credunt velle natura oportet qui tenuit
se per similitudinem. Quod aliquis currit et debet
intrare prius [illegible] oportet qui tenuit
se vel frangere caput et quanto [illegible] mag
currit sed tanto magis. Item tenemus
Quod qui habent equalia recipiunt
gravius ictus in sua [illegible] bene
se sic similiter quia quanto plus
se similiter tanto plus exaltabitur.
In mare [illegible] Radix arboris quanto plus
infigitur terre tanto plus exaltatur. Quod
etiam [illegible] Quod plus [illegible] duobus respicit
similibus cum dat gratiam [illegible] [illegible]
[illegible] [illegible] Quod non po-
test bene currere qui est pedibus infirmus. Pedes
intellectus affectus per duos pedes intellige
gaudium et concupiscentiam primum et dolorem
et prosperitatem et [illegible] neque [illegible] sermone.
Similiter est. Certe non potest bene currere
lapsus per [illegible] intellectu [illegible]
[illegible] est [illegible] [illegible] [illegible] fuit
qui [illegible] [illegible] [illegible] [illegible] longum
[illegible] et [illegible] [illegible] non [illegible]
[illegible] [illegible] diem et noctem. Ille non
fuit [illegible] quod [illegible] [illegible] laboraverunt
[illegible] [illegible] lassi [illegible] [illegible]
Postquam [illegible] [illegible] [illegible] labo-
raverunt [illegible] ad [illegible] [illegible]
Si [illegible] pro [illegible] suo [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] et [illegible] [illegible].
[illegible] enim [illegible] augmentaret. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in bono [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
et augmentarum dolorem omnibus. [illegible]
[illegible] [illegible] [illegible] [illegible] non [illegible]
[illegible] [illegible] quia [illegible] [illegible] [illegible]
quam [illegible] non admittit. Certe non potest
currere [illegible] [illegible]. [illegible] [illegible]
[illegible] [illegible] multos [illegible] qui non potest
currere [illegible] quia [illegible] se [illegible]
Nono [illegible] esse in magna [illegible] et [illegible]
[illegible] et [illegible] [illegible] [illegible] quod se et
[illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] se et [illegible] et [illegible]
[illegible] et [illegible]. [illegible] enim [illegible] [illegible]
[illegible] [illegible] [illegible] ipsis se [illegible]
[illegible] non ipsis [illegible] [illegible] laboravit. [illegible]
[illegible] [illegible] qui [illegible] qui enim toto corpore
in [illegible] [illegible] [illegible] non sufficit
sibi [illegible] [illegible] [illegible] sibi [illegible] [illegible]
[illegible]. [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] sibi [illegible]. [illegible] non potest
bene currere [illegible] [illegible] [illegible] [illegible]
[illegible] qui [illegible] [illegible] [illegible] [illegible]
[illegible]. Arbor enim in [illegible] [illegible]
[illegible] [illegible] [illegible] non potest
[illegible] [illegible] [illegible] [illegible]
[illegible]. [illegible] [illegible] [illegible] [illegible] [illegible]
quia [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] Sermo

Est [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
non [illegible] [illegible] qui [illegible] qui [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible]

intelligimus, volo intelligere moralitatem
Fuit quidam rex qui habuit bonum agrum
qui commisit suis agricolis ad excolen-
dum, et multum censum ab eis habere
voluit. Insuper hoc quod respicere volebat
arbores quas in agro isto, de quo habere
posset in tota sua annuatim. Agricole
autem contemptores propter plurimum suum
opposuerunt se domino suo, et arbores illas
vineam agri usui [illegible]. Audiens
autem rex quod ipsi non curarent, commotus
eiecit eos de agro, et commisit aliis ad cu-
stodiendum. Isti non [illegible] errare,
ne parentes [illegible] sunt [illegible]
clamaverunt ad illum regem ut susciperet
et eos ad gratiam suam. Cui motus misericordia
[illegible] agrum suum ad excolen-
dum et dans eis formam permanendi.
Rex iste est pater celestis, qui habuit agrum
id est paradisum, de suo labore [illegible]
anima bona, qui commisit agricolis, id est
[illegible] ut viveret illis bonum et [illegible]
[illegible] dedit [illegible] nisi arborem unam
scientie boni et mali, sibi preceperunt [illegible]
Isti non contempnentes propter [illegible]
[illegible] sunt, quia de illo fructu prohi-
bito comederunt. Deus eiecit eos a para-
diso [illegible] errabant
et [illegible] morirentur
fame, quia nesciverunt laborare, et
eo clamaverunt ad deum quod si agrum
id est paradisum [illegible] reddere, saltem eis
formam laborandi daret et permanendi.
Qui audito clamore eorum venit [illegible]
[illegible] permanere [illegible] nobis daret
[illegible] et formam permanendi [illegible] Christi
dedit [illegible] et permanere [illegible]
ut [illegible] clarum [illegible]
quod dispositio permanendi [illegible]
primo in hoc quod permanere [illegible] agrum

elegit ad permanendum. Dedit enim deus
clarum optimum quod [illegible]
sua [illegible] et suis optimis debet
offerre deo sicut [illegible] de Abel et Caym [illegible]
[illegible] Si recte offeres et non recte dividas
peccasti. Caym recte obtulit deo sed non
recte divisit, quia viliores [illegible] ob-
tulit et ideo non fuit oblacio sua accepta
deo. Sic adhuc multi sunt socii Caym
qui [illegible]
offerunt deo [illegible]
[illegible] qui [illegible]
[illegible] suum bonum et forte offert tempore et
[illegible] utilitatem [illegible] melius
quod [illegible] offerret deo. Oblacio enim [illegible]
[illegible] vitam augmentat temporalem et
dat [illegible] eternam. Quod notatur discretio se-
[illegible] in hoc quod [illegible] permanere ante
[illegible] Sicut de Abel [illegible] permanere
in mortem suam et [illegible]
non debet se committere [illegible] suis et
et amicis, quia plurimum modo [illegible]
negligunt et [illegible]
in eternum [illegible] nisi quod [illegible]
[illegible] plus [illegible] diligunt [illegible]
[illegible] quia [illegible] ipso [illegible]
quod enim homo proprium potest [illegible]
suam [illegible] altera [illegible]
[illegible] clarius [illegible]
[illegible] in manum pauperum
et ipsa [illegible] legitur in vitas patrum
Quod quidam pater [illegible] ab alio quid
[illegible] qui [illegible] Respondit
in hoc [illegible] Primum [illegible] labo-
[illegible] elemosina [illegible] dominus [illegible]
[illegible] pauper [illegible]
[illegible]
dispositio permanendi [illegible] quia aliquid
permanere sicut dominus [illegible]
[illegible] in [illegible] gloria [illegible]
[illegible] apostolus [illegible]

Ut inspiciant viam cordium hominibus faci-
ens ut videant ab eis aliqui non
habebunt in verbum caput prius verum
qui in celo est dicit [illegible]. Secundo dat cor-
dam hominibus ut dei laudes multa
non amittat. In luc. Sic licet [illegible]
torum hominibus sufficit ipsis et multa
[illegible] aqua repectunt remunera-
tum. Tertio notandum in hoc quod non
seminat super viam vel super petram vel
spinas quia ibi semen amittitur
sed in bonam et in electam terram. Secundo
volens non est seminare super viam propter
tres homines notandi quia [illegible] et ali-
i demones comedunt illud. Item non est
seminare super petram. Dicit preterea bis
in duas designat peccatores ab [illegible]
petram propter [illegible] petre. Secundo
quia petra est frigida sicut et ipsi ardo-
rem. Tertio quia est dura sicut ipsi qui du-
rant legem in [illegible]. Quod moyses bis
percussit petram et dedit aquam quod non
fuit in dura [illegible] peccatores lacrimas
plures [illegible] memoria
passionis [illegible] non ponunt [illegible] labium
[illegible]. Tertio quia [illegible]
[illegible] sicut ipsi [illegible]. Quarto sunt
in [illegible] quod [illegible] vel [illegible]
quod [illegible]. Tertio quia est
ponderosa sicut ipsi [illegible] descendunt in
profundum [illegible] lapis descendit [illegible] profundum
sic non ascendunt sicut ipsi. Item non debet
[illegible] spinas seminare [illegible] divitibus
[illegible]
[illegible] nota [illegible]
seminaris in hoc [illegible] semen
in [illegible] plures [illegible] suffocatio
[illegible]
[illegible] Sermo secundus

Quod autem cecidit in terram bonam
hii sunt qui in corde bono et op-
timo [illegible] capitula [illegible]

Luc. 8. Semen est verbum dei. Notandum
quod verbum dei diligenter est audiendum
[illegible] in memoria retinendum [illegible]
[illegible] est [illegible]. Primo verbum
dei est diligenter audiendum. [illegible]
[illegible] Qui est ex deo verbum dei audit. [illegible]
Verbum dei multa bona operatur. Primo
quod hominem facit beatum in corpore et anima.
Luc. 11. Beati qui audiunt verbum dei. [illegible]
Secundo audiendum est quod dilectionem dei confirmat.
Jo. 14. Qui audit mandata mea et
servat ea ipse est qui me diligit. Sed
non quod non solum sufficit dicere ut ipsum
diligamus sed etiam opere diligamus.
Sicut enim avis non potest volare sine duabus
alis, sic homo non potest pervenire ad regnum
celorum sine dilectione dei et proximi. Tertio
est quod mors eterna non nocebit ei.
Jo. 8. Si quis sermonem meum servaverit
mortem non gustabit in eternum. Quarto
est quia salvat hominem in corpore et anima.
Verbum dei salvavit mariam magdale-
nam. Luc. Fides tua te salvam fecit. Et
latronem in cruce. [illegible] [illegible]
Et quamvis verbum dei multe est utile
tamen multi libenter audiunt verba [illegible]
quam verbum dei. Ad modicum tempus
nolunt audire sed contempnunt. Tamen
[illegible] pulsati ad sermonem [illegible]
[illegible] nolunt [illegible]
ad sermonem diaboli sed non [illegible]
[illegible] quia [illegible]
diaboli. [illegible] Propterea vos non
auditis quia ex deo non estis. [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

tum cauda ne audeat vocem incantatoris
Sic peccator vocatur aspidi surde ut de
[illegible] patris vocat tunc unam aurem
ponit super terram alteram quia non vult de
peccatis suis. Sic contempnunt verbum dei in hac
[illegible] potest deus [illegible] et [illegible]
Sequitur pharisei hec audiverunt qui erant
avari et deridebant eum scilicet quia non adhuc
avarus deridet predicatorem qui [illegible]
ut de sua avaricia et respicit [illegible]
[illegible] aliam aurem ad [illegible] parum
tum cauda ponens [illegible] spem de longa
vita. Illud facit ipse avarus qui dixit
anima mea multa habes bona reposita
[illegible] annos plurimos et qui eadem nocte
mortuus est. Sic adhuc multi [illegible]
se victuros per x vel xx annos qui forte
in suo spacio unius septimane moriuntur
[illegible] habere [illegible] sine [illegible]
[illegible] peccat [illegible] quamquam si
sapientis suo [illegible] cum expectabis
Secundum verbum dei firmiter retinendum
in memoria. Multi audiunt verbum dei
sed pauci retinent illud. Unde [illegible]
[illegible] qui audita se [illegible]
non retinet. Sic nunquam erit perfectus
in fide et in moribus qui verbum dei non
retinet in corde. Unde verbum dei audire
et non retentum simile est semini quod
[illegible] quod [illegible] et ab
avibus comedatur et ideo non facit fructum
[illegible] diabolus tollit de cordibus eorum
[illegible] est repetendum [illegible] actibus
apostolorum. Repleti sunt omnes spiritu sancto et
ceperunt loqui magnalia dei. [illegible]
bonum et utile est loqui de deo [illegible]
[illegible] ubi duo vel tres congregati sunt
[illegible] in medio eorum [illegible]
de ipso ipse est [illegible] Si [illegible]
de ipso ipse est [illegible]

[illegible] in duobus [illegible]
[illegible] de ipso [illegible]
[illegible] diabolus
[illegible] est ubi habet [illegible] de ipso
et ubi sunt [illegible]
[illegible]
[illegible] miles tam
[illegible] captus est ab
[illegible] diabolum
[illegible] sacerdos [illegible]
negaret ipse [illegible]
animam [illegible]
[illegible] est [illegible]
quendam [illegible] ubi [illegible]
[illegible] habet non gaudium magnum
de morte illius tyranni respondit [illegible]
quamquam [illegible] quod salvatus est
et [illegible] receptus est ab angelis
[illegible] Tercium est verbum dei [illegible]
[illegible] opere implendum [illegible]
[illegible] qui audiunt verbum dei [illegible]
[illegible] qui audit opere adimplet.
Unde prodest verbum dei nisi opere perfi
ciatur. Nichil enim prodest ei qui audit
verbum mediante [illegible]
[illegible] Sic nichil prodest verbum dei
nisi opere perficiatur [illegible]
[illegible] quod [illegible]
[illegible] non est quod [illegible]
opere perficiat [illegible] quidam [illegible]
faciunt sicut falsi [illegible] qui audi
unt verbum dei sed non faciunt [illegible]
[illegible] Johannis [illegible]
[illegible] aut negat [illegible]
[illegible] verbum sum audire [illegible]
et opere implere ut perveniamus
ad gaudia eterna [illegible]

Quid vis ut faciam tibi. Ille ait
ut videam lumen. ~~Luce xviii~~
legit in evangelio. ~~[illegible]~~ Cum ad dominum tran-
siret cecus quidam clamavit
ad eum. Jhesus ~~[illegible]~~ autem dixit: Quid vis ut
faciam tibi. Respondit cecus: Domine
ut videam lumen. Cecus ipse non
pecit aurum aut argentum sed lucem
ut videt spiritualem. Sic enim vere debe-
remus omnes quos dat deus homini in vi-
ta sua spiritualis quam si non habueri-
mus omnibus modis [illegible]
cia ut ad [illegible] nullomodo
potentiam pro me. Clamemus igitur
cum ipso ad eum et dicamus: Domine ut
videam. Da nobis domine ut videamus
lumen retro nos, in nos, supra nos, in-
fra nos, intra nos. Primo da nobis domine
ut videamus que retro nos sunt. Quia
anima [illegible] sunt [illegible] pec-
cata et peccamina nisi tibi in alie-
na culpa magnum. Que tunc munda
sibi [illegible] Requiro de [illegible]
res residuum omnes [illegible] pro
pendere ad [illegible] ~~[illegible]~~ Quando
ut illumines nos non possumus videre
retro nos et tunc videbimus multis
peccatis et dimittet nobis peccatis
quibus mors [illegible]
Si vides vel videbis retro te respicere
anima que in mundo sunt [illegible] Secundo
da nobis domine ut videamus in nos. Ideo
videre debemus in [illegible] futurum
quod [illegible] necesse est in ipso [illegible]
[illegible] ~~[illegible]~~ recorder pro
et [illegible] in novitate [illegible]
[illegible] est hoc [illegible]
[illegible] angustia [illegible]
Sicut enim [illegible] tendetur
[illegible] ut [illegible] aliqua [illegible] que non
[illegible] firmamento [illegible]

[illegible] et [illegible] in die iudicii
angustiis tribulacionibus super eam erunt
angustie infra eam erunt angustie in
et retro. Sicut [illegible] tendat [illegible]
[illegible] angustie tendant animam [illegible]
ut eos ut clibanum ignis. Nota clibanum
omnes partes in se [illegible] suo calore
[illegible]. Sic clibanum [illegible] tendabitur
dampnatis ~~[illegible]~~. Vidi angelum
[illegible] habentem kathenam
magnam et angelus [illegible] que
[illegible] et habebat in manu
sua kathenam [illegible] que ligabit
omnes [illegible] kathena est magna
que ligabit [illegible] et magnis [illegible]
[illegible] multos [illegible]
[illegible] amplius [illegible] ~~[illegible]~~
[illegible] domine ut deus det tibi [illegible]
[illegible] Tercio debemus [illegible] domine ut
det nobis lumen ut videamus supra nos
scilicet gaudia que [illegible] deus diligentibus
se. Nota quanta sunt gaudia celi [illegible]
[illegible] gutta in respectu [illegible]
mala [illegible] anima gaudia mundi
respectu [illegible] gaudii quod est in celo.
Gaudium mundi non est [illegible]
[illegible] aliud autem est quod [illegible] non
potest. Et nota quod bona [illegible] mundi plus
desiderantur quam debemus nos [illegible]
desperare [illegible] non [illegible] habent
vere et bene in [illegible] gaudium
habent [illegible] quod anima [illegible] non
potest. Aliud gaudium habent quod terre
gaudium non [illegible] in gaudiis [illegible]
[illegible] gaudiis [illegible] in gaudium celi
[illegible] debemus [illegible] ut gaudia illa
eternaliter videamus. Quarto da nobis lumen
ut videamus infra nos quanta [illegible]
tormenta illi qui sunt in [illegible]
pena que est in [illegible] est [illegible]
mors [illegible] pena in [illegible]

esset gaudium et remedium contra dolorem in fine. ~~Apoc. xxi.~~ Judicibus illis querent homines mortem et fugiet ab eis. Fesso esset mors que ignem inferni extinguat qui extingui non potest. Ita est ardens ut carnes vermes venas medullas ex[illegible] omnia scintilla illius ignis posset in momento in ictu oculi in cinerem redigere omnes montes omnes lapides terram et omnes aquas mundi et oceanum etc. et perpetuum quod incipiunt intrantes incipiant decrescat nunquam extinguntur. ~~[illegible]~~ Sic corpora non morientur et ignis eorum non extinguetur. Sic die ac nocte sed in inferno non est dies sed nox. Non in inferno est tamen nox sed in celo [illegible] dies [illegible] sine tenebra in inferno tamen dum quia dum nox durat in inferno et dies in celo. Rogo vos domini [illegible] ut respiciamus in nobis si ut videamus si aliquod peccatum lateat in cunabulis
Nota
nostris. Nota quod omnes inter nos est quod cum diligencia querunt [illegible] mulieres querunt cum diligencia [illegible]. Nichil inst[illegible] nec linquere [illegible] oculus omnis. Nota salvum magna securitate [illegible] et inn[illegible] securitate ubi eque [illegible] necesse est ut respiciamus in nobis debemus facere ut mulieres que respiciunt faciem suam in speculo. Nota [illegible] Quod mulieres faciunt [illegible] tabula in templo cum speculis ubi videbunt [illegible] deformitatem maculas. Sic [illegible] debemus videre si aliquid [illegible] in [illegible] nobis [illegible] habere [illegible] dum

Dnica in Qnqagesia

Ecce ascendimus Jerosolimam et consummabuntur omnia que dicta sunt de filio hominis ~~[illegible]~~ Quando assumpsit Jesus Petrum et Jacobum et Johannem et duxit eos in montem excelsum et transfiguratus est ante eos volens transfigura

assumpsit paucos volens pati assumpsit multos ut quod [illegible] hoc faceret [illegible] participes passionis sue cum [illegible] consolationis non pauci non omnes qui pati consolationem [illegible] semel [illegible] paradisum qui [illegible] ipse pauci [illegible] sunt. Quia dictum est [illegible] ad impedimentum [illegible] qui [illegible] penitentiam [illegible] latro illum [illegible] et [illegible] error. [illegible] dixit quia multo plures sunt in istis diebus qui [illegible] sunt [illegible] quam doctores pauci sunt [illegible] hoc est in [illegible] sed multi sunt participes passionis. Hoc est qui [illegible] suis ut [illegible] [illegible] Sic [illegible] maxime [illegible] quia [illegible] compatiuntur [illegible] [illegible] tam divites quam pauperes nobiles et ignobiles. Sic [illegible] hoc [illegible] quia [illegible] aliqui [illegible] quod [illegible] non manent quod [illegible] Sic [illegible] magnates [illegible] et [illegible] et [illegible] pauperes quamvis temptati [illegible] pro paupertatem suam. Secundum quod [illegible] Xpo [illegible] demones [illegible] nobis et maxime isto tempore. Primum est quod [illegible] Xpo hoc est quod [illegible] et [illegible] est quod [illegible] Sic et demones illudunt nobis ut [illegible] ille [illegible] qui quod pro bono [illegible] quod bonum non est. [illegible] bono [illegible] quod [illegible] quod bonum non esset [illegible] Sic [illegible] nobis pro bono quod bonum Nota

non est unus mixtus cum felle. Si vero tri-
bulacionem comparat tibi felli, bonum quod non est
[illegible]. Quando enim comparat tibi [illegible]
rerum temporalium, tunc comparat tibi [illegible]
quia sub specie temporali etiam consciencie
comparat tibi dimicacionis sub specie latet etiam
tempestas comparat tibi dulcedine hono-
rum de sub qua latet etiam amaritudo.
Dicitur ~~[illegible]~~ [illegible] quo illudit tibi et decipit
te ~~[illegible]~~ Nam puta sua multa [illegible]
qui [illegible] qui ad suspendendum
ducitur. Quid prodest sibi si [illegible] pro-
ta ad suspendendum ducitur. Sic illusio-
ni, si vis respicere, tunc oportet te habere lumen
prudencie ut cogites quid sit futurum
~~sic dicit Job~~ Si hoc [illegible] hominum
mundi sibi sciunt quod [illegible] in [illegible]
inferni. Sextum est quod michi facit deus
quod enim flagellamur dicitur quod nos
facimus et demones et quod. Unde si in-
attendimus dimicacio quo [illegible] habe-
mus [illegible] et tamen tota [illegible] desiderat
illud desiderium in [illegible] aliud nisi
flagellacio [illegible] Si attendimus [illegible]
[illegible] honores et illos [illegible]
etiam desiderio illos quod est aliud quam
flagellacio demonum. Quia sunt [illegible] adhuc
sic flagellant qui [illegible] habent res
et honores [illegible] corpus et
animam [illegible]
[illegible] ut et [illegible]
[illegible] tante passione [illegible]
ut magnus [illegible]
Dicitur hanc flagellacionem si vis respicere
oportet te habere lumen fortitudinis ut
[illegible] et contemptus rerum et
honorum. Unde enim quanto magis
[illegible] tanto [illegible]
[illegible]. Hoc homo magis in [illegible] de
honoribus et [illegible] tanto
[illegible] in [illegible] de

~~[illegible]~~ Septimum quod michi facit deus hoc est
quod [illegible] in penitenciis
quod singuli demones singulis [illegible] sunt
peccatis unus preest superbie alius avaricie
alius luxurie et cetera. [illegible] superbie preest
homini in faciem cogitacionis superbie.
Quando enim homo est superbus verbo et
opere habet [illegible] superbie ~~[illegible]~~ [illegible]
~~Job~~ Octavum quod homo desiderat [illegible]
[illegible] cogitacionibus de [illegible] Sic etiam
[illegible] tibi in faciem cogitacio-
nes [illegible] Ipse [illegible]
[illegible] animam quatenus sic declaratur
si est [illegible] superbie et ancille
deus contempnit eam. Si vero hunc [illegible]
[illegible] respice tunc sis humilis quia deus
superbis resistit humilibus autem dat graciam.
Nonum quod facit michi deus est quod ipsi
ceciderunt sic demones nos [illegible]
qui nos [illegible] ad mortalia peccata. [illegible]
[illegible] enim [illegible] de [illegible] nos ad [illegible]
ut nos [illegible] in corpore et anima
et [illegible] tenent nos et
[illegible] nos sicut [illegible]
[illegible] ut [illegible] sibi [illegible]
Sic [illegible] nos ut nos [illegible]
[illegible] in quibusdam [illegible]
[illegible]
[illegible] In foramen
[illegible]
ut [illegible] possit enim corpore. Sic modo
[illegible] homines [illegible] ut possit
enim corpore et [illegible] in corpore et anima
~~Rogemus deum~~ Jn [illegible] festiua

Quid vis ut faciam tibi? Domine ut vi-
deam lumen. ~~Luc~~ xviii. In verbis istis
duo notantur. Primo passio domini, secundo
illuminacio ceci. Primo ergo videamus
quare ipsa passio domini nobis reddit

ad memoriam que nos plus incitat ad
luctum quam ad gaudium. Tunc tamen plus gau
dere debeamus quam tempore [illegible]. Respondeo
quod hoc fit propter gaudium mundi quod plus
exercetur istis diebus quam aliis temporibus
scilicet [illegible] tempore et inspirat tam tempore
Primus enim est filius qui patrem suum audi
vit nulla [illegible] et non se temperaret a
gaudio mundi et non licet non enim de passi
one domini ut passio domini nullo tempore ga
udium mundi. Dicitur legitur de quodam rege.
Erat quidam rex tamen infirmitatis talis
erat quod nunquam utebatur forti vino sine
mixtura. Erat quando [illegible] Romani ha
buit duos milites in terra sua unus erat
hospes regis alter fidelis et amicus. Iste
qui erat hospes semper propinabat
forte vinum ut eum occideret sed amicus
semper aliud erat et miscebat vinum cum aqua
et sic regem sanabat. Per regem istum
intelligitur quilibet homo qui debet lau
dabiliter regere animam suam qui habet duos
milites unum amicum et alium inimicum. Per
inimicum intelligitur dyabolus qui cum dicit propi
nat nobis vinum id est gaudium mundi tunc cum isto
vino multos occidit in anima et in corpore
et maxime istis diebus dicit. Per amicum
deus potest intelligi. Et miscet qui misce[t]
nobis gaudium mundi id est parente vinum
cum passionem propter hoc ut memoriam
habeamus dominice passionis et non nobis legitur
enim de passione domini quia dominus
predixit passionem suam discipulis suis
[illegible] tradetur enim gentibus et cetera
et propter hoc debemus temperare letitiam
mundi tunc quia non solum cum compati
debemus enim recogitare quod unus [illegible]
[illegible] in terra compleuit [illegible] quod pro multa
multa amore [illegible] evangelium [illegible] propheta
[illegible] compleuit [illegible] apud

filium dei propter meam [illegible] et multa mala
pati ut patet [illegible] placuit. Secundo debemus
esse moderati in cibo et in potu ne
damnemur [illegible]. Considera quam
[illegible] inferno est [illegible] qui opulen[ter]
[illegible] et in suo fame cruciantur. Isti
non qui hic famem [illegible] in celo
saturabuntur [illegible]. Et legitur [illegible]
[illegible] habens comedere [illegible] pro
tristitia esse [illegible] gaudere [illegible]
[illegible] qui hic [illegible] se [illegible]
[illegible] famem patientes [illegible] hic
[illegible] beati [illegible] qui [illegible] consolacionem
[illegible] debemus etiam ab [illegible] et [illegible]
[illegible] magna est [illegible]
[illegible] tota die [illegible] et [illegible]
[illegible] et visum [illegible] amittit [illegible]
turbati sunt et moti sunt sicut ebrius
et omnis sapientia eorum devorata est
[illegible] omnis sapientia [illegible]
[illegible] quod [illegible]
[illegible] quam non [illegible]
[illegible] sicut prius [illegible]
[illegible] postmodum [illegible]
[illegible] venere
potationibus et [illegible] quod si possit
[illegible] faciunt
ne [illegible] temperarent [illegible]
crapula et ebrietas [illegible] et
corpus [illegible] debemus [illegible] sic
legitur [illegible] multum
et sequitur quod eadem nocte [illegible]
tus [illegible] multa [illegible] membra
mittunt corpus et animam [illegible]
istud ipso tempore [illegible] contemplationibus
[illegible] spiritualibus [illegible] ut sanctus [illegible]
[illegible] legitur [illegible]
[illegible] agni [illegible]
[illegible] non [illegible] aliquo [illegible] dicitur
[illegible] debemus [illegible] in [illegible]

cordis mei in memoriam perhibuit as-
sumi in a tabulam pro. ~~dum potuit~~ Qui
peccatum non facit etc. Sequitur tertium signum ter-
Nota illuminatio. Pro certo ipsum signum patent et
nota quod certus ipse ... facit quod tam
deliciis facere [illegible] spiritualiter illuminare. Quartum
est per quod patet per quod humilitas descen-
dit, et est quod clamavit: Ihesu fili David
miserere mei. Clamor quem deus au-
divit est magnitudo desiderii. Sic cla-
No mole clamavit Moyses sicut legitur ~~et~~
~~Susanna Daniel~~ xiii. Quintum
est quod in clamore perseveravit. Dicitur
et qui presbiter [illegible] increpabat eum etc. Sextum
et tu Septimum est quod prandent pe-
tivit non petivit aurum nec argentum
sed dixit domine ut videam. Sic et nos cla-
mare debemus ut videamus eterna
gaudia ~~[illegible]~~ Sermo tertius

Cecus postulat sanus (?) via vocatis
cecus ipse signat peccatorem si per
fraudi deservit talem etc. Quod
est a sibi [illegible] deus dicit etc. Et
propter cecus facultatem [illegible]
tota de facile credimus propter pecunia de
facili credit, de prima in peccatum. Et propter
continuam [illegible] [illegible]
lectio non gaudium est etc. et [illegible] peccatores
oculos quia non videt [illegible] [illegible]
sicut inferias eterni ... adfigurando
[illegible] [illegible] Infinitas penas
dinstitudinem ... de [illegible]
[illegible] talem [illegible] primi ad potuit
dum et [illegible] Respiciatur dum [illegible]
paciencie Et [illegible] [illegible]
tas quia [illegible] etc. Item respicite
voluntatem ... de sibi
[illegible] Item respice pietatem [illegible]
[illegible] [illegible] Nichil est quod
[illegible] facit [illegible] sicut peccatum.

et si lucerat sol super scoria nichil perdit
de splendore eadem [illegible] sed lucet sed multo
clarior fuit sole propter peccatum amisit
claritatem et turpissimus omnium factus est
No si peccatum ... ita pambu fuit et
quo [illegible] etc. Item respice quam turpia
peccata sunt et fieri [illegible] quam
multum et fieri timorem. Respice qua-
re [illegible] Christi quam contempnis in se ipsas
quam in tribus [illegible] quam [illegible]
gehennam ad quam [illegible] et gloriam
quam amittis et eius ... No tercius
magis videt super [illegible] quam [illegible]
sicut [illegible] propter tercium [illegible]
[illegible] temporalia ~~Sagemus~~
Continuum in ad me in toto corde vo-
strum etc. ~~[illegible]~~ Hoc verbum non dixit ad an-
gelos dei quia sunt ut specula pura
non dixit ad sanctos quia sunt in gloria eterna
no dixit ad dampnatos quia nunquam
[illegible] misericordie. Dicit enim ad filios pecca-
toris et hoc non tamen magna eius dilectio
quam habet ad peccatorem non vult enim ut
pereat in ira Dicitur enim ut rogaret dominum
filium non est [illegible] Ille qui facit alteri
iniuriam si rogat eum pro misericordia
non est mirum sed est mira et in [illegible]
ut qui [illegible] sicut deus et [illegible] ro-
gat. Filium eius passus est multa ad
concordiam dicens Convertimini etc. Ambro-
monet nos ut convertimini quia dum [illegible]
[illegible] gracie qua [illegible] post mi-
nuta spacium peccatum non dimittet. Item le-
gitur. Credo [illegible] Iohannes videt angelum
qui ponebat unum pedem super mare
et alium super terram et levavit manum
suam et iuravit per viventem in secula
seculorum quod amplius non erit tempus
primum est. Omnem in tempore [illegible]
[illegible] possimus omnia peccata nos est
penis [illegible] de [illegible] sed post ambulus
in [illegible] in regnum celorum facit cum duo

mos nobilium qui tesauri sua sunt apta in
die et in nocte sunt clausa Sic et xpus non
habet aptum regnum celorum nec apperit nobis
portam licet ipsum peccatis nostris impugnemus
[illegible] tamen misit nobis literas per quas
et reconciliacionis [illegible]
[illegible]
[illegible]
No. [illegible]
rogaret [illegible]
[illegible] Sic est
[illegible] Quo [illegible]
[illegible]
dicit paulus [illegible]
[illegible] in tempore [illegible] patrem
[illegible]
recordare [illegible]
patrem [illegible]
[illegible] Secundo
monet nos ut contrarium [illegible]
No. et [illegible] No [illegible]
tempore in conspectu [illegible]
[illegible] Sic est [illegible] nos [illegible]
[illegible]
[illegible] mundi [illegible]
[illegible]
[illegible] mundi [illegible] nos [illegible]
No. [illegible] et [illegible] etiam [illegible]
mundus [illegible] est [illegible]
[illegible]
[illegible] qui [illegible]
[illegible]
[illegible] more [illegible] super illum [illegible]
at simul [illegible] ut surgere non
possit et sic [illegible]
Sic qui in mundo [illegible] in [illegible]
[illegible] et [illegible]
[illegible]
Sic ipse [illegible] qui [illegible]
[illegible] bona est Ergo [illegible]
[illegible] monet

nos ut contrarium ne a celesti regno
excludamur [illegible] nisi [illegible]
et efficacium [illegible]
in regnum celorum Sed multe difficultates
[illegible]
[illegible] ad penitendum [illegible]
[illegible] non [illegible]
[illegible] et non [illegible]
[illegible] diebus in [illegible]
[illegible] per multos annos [illegible]
[illegible] Sic peccatum difficile [illegible]
[illegible] dicit [illegible]
[illegible] et ego [illegible] vos
et quamvis [illegible] ad [illegible]
nos [illegible] multe [illegible]
et illis contingit sicut illi de quo legitur
[illegible] quidam nobilis qui erat [illegible]
[illegible] qui [illegible]
[illegible]
demones [illegible]
[illegible] alta voce
clamando [illegible]
et demones [illegible]
[illegible]
[illegible] tibi [illegible]
[illegible]
[illegible] Sic [illegible] contra [illegible]
[illegible] Incipit sermo

O[illegible] sicut
[illegible]
[illegible] quia [illegible] debeat
[illegible]
[illegible] Notandum [illegible] Nota
[illegible] erat apud [illegible] quod [illegible]
[illegible]
[illegible]
Secundo [illegible]
ut [illegible]
[illegible] demonstrarent
[illegible] est [illegible]

caput tuum et faciem tuam lava i. fest-
ivum et hilarem te demonstra, ut facies tua
ex ipso [illegible] et omnia in tuis sint dissi-
milia, ut tu letus tum aliis appareas
et cor in tuis [illegible] et simulata [illegible]
Nota deo. Nota quod in[terio]r sunt in ieiunio [illegible]
[illegible] que si contraria fuerint in ieiunio
nostro tunc [illegible] ieiunabimus
[illegible] quod erat in ieiunio [illegible] erat superbi[a]
et [illegible] cordis et hoc per [illegible] phari-
seos sicut dicit Luc. Ieiuno tibi [illegible] ipsi
ieiunabant in superbia et elatione et ideo
non fuit [illegible] ieiunium
debet fieri in humilitate tunc est acceptum
deo [illegible] Quod ypocrite depo-
sunt [illegible] et induunt luctum [illegible]
potentes et implent caput suum cinere
et simulant se in ieiunio [illegible]
absconditam et signat etiam [illegible]
tum bonum debet abscondi [illegible] simulationem
vestes [illegible] deponit et luctum con-
potentes induit [illegible] diviciis [illegible]
[illegible] caput unge [illegible] qui sui [illegible]
recordatur [illegible] memoriam mortis [illegible]
si ieiunaveris in superbia [illegible]
pro ieiunium tunc non est [illegible]
et mortificatio [illegible] vel abstineas
te amore [illegible] proximi ieiunium tuum [illegible]
bonum dicat quod omnis [illegible] pia-
pro ieiunium [illegible] ut ieiunium suum
sanctificatum. Secundum quod [illegible]
[illegible] hoc sunt quod ieiunabant
in sola afflictione corporis et non dice-
bant deo ut dicit [illegible] Quare nos
ieiunamus et discipuli tui non
ieiunant [illegible] in ieiunio [illegible]
[illegible] et discipuli tui
[illegible] quod ieiunium [illegible]
non [illegible] et [illegible] replebat
ieiunium [illegible] hoc est quod [illegible] eligi
[illegible] affligere animam suam [illegible]
[illegible] sunt in ieiunio [illegible] cordinati

Ieiunant usque festum pasche vel diem
et post [illegible] quia [illegible]
[illegible] ieiunant [illegible]
preceptum [illegible] dicentis Non temptabis
dominum deum tuum. Legitur in vitas patrum quod
[illegible] ipse angeli quidam monacho
apparuit et dixit ei quod [illegible] ieiunaret
quod [illegible] debet ut [illegible]
tu sciet. Monachus forsitan [illegible]
ieiunium tam corpus quam animam
[illegible] nisi abbas [illegible]
tuo [illegible] revocasset. Melius est corda
[illegible] cum moderamine quam omnia
frangere. Venit eadem quidam qui non
[illegible] in ieiunio suo modum [illegible] ieiunaret
deo [illegible] nichil enim voluit [illegible]
[illegible] efficacius [illegible]
quam [illegible] ieiunium [illegible] Alium
[illegible] duas marcas [illegible]
et alias [illegible] et si eas [illegible] posse
[illegible] in [illegible] esse [illegible]
Sic faciunt [illegible] manu [illegible]
[illegible] aliud [illegible]
possunt [illegible]
[illegible] quia [illegible]
[illegible] non deo [illegible] est
[illegible] tempus [illegible]
ieiunium [illegible] contra quod dicit [illegible]
Ille deo ieiunat qui [illegible]
[illegible] et que [illegible] alteri [illegible]
[illegible] quod sunt in ieiunio [illegible]
[illegible] quod ieiunabat [illegible] laudes
contra hoc dicit [illegible] Cum ieiunatis
nolite fieri sicut ypocrite tristes. Ieiunium
quod fit tum [illegible] non fit [illegible]
deo vel quod fit propter laudem hominum
[illegible] Ille [illegible]
[illegible] ad [illegible] cordi

Sunt etiam quidam qui remittunt in pec-
tore et in occulto remittunt / sicut in pec-
to et alii qui paulatim sententiam recipiunt et laudant
penitus. Unde legitur quod quidam magister
Parisius frequenter remunerabat certam
[illegible] scolaribus / et in occulto remittebat fre-
quenter / tandem laborans in extremis
[illegible] Cum vadam me remittere [illegible]
[illegible] / in occulto remittendi. Et ecce [illegible]
datus sum draconi ad devorandum /
qui tandem sua [illegible] mea et pedes
meos alligavit. Et capud suum sup-
ra meum mittens / spiritum meum [illegible]
quibus dictis expiravit. Unde [illegible]
debet remittere ut Deus in corde et
animo recipiat / et non laudem [illegible]
Tercium quod sunt aliqui remittentes [illegible]
[illegible] quod [illegible] non [illegible]
[illegible] et [illegible] / [illegible] et tu [illegible] non
[illegible] Hoc [illegible] ut [illegible] remittere
[illegible] ut [illegible] contrarium [illegible] in
[illegible] [illegible] Unde [illegible]
[illegible] bonus [illegible] et [illegible] acceptabile
[illegible] / [illegible] quod non [illegible] illi qui
[illegible] in [illegible] [illegible] pessimus / et si
non remitterent [illegible] sunt [illegible] [illegible]
[illegible] / credunt quod [illegible] [illegible] / possent
salvari. Unde [illegible] Ille qui [illegible]
[illegible] non [illegible] / aggravat eum [illegible] salvare
[illegible] / Dimittas [illegible] tu [illegible]
[illegible] ut [illegible] in archa [illegible] nature
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] fructum [illegible] Sic dimitte [illegible]
[illegible] [illegible] [illegible] [illegible]
in anima / [illegible] [illegible] [illegible]
fructum faciunt [illegible] [illegible] [illegible]
[illegible]

Opus 2^m de eodem utilis

No^a Quantum valeat in toto cordis
[illegible] Jac. No^a [illegible]
[illegible] et ad [illegible] [illegible]
[illegible] sunt necessaria [illegible] [illegible]

[illegible] [illegible] publicanus et mulier [illegible]
[illegible]. [illegible] est [illegible] [illegible] [illegible]
ut paulus. Tercium est [illegible] [illegible]
et [illegible] ut latronis. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] maior est [illegible]
mea quam ut veniam mereat[illegible]
[illegible] Quod [illegible] plus offendit Deum
[illegible] quam tradendo. Si forte
[illegible] [illegible] sunt peccata mea [illegible]
[illegible] remittet michi [illegible]
[illegible] [illegible] quod [illegible] [illegible]
maior est quam iniquitas tua [illegible]
[illegible] [illegible] Si mille peccata
[illegible] Si [illegible] manibus [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] tuo [illegible] [illegible]
[illegible] in peccato et [illegible] tuo [illegible]
quod [illegible] [illegible] offendisti si [illegible]
moreris anima tua [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible] Si
adhuc [illegible] [illegible] [illegible] magis
[illegible] paulum et [illegible] qui
[illegible] [illegible] [illegible] [illegible] [illegible]
peccatis [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] est
[illegible] confessio [illegible] aliquid dicam
No^a quod [illegible] qui [illegible] [illegible] [illegible] No^a
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible]
sunt [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad confessionem [illegible]
[illegible] [illegible] quod [illegible] in mente
[illegible] [illegible] quod [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible] qui [illegible]
[illegible] [illegible] [illegible] et non [illegible]

quo se de oratione expediret et confessio
Dicit. Stulti sunt autem qui in confessione
nequaquam reddenda est eo quod omnibus suis
accedunt quod nequaquam aliquid co-
gitant. quod si confiteri velint nisi
primo quod possunt sed in sacerdotem
hiis quod hic confiteri cogitat quod quod con-
fessus est quod in tali loco commisisti
vel in quibus locis et quo tempore [illegible]
ad memoriam reuocabis. Secundo debes
attendere tunc in te devocione satisfaccioni.
Quemadmodum legitur Luce de filio prodigo. Veni di-
xit pater peccavi in celum et coram te
iam non sum dignus vocari filius tuus
fac me sicut unum ex mercenariis tuis
mercenarius accipit magnos labo-
res pro mercede temporali. Sic confitens debet
plurimos labores satisfaccionis pro mercede
eterna. Debet se enim pene supponere
sacerdoti ut omnia que iubet pati
pro salute pro recuperanda vita. Sed quia
non permittitur tempus propterque dicta
tunc magna abstinencia quam in mo-
dicum noluit facere. propterea sunt debet
etiam esse festina. Quia ut dicitur [illegible]
tunc ad deum de die in diem [illegible]
cum venerit ira dei et disperdet te. Pro-
inde [illegible] festinat ad medicum
Sic peccator et confitentes ad penitenciam
[illegible] peter qui post tam diu
Nota gaudium saltem peccator [illegible] Quando
quidam post pascha saltem peccavit
et distulit penitenciam suam ad quadragesimam
et interim in eodem tempore moriebatur
et eternaliter damnatus est. Quod si pec-
cati mortaliter festina ad penitenciam
sicut dicit [illegible] qui noluit a
peccare [illegible] sed cum dictum est
Stulte hac nocte morieris etc. Quia ergo
[illegible] nolo [illegible] confiteri [illegible] Nota

sanus sum sed cum egrotauero confitebor
Consulte attende quod potes morte
preveniri a morte vel quod poteris
perdere loquelam vel mala infirmitate
detineri sed ipsis omnibus posito quod
dabis in egritudinem et velis et possis
confiteri quo tamen potes cogitare
[illegible] tuo tunc totum corpus tuum
sit plenum doloribus et penis. Tunc
impediunt te penitere et totaliter anima. Sed in
egritudine oppressus nos potes cogi-
tare aliud quam quod semel. Consulo
ergo tibi [illegible] confessionem tuam
et penitenciam ipsam ad [illegible] Debet etiam
esse amara gemitibus et fletibus
quia sicut [illegible] delectacionem in pecca-
to et debes tu amaritudinem in penitencia.
Debet etiam esse discreta ut confiteatur
tua peccata et non aliena sicut quidam
de quo legitur ~~[illegible]~~ sum qui peccavi
et inique egi. Debet etiam esse vera
peccata confiteatur quorum habeo emendare.
Certum est tamen [illegible] ut pec-
cator qui confessus fuerit flevit [illegible]
est timor domini [illegible] ut Paulus
Ergo est plena satisfaccio [illegible]
qui ex [illegible] omnibus peccatis est dimis-
[illegible] dampnum. [illegible]
Ecce nunc tempus acceptabile ecce
nunc dies salutis [illegible] Corinthios [illegible] verba
Paulus [illegible] nobis magnam
[illegible] In hiis verbis [illegible] dicit
Ecce nunc tempus acceptabile quod [illegible]
[illegible] quando [illegible] anno offendisti
[illegible] non solum [illegible]
[illegible] nobis ad [illegible] tamen
[illegible] etiam totum [illegible] tempus ac-
ceptabile. Notandum quod [illegible] sunt

tempora que homines semper debent habere
in memoria. Primum tempus acceptabile ne-
cesse est reconciliationis. Tempus
imperdibile resolutionis. Tempus formi-
dabile extreme examinationis. Tempus
intollerabile eterne dampnationis. De
primo hic dicitur: Ecce nunc tempus accepta-
bile. Unum nunc est tempus acceptabile quia
possimus [illegible] in hoc quod dampna-
[illegible] homines et primo est quod non audiunt
[illegible] homo [illegible] si expectat quod
[illegible] pluribus annis. Sicut patet in multis
peccatoribus. Nam cum redemit eos [illegible]
gento. Sicut beatus petrus dicit: Si pro
[illegible] sanguine suo. Et inde quod [illegible]
[illegible] valde [illegible]. De [illegible]
[illegible] in homine [illegible]
[illegible] nobis [illegible] quod
[illegible] homo [illegible] gratiam [illegible]
[illegible] hoc tempore [illegible]
amplius tempus [illegible]. Et inde [illegible]
[illegible] tempora [illegible] tunc [illegible] quod [illegible]
[illegible] tempore [illegible]. De [illegible]
[illegible] si cum nobis tardamus mors
non tardabit [illegible] [illegible] de [illegible]
[illegible] qui clamauerunt
[illegible] apud nobis. Respondebit eis
[illegible] [illegible] sic [illegible]
[illegible] tempore [illegible]. Et inde
[illegible] tempus reconciliationis [illegible]
primo [illegible]. Et quod quidem latro
multa et [illegible] peccata [illegible]
et venit ad [illegible]
et confessus est sibi omnia peccata sua
et cum audisset [illegible] enormia peccata
que commiserat [illegible] et dixit
quod esset [illegible] dampnatus. Iste [illegible]

in desperationem et [illegible] heremitam
[illegible] multa commisit peccata
horrenda. Tandem autem in Deum inspi-
rauit gratiam confitendi et monstra-
tum est sibi quemdam virum religiosum
et bonum qui agressus est et rogauit
ut primum [illegible]. Si veniam non posset
postquam confessus est dixit ei confessor:
[illegible] desperare [illegible] est Deus [illegible]
cum tibi veniam [illegible]. Et [illegible]
[illegible] compunctus est et defleuit
peccata sua et penituit et [illegible] indulsit
sibi omnia peccata sua. Ex quo [illegible]
est Deus quod reconciliatur sibi in tempore
[illegible]. Tempus resolutionis
[illegible] miserabilis est [illegible]
[illegible] apud nos [illegible] et tempore et loco
et modum ignoramus. Sicut enim pisces
[illegible] que [illegible] in [illegible]
[illegible] nos in [illegible] per mortem
[illegible] [illegible] et
modum et locum ignoramus. Sic enim
pisces [illegible] sic et [illegible] mortis [illegible]
[illegible]. Sicut enim sagitta que mittitur
[illegible] ignorat [illegible]
[illegible] et cadit. Sic homo [illegible]
per mortem [illegible] ignorantie [illegible]
Et tamen multi sunt qui non aduertunt
neque timent mortem et peccant
sine omni timore mortis. Cum tamen
ipse Deus timuit mortem [illegible]
[illegible]. Et quamuis esset rex celi et terre
tamen timuit mortem [illegible]
quod guttas sanguinis desudabat
de suo sacratissimo corpore. Unde [illegible]
timuit mortem quod angelus ad
[illegible] confortandum humanitatem de celo

in ipso fuit. Ergo Christus timuit mor-
tem. Quare tu miser non times mor-
tem que te sic dire ut cuius devorat. Admi-
randam etiam mortem Christus in tantum timuit
quod dixit: Tristis est anima mea usque ad
mortem. Et tu gaudes et exultas in vita
tua. Tu non times mortem sicut ti-
muerunt. Paulus qui fuit vas electum
et raptus in tercium celum timuit mortem
quod prius ad tergendum oculos accep-
[illegible] mortem suam vidit. Beatus Petrus
timendo mortem cum omnibus discipulis
adiuc fugit et ideo mors comparatur cuidam
animali quod lazam dicitur. Illud est tante
ferocitatis quod etiam leonem vincit et alia
animalia. Sic mors leonem i. regem et alia
animalia i. omnes homines et iustos vincit.
Legitur de sancto Anthonio qui sanctissimus
fuit, cum deberet mori angelus advenit
et ait ei: Esto paratus quia mori debes.
Quod cum ipse audiret cepit angelum
se excusans multiplicare qui petens di-
lacionem cui angelus: Si sic paratus non
times, satis tibi omnia parari dimisisse.
Cumsero te nescis si deus tibi unum pec-
catum dimiserit, et tu non times
mortem. Est enim sentencia nam omnes
venas que sunt in corpore perurit et
omnia membra [illegible] penam patiuntur.
Differt enim omnes audiens [illegible]
sensus. Ergo cogita tempus insensibile [illegible]
[illegible] nam enim mors cum [illegible]
[illegible] te [illegible] ad vesperam
sani accumbes se aliquid [illegible]
et eadem nocte repentina morte [illegible]
nti sunt. [illegible] qui [illegible]
[illegible] sua [illegible]
[illegible] Inferni [illegible]
[illegible]
quod nullus [illegible] suum sunt non
corrumpitur [illegible] quia a [illegible]
te enim homo [illegible] in mundo [illegible]
tanto [illegible] enim [illegible] sunt

Non corrumpitur amore quia [illegible] est
ubi nichil [illegible] homines [illegible] nisi [illegible]
sua. Unde omnes sancti [illegible]
[illegible] cos. Non corrumpitur munere
quia ditissimus est et ideo nichil homini [illegible]
utile est sicut [illegible]. Sed in [illegible] sicut episcopi
archiepiscopi et sacerdotes [illegible] multi [illegible]
[illegible] [illegible]
[illegible] omnis homo [illegible]
[illegible] Decepto [illegible]
dampnacionis [illegible] Inimici dei [illegible]
[illegible] tempus [illegible]
Inimici dei sunt omnes qui peccant mor-
[illegible] tempus [illegible] Sunt enim [illegible]
[illegible]
[illegible] quasi [illegible]
patiuntur. Est enim ignis ibi adeo calidus
quod si omnis aqua tocius mundi illuc
[illegible] parvam scintillam [illegible]
[illegible] non extinguerent. Est enim [illegible]
adeo et [illegible] perpetuitate [illegible]
dicit enim beatus Gregorius et ceteri sancti
quod deus facit aliqua opera contra naturam
sicut partus virginis et resurrectionem
mortuorum. Sic et ignem inferni facit contra
naturam quod semper ardeat. Materia enim
[illegible] ignem illum eternaliter
et sic [illegible] erunt eterni. Sic et ignis erit
eternus. Est enim ibi fames [illegible]
nota mean patientur [illegible] Unde legitur quod in
veteri lege [illegible] comedit [illegible]
[illegible] et [illegible] est plures
[illegible] temporibus quod [illegible] comede-
runt [illegible] suos [illegible]
esse famem ubi si liceret [illegible]
[illegible] corpus [illegible]
[illegible] comedunt [illegible]
fame [illegible] non [illegible]
Sequitur ibi comedunt carnem suam
qui hic [illegible] pauperibus victum suum
et [illegible] Est etiam [illegible]
[illegible] corpa [illegible]

Unde ysaias sicut te sine tynea et consumpti-
tum erunt vincibus. adiciunt multos
que faciant lathecima pertica tusios
tum cum textis et cetera ornamenta lectorum
non propter necessitatem sed propter vanam gloriam
non possunt eam pati pulicem in lecto suo
timeo quod oportet eos horribiles pulices
pati qui mordebunt eos in eternum sed ipse
vermis eorum non morietur in eternum. Rogemus.
Ductus est ihesus in desertum a spiritu et c. In xl
capitulum iiii luce. Postquam dominus noster ihesus
baptizatus est a Iohanne in Iordane
et postquam spiritus sanctus descendit super eum
in specie columbe statim ductus est in deserta
a spiritu sancto et ibi inchoavit ieiunium xl dierum
Sed ecclesia statuit ieiunium celebrandum
ante pascha ut homines pro moribus sit ad
recipiendum corpus christi disponantur ubi se
misit duo temptatio fuit inter iherusalem et iericho
In quo dyabolus assumpsit formam visibi-
lem tunc qui dominum temptavit. dicit enim
Crisostomus super matheum quod dyabolus fuit perplexus cum
videret christum tam mundum et tam purum esse
et hoc putavit eum esurire propter ieiunium
et puritatem suam quam nunquam videat
in aliquo homine estimavit eum esse deum
sed propter defectum quadraginta dierum quod esuriret
estimabat eum esse hominem et sic inter se
cogitavit quis pro sensu esset. non tam pu-
rus non tam mundus esset. Si enim deus esset
nequaquam esuriret. ut homo et accedens
tandem dicit ei. Si filius dei es dic ut lapides
isti panes fiant. Cui respondit scriptum est
Non in solo pane vivit homo et cetera. Dominus
qui sua anima potest. noluit tunc lapidem in pa-
nem convertere propter tres causas. Primo ut dyabolo
lateret sua divinitas. Si enim dyabolus sciuisset
eum esse deum non temptasset eum et passi-
onem suam impedivisset. et ideo ut lateret
eum sua divinitas noluit lapides in panem
convertere. Cepit enim cogitare si homo esset
Secundo ut doceret apostolos discipulos ut quando

ipsi ostenderent. sed non sunt miraculose
petenda cum poterunt aliter ut nunquam
dyabolus faciamus voluntatem sed semper ei
resistamus. Sicut dicit Petrus resistite
dyabolo et fugiet a vobis. Notandum quod dyabolus Nota
dominum temptavit in tribus scilicet de gula superbia
et avaritia. Sic adhuc fere totum mundum
temptat de his tribus viciis. Primo tempta-
vit dominum de gula in deserto in quo ieiunium fecerat
cum dixit dic ut lapides isti panes fiant
Sicut temptavit adam et evam cum dixit
eritis sicut dii et cetera. Sic temptavit divitem
epulonem de quo legitur luce xvi. et cum cotti-
die epulabatur splendide. et ideo amisit re-
gnum celorum et cruciatur in inferno. Sed quot sunt
adhuc in mundo quos temptavit de gula qui
maiorem habent curam de ventre quam de anima.
Spoliant pauperes rapiunt usque non
permittunt vivere. Tales sunt stomachi
demonum. Sicut dicit ysidorus dum in mundo
spiritus convertit ab homine. ambulat per loca
arida querens requiem et non invenit
loca arida sunt qui temperate vivunt.
in illis non invenit requiem sed in gulosis
in illis invenit dyabolus requiem qui in-
gurgitant se die noctuque et inebriant in-
tantum. Tales hic dicunt: huiusmodi de mundo
quia nichil hic faciunt. omnem vitam
suam expendunt tamen deo et libere.
Sedent enim ad mensam usque ad horam
vesperarum et cum surgunt a mensa tunc
sunt repleti quod non possunt stare et
nulla memoria nunc erit pauperes qui
fame et siti cruciantur. considera quam
iuste deus ordinat illos qui hic epulis
sequuntur in suo fame cruciabuntur in
eternum. dictum de illo qui pauperi cibum
dare noluit. Secundo temptavit eum de
avaritia cum duxit eum super altum mon-
tem et ostendit sibi omnia regna mundi
dicens. Hec omnia tibi dabo si procidens

adoraueris me Dicit ~~bern~~ in quodam sermone
quod dyabolus ostendit xpo omnia totius
mundi in momento temporis non quod visus
eius omnia videret ampliaret sed vanita-
tem sibi manifestaret ut xpo armaret
Tunc dixit dominus Vade retro sathanas Scrip-
tum est enim Dominum deum tuum adorabis
et illi soli seruies Ecce quomodo dyabolus xpm
attemptauit in auaricia non est mirum
si modernos temptat Ita non fere toti-
us mundum per auariciam vincit tam senes
quam iuuenes nobiles et ignobiles
religiosos et laicos ymo quosdam et claus-
trales Auaricia est quasi ignis qui non
extinguitur in appositione lignorum
sed augetur Dicit auaricia augetur per ap-
positionem pecunie Secundo fit auaricia quia
pecunia respicit ... sunt qui pecuniam
quo non satiauerunt et ...sunt valde
auari Sicut enim narrat Cesarius quod auarus
qui intulit archam et cumulauit solum replet
cum pelibus suis ... usque ... continuacionem
tandem rapuit unum ...
... ut plus haberet Dicit auarus
nunquam impletur pecunia quam ... ...
... ... pecunia
faciat ~~...~~ auarus nunquam impletur
pecunia et ... non saluantur quia non
restituunt ablata Sicut legitur de quodam
auaro quem sacerdos monuit ... confessionem
in morte dicit ... necessaria ... ad
salutem scilicet plena confessio dolor de peccatis
et restitucio que male acquisita sunt ...
... ...
... non quod possum facere quia nichil
mihi remanet nisi ... ... Tunc
sacerdos ... hec non poteris saluari
Tunc ille dixit hec sapientiam ... sapientia
Tunc sacerdos ... Et ille ... ...
... ... non nichil restituam
et sic est mortuus ... enim timuit

mortem ... vite ... quam eternam
paupertatem in ... Tercio temptauit
eum de superbia ... ... super pinna-
culum templi ... ...
... dicit ~~...~~ ... dyabolus
... quod dyabolus ipso ... ... dominus
... quod sunt in ... et dixit ei Si
filius dei es mitte te deorsum Respondit ei
dominus non temptabis dominum deum tuum ...
... eum dyabolus et accesserunt angeli
et ministrabant ei Dicit ... ...
temptat de superbia dyabolus per superbiam ...
... ... in ... ...
superbia est impedimentum omnis boni et
... omnis mali Superbia si alia
bona sunt in homine ... ... non per-
mittit non ... superbia ... ...
aqua ... ...
... sunt in mundo qui ... superbiam
... animas ... De ... ...
et ornatu ... Superbia est ... aliorum
viciorum ... ...
... ... Sicut legitur ~~...~~ ...
quod superbia ... ... superbia
... ... principium et ... est aliorum
viciorum ... enim in ... in ...
Superbia enim ... non ...
... angelis ... ... in
... ... dyabolus in ... dyabolus ... ...
... ... et nichil ... ... et ...
... ... superbiam ... quod ...
... ... magna grauius ... ...
... ... in ... ... ad ... ...
in ... Dominica secunda in xl

Et ... ... et ...
... non ... ...
et ordo temptacionis ... talis fuit
Ipse enim ... ...
... temptationis fuit superauit
et ... et per dolorem ...

No angelorum accepit. Secundum quod xl
ieiunavit ~~xl~~ diebus et ~~xl~~ noctibus
exemplo moysi et helie qui in spiritu ieiu
naverunt. Moyses ieiunavit et superavit
ydolatriam [illegible] et helias [illegible] fortitudinem
in angelicam refectionem. Xpus autem supra
utrumque. Nos autem debemus ieiunare cum
xpo. ut quidquid commisimus contra decalogum
[illegible] corde ore et commissione operis
per illud patrimonium ieiunii corpus [illegible]
No quod ieiunium placat deum
et fugat dyabolum. Primo dico ieiunium placat
deum et reconciliat hominem deo. unde
[illegible] Jone [illegible] ubi [illegible] quod ninive
predicavit et ieiunaverunt ipsi et penitenciam egerunt
et vidit deus opera eorum quod conversi essent
a via sua mala. misertus est eorum. Unde
quanto utilius est ieiunium. Secundum ieiunium fuit
a plebis homo [illegible] valet. Secundo enim
ex quo corpus ieiunio maceratur et anima
[illegible] in [illegible] ieiunii non potest
deum placare. Tercium quod valet ieiunare [illegible]
primo [illegible] et [illegible]
[illegible] quem [illegible] primo
[illegible] principium [illegible]
[illegible] ieiunabit [illegible] legitur [illegible]
Secundo regina [illegible] ieiunavit tribus
diebus et tribus noctibus sic [illegible]
[illegible] de morte iudeorum [illegible]
Sic et tu [illegible] ieiunium [illegible]
[illegible] potes [illegible] primo
ieiunium fugat dyabolum. dicit ambrosius
[illegible] ieiunium [illegible]
sic ieiunium fugat et [illegible]
[illegible] in [illegible] legitur
quod discipuli non poterant [illegible]
[illegible] dicit dominus [illegible] demoniorum
non [illegible] ieiunium et oracionem.
[illegible] si homo ieiunat [illegible]

in [illegible] quod xpus ieiunavit et esu
riit [illegible] autem quod xpus esu
riit [illegible] homo [illegible] No
quod xpus esurivit tribus [illegible]
[illegible] esurivit et non [illegible]
nisi lapides et [illegible] in lapide [illegible]
Sic enim [illegible] frigidus et [illegible]
et aliqui homines sunt [illegible] et non
[illegible] ad [illegible] sunt enim [illegible]
quod non [illegible] in flamma [illegible]
[illegible] quod non [illegible]
[illegible] non [illegible] in corpus
[illegible] Secundo esurivit et [illegible]
[illegible] comedit nisi folia [illegible]
[illegible] quae non [illegible]
fructum nisi folia [illegible] maledixit
[illegible] Sicut enim xpus non comedit
lapides sic [illegible] comedit folia [illegible]
[illegible] arbor [illegible] folia et fructus
[illegible] intelligo bonam [illegible]
per folia intelligo bona verba [illegible] per fructum
intelligo bona opera [illegible] non
[illegible] de foliis [illegible] in bono
[illegible] Tercio [illegible]
[illegible] esurivit xpus [illegible]
[illegible] nostram salutem [illegible]
[illegible] desiderat [illegible]
[illegible] ergo [illegible]
[illegible] quod [illegible] appetit
[illegible] cordis [illegible] adeo
et [illegible] in [illegible] No
[illegible] contricionem confessionem
et satisfactionem [illegible]
ponet [illegible] in remissione [illegible]
[illegible] gracie [illegible] hic
[illegible] multi sunt [illegible]

qui semper volunt aliquid de alieno. et
nichil vellent apponere de suo sed vellent
cum enim quando deus eis peccata dimiserit
et graciam suam exhibuerit ipsi autem nolunt
facere contricionem nec facere confessionem
nec exhibere satisfactionem. Quartum legitur
quod xpc omni modo temptatus est. Nos
Nota noluit xpc temptari ut temptatis
subvenire sciret misereri. Non enim potest mo-
veri ad compassionem humanam qui non
congnovit miserias. Quando non videt
presenciam vel audiendo ad
plenum non possumus congnoscere miserias
et passiones in corpore nec ea sicut
per experienciam compati. Sic et xpc est
passus paupertatem famem sitim et
mortem in se ipso eo noluit nobis esse
similis ut nobis sciret misereri. Tem-
ptari enim noluit ut temptatus [illegible]
[illegible] plures et occultius diabolus quod ipse
filius dei esset [illegible]
[illegible] [illegible] [illegible]
[illegible] ut sciret [illegible]
Nota non dicat [illegible] Quando xpc natus diabolus
audivit multitudinem iubilantem [illegible]
[illegible] [illegible] demonstrare [illegible]
ipse [illegible] respondentem [illegible] diebus
et xl noctibus ieiunantem. filium dei
eum suspicabatur esse. [illegible]
[illegible] [illegible] esset filius
dei. Tribus enim temptavit cum [illegible]
primum hominem [illegible] Primo temptavit
enim de gula et [illegible] de ligno vite
enim [illegible] Secundo tempta-
vit enim de vana gloria qui dixit [illegible]
[illegible] Tercio temptavit eum
de avaricia qui dixit [illegible]
et mala [illegible] temptavit eos
qui dixit Si filius dei es dic ut lapi-
des isti panes fiant. Diabolus enim [illegible]

tamen in terra se. Si lapides isti in panes
convertere filius dei esses. Si autem committere
non potuit homo purus est. Sic xpc ita
temptavit primum quando enim [illegible]
non potuit diabolus. Scriptum est non
in solo pane vivit homo etc. Secundo tem-
ptavit eum de vana gloria cum dixit
Si filius dei es mitte te deorsum. Hoc
[illegible] dixit ut [illegible] presumpcione et nullam
[illegible] [illegible] [illegible]
adorarent et ipse [illegible] gloriam
[illegible] Sic ita temptavit primum [illegible]
[illegible] diabolus Non temp-
tabis dominum deum tuum. Et quia in his
duobus enim superatus non potuit temp-
tavit eum tercio s. de avaricia. qui du-
xit eum in montem excelsum et omnia
sibi regna ostendit mundi dicens hec
omnia tibi dabo si procidens adoraveris
me. Ad hoc dominus respondit Vade sathana
[illegible] Scriptum est enim dominum
deum tuum adorabis etc. Ideo tu debes te
defendere [illegible] et [illegible]
et fugiet a te [illegible] Resistite diabolo
et fugiet a vobis Rogemus. Dnica 2a in xl

Miserere mei fili david filia
mea male a demonio vexatur
Mt xv. Verba sunt ista mulieris cha-
nanee rogantis dominum pro filia sua que
a demonio vexabatur. Mulier ista allegavit
sapienter tria domino. Primo enim optavit
misericordiam apud xpm et hoc non
merito quia vocat eum dominum. Secundo insinuat
suam tribulacionem et miseriam cum dicit
filia mea male a demonio vexatur.
Tercio implorat eius [illegible] cum dicit
miserere mei. xpc enim si tres magis
divicias audit non ut eam confunderet
sed ut omnibus fidem [illegible] declararet
[illegible] quod nichil ei [illegible]
valuit tamquam si esset [illegible]

Unde dicitur Mt. non respondit ei verbum. Se[cun]da
duricia eius fuit quod eam non dixit
de ovibus Israel. Omnes Israel erant oves
dei. Iudei quod non dixit eam de ovibus
Israel esse, insinuat eam non esse de ovibus
dei sed de canibus dyaboli. Non sum mis
sus nisi ad oves domus Israel. Tercia
duricia fuit quod aperte canem appella
bat dicens Non est bonum sumere panem
filiorum suorum et mittere canibus. Admiracione
Ihesus tamen verbis duris magnam sibi gra
ciam ostendit ut eius constanciam
probaret. Nota est illa mulier ut paciens
ut sunt que si aliquando loquuntur quamquam magnum
et ipso sibi respondere nollet et tamen super
eam canem et omnem dyabolum appellaret
quin statim recederet. Illa autem paciens
et constans multo certo melius paciens
fuit. Nota ad primam duriciam quod Christus
sibi respondere noluit tunc ivit ad
discipulos rogans ut pro ipsa intercederent
sic et tu si offendisti Christum quod non vult
statim respondere tunc adi discipulos
et amicos suos ut pro te intercedant. Pa
cem enim facilius accessit ad eum. Et dicit
admirans me q. s. D. Si tu ipsi fui amicus
dicere nolo esse amplius amicus tuus
etiam sequar eum adeo te et sequar te
sicut suum pastorem. Nota quod mulier
ipsa quasi fecit pro qua filia eius a demonio
liberata quod quilibet oportet facere si vult
a demonio liberari. Primum quod fecit est
quod venit ad eum per suam magnam
clamavit dicens miserere mei fili David. Dic
et tu si vis confiteri adeo et ab ipso
admonere dyabolum ipsum movere per suam
magnam clamando sicut fecit mulier. Sic
dic miserere mei fili David ac si diceret
quia tu es natus de progenie pia et
misericordie quia misericordia tua

a patre tuo David innata et tibi misere
mei. Per primum ymagine quod in Christo ipso
innata est sibi a patre suo David qui in
fuit mitis et misericors. Nota. Quod
David sicut tres persecutores magnos
contra quos valde pius fuit. Primus
fuit Absolon qui cepit eum
regnum ipsius destruere ipsum cum
tumultu et effectu. Sed patri ei respondit
Servans persecutorem. Persecutus est enim
ipsum ad mortem. Secundus rex Saul ... multi
ipsorum offendisse tamen ... potuit
se de ipso vindicare. Nota quod
David venit ad eum Saul et ... et ...
poterat ipsum occidere et noluit quare
... quia pietas sua et misericordia non permi
sit. Quarto Christus dei filius David in
pietate excessit quando Iudas ipsum
tradidit et hoc permisit ipsum statim tamen
de ... Sed misit in corpore
ipsum et dixit ipsi Ave rabbi.
Sed coperuit ipsum et alapizaverunt ipsum
et occiderunt ipsum et omnia perpessus
dicens pater ignosce illis et cetera. Sed ipsum
nos omni die cruciamus peccatis nostris
ymmo relinquimus ... et tamen
pacienter ... quamvis possit non pu
nit. Sed nos super peccatores ...
in exemplo. Nota quedam mulier
cepit corpus Christi ... accipere
sicut ... in ...
... corpus et ... magnum
... corpus ... loqui
Christus ... quid ... tibi ...
... tibi ... quod
me sic martirizas. Et illa ... Nam
... nolo te amplius ... nec
... tamen non sum
... voluntarie ...
corpus Christi ... in ...

ipsius dicat. et si non vis me tamen ego volo
te quod illa mulier cananea audiuit quia proterua
est et confessa peccatum suum et humiliter adiit
altissimum. Dicite peccatorum miserere est deus.
Sed si deus ut admonuit te per penitentiam talis
peccata tua. monemus igitur per misericordiam suam
post que dum plena est terra etc. Secundum
fecit ipse quod admota est. hoc est quod ipse sit
de filio suo d. filia mea male a demonio
vexatur. Sic et nos debemus proponere de [illegible]
num quia non vivit sunt multa demonia
vexant nos. unum vexat de suo supplicio
alium in luxuria aliud vexat aliud ava-
ricie demon supplicio. iste vexat
omnes supplicio. tamen vos qua multiones
de supplicio et de ceteris vicijs. Tercium quod
admota sunt et quod clamaret fortiter
post eum. et hoc tamen devote tandem cla-
mor. i. oro que fit cum devocione et
procedit ex devoto ~~corde~~ corde ex audit illum
deus [illegible] minimus et in multis aliis in scrip-
tura de [illegible] debes clamare in spiritu
non debes saltem desistere si saltem non
exaudiet te deus ut saltem ipse velocius
exaudimini. Sed apostoli dixerunt domino
dimitte eam quia clamat post nos.
Sic ut tu quem [illegible] deum [illegible]
quamquam exaudiat te [illegible] die ac nocte
clamans coram te deo donec exaudias
me. Quarto quod exaudita fuit [illegible]
est quod [illegible] dixit eam
et [illegible] tolle [illegible] Sic et tu
[illegible] debes petere si vis exaudiri [illegible]
[illegible] publicanus [illegible] qui dixit ego
sum qui peccaui [illegible] Gregorius
dicit [illegible] congregat
quem qui [illegible]
ipse quod exaudita fuit. hoc est quod
[illegible] plenam [illegible] fidem suam et ta-

quia de apud fidelis sine operibus mortua
est. Sicut enim corpus sine anima mortuum
non potest. Sic ut fides sine operibus. Rogabis
deum [illegible] petere si tenuis fidem in operibus
sicut [illegible] fecerunt. hodie ad preces tuas
faceret mirabilia. Sed est modo si habueritis
fidem sicut granum sinapis et dixeritis
huic monti tolle te et mitte in mare
fiet vobis quod fiet hec. ~~Rogemus dominum~~
Magna est fides tua etc.
Magna [illegible] audit anima dicit quod
[illegible] illa mulier cananea filie
no ipsius. Notandum quod in ewangelio [illegible]
legitur in [illegible] mulieres [illegible]
est deus laudatus et ostendit eis magnam
misericordiam. Prima mulier fuit adultera
illa quam scribe et pharisei adduxerunt
[illegible] sicut scribit Joh. [illegible]
die sabbati etc. [illegible] quod scribe et phari-
sei [illegible] adduxerant
adulteram illam [illegible] intendebant
enim [illegible] si dixisset [illegible]
[illegible] et tu [illegible]
Si dixisset mitte eam clamassent
[illegible] lapidari [illegible] Sed
[illegible] inclinauit se in terram et scribebat
quis sine peccato est mittat in eam la-
pidem [illegible] in quibusdam glosis quod
[illegible] peccata que commiserat [illegible]
[illegible] legerunt et confusi recesserunt
[illegible] adulteram [illegible]
[illegible] in baptizando
contrahit et fidem violavit [illegible]
[illegible] debes [illegible] lapidari.
talis [illegible] tradi in manus [illegible]
qui enim [illegible] absoluat
et tunc talis audiet vade et amplius
noli peccare. Talis debet dicere cum [illegible]
peccaui et dimittentur tibi [illegible]

mulier ambe[illegible] offendebat nos sensus quia alte
exprimunt et in fine claudunt. Secunda
Nota multum est caritativa ut hic [illegible]. Tertia
multum zel[osa]. Primo ista multum terra ipse fuit
ipse que fuit [illegible] s. pacientiam
fidem et humilitatem. Circa istam tria sunt
ipse [illegible] adtendenda. Primo fuit hu-
militatem habuit que est multum [illegible] In illo cum
humiliter [illegible] Christi. Secundo vero [illegible] media
cum [illegible] humiliter. Quinto per illam humilitatem
non [illegible] non [illegible] sed [illegible]
multum fuit habuit humilitatem [illegible] fuit [illegible]
[illegible]. Secundo fuit pacientiam que est [illegible]
[illegible] Christi [illegible] [illegible] pacientiam
in ipsa. Tertio semper [illegible] paciens fuit
quadam pacientia cum [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible]
[illegible] raptores. Ista pacientia magna
est habuit pacientiam fuit ista multum que
[illegible] cum [illegible] [illegible] spoliaverunt.
Quia in [illegible] sicut [illegible] [illegible]. Ista
est maior pacientia habuit ista multum
fuit que Christus [illegible] tamen appellant [illegible]
in [illegible] sicut faciunt [illegible]. Habuit
pacientiam ista multum fuit [illegible] [illegible]
[illegible] [illegible]. Ista tantum dilexit quia habebat
qui [illegible] adeo [illegible]. Tertio fuit
[illegible] fidem que est [illegible] quia [illegible]
in [illegible] [illegible] quanta [illegible] fuit [illegible]
multum et magna est [illegible] [illegible]
[illegible] magna est fides tua. Tunc fides
est magna que fit cum fiducia [illegible]
Quarto ista multum fuit fidem [illegible]
[illegible] [illegible] fidem [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible]. Hec [illegible]

[illegible] [illegible] magnam fidem qui [illegible] adeo
[illegible] [illegible] [illegible] multum fuit [illegible] [illegible]
de qua [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
fuit in [illegible] [illegible] meruit adeo [illegible]
est quod fuit [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] tuam que [illegible] offendit [illegible]
[illegible] meis [illegible] [illegible] [illegible]
est [illegible] [illegible] s. [illegible] quod
quod displicet deo in homine [illegible]
[illegible] sicut [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible]. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]. [illegible] fuit dolorem [illegible]
[illegible] lacrimis [illegible] pedes [illegible]
[illegible] plura [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]. [illegible] lacrimas
qui [illegible] [illegible] [illegible] magdalene
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et in [illegible] maxime
dolor que fuit. Et [illegible] dicit dominus [illegible]
remittuntur tibi peccata tua. [illegible] [illegible]
[illegible] multum fuit que [illegible] [illegible]
[illegible] [illegible] [illegible] que [illegible]
si in [illegible] [illegible] vestimento
eius et cum [illegible] sanata [illegible]. Et [illegible]
[illegible] [illegible] [illegible] remittuntur tibi peccata
tua. [illegible] [illegible] [illegible]
[illegible] qui infirmatur in [illegible] [illegible]
[illegible] vestimentum Christi et humilitatem
Christi [illegible] passionis [illegible]
et sanabitur. [illegible] quod cum [illegible] [illegible]
[illegible] et in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] legitur [illegible]

Quando medici sunt in deserto et non pote-
rant aquam bibere pre amaritudine. Cla-
mavit ad moysen et deus ostendit sibi lignum.
Quod cum misisset in aquas conversae sunt
in dulcedinem. Aque amare sunt amari-
tudines et miserie huius mundi scilicet infir-
mitates et paupertates etc. Has dulces
faciemus si per passionem Christi cogitabimus
in corde tuo per frequentem meditacionem. Helias
Dimitte eam quia clamat post nos
Mt 15 ait. Dicat omnia Require in
sermone tunc in parte hiemali
in dominica post epiphaniam **Ewangelium 2 nota**
Cananea est filia eius vexata. Hoc
dicitur in vulgari qui habet necessitatem
vadit ad pendam. Et quia multi sunt
sunt necesse venit de partibus suis
ad dominum et rogavit pro eo filio suo
Nota sicut dicitur in prologo libri. Nota spiritualiter
per filiam mulieris animam peccatricis accipimus
que pervenit ad similitudinem mulieris infirme in-
morio. Primo infirmus per sanitatem sudore. Sic
etiam sanat eam sudor confessionis
peccata huius expellens. Expedit ad eum
laborare ad hoc ut sudorem habeant
peccatorum [illegible] et confessionis [illegible] et eius
dampnacionis. Talis contricio su-
dor expellit [illegible] mentis
via contra plus valet quam totius
mundi [illegible]. In tempestate
Nota te. Nec dum dicitur quod dicit in tempe-
state [illegible]. Primo [illegible] et sit
obscurum. Deinde multe tonitrua per ea
pluvia. Deinde venit sol et totum illu-
minat. Sic est in peccatore contricione
reddit. Primo [illegible] in eius [illegible]
[illegible] deinde veniunt tonitrua
scilicet suspiria post ea pluvia lacrimarum post ea
venit sol id est spiritus sanctus gratia totum hominem
illuminat et sic sonat sudore et commodo.
Sed sanatur homo per minimum contrarium
sacramentis confessionis. Est enim confessio
quasi quedam minucio. Dicitur enim sa-
guis corruptus corrumpit corpus. Sic
peccatum corrumpit animam. Vena que tangi
debet quando corpus corruptus sanguinis
vere debet esse os penitencie. Sed quidam
emittunt bonum sanguinem et peccatum re-
tinent et abscondunt. Dicit ipse psalmista
No sicut qui dicit Jesus [illegible]. Nota
in [illegible] duo sunt que possunt retardare
ad confessionem. Primum est magnitudo
vel parvitas. Magis est homo [illegible]
peccatum est in corde dyaboli. In dyabolo salvabi-
tur. Os est angustum et latissimum. Os dyaboli
est angustum venit et latissimum in
tranquillitate [illegible] per [illegible]
sage nam Sodom est [illegible] per talem
videtur dum peccatum cum confessus sit
peccatum quod multum timebat confiteri
quia magnus [illegible] liberatur esse
est magnum et grave [illegible]
peccatum quod in [illegible] hominem in [illegible]
[illegible] desperacionis [illegible]
[illegible] lapis [illegible] non possit
hominem [illegible] in [illegible]
dum in [illegible] sicut [illegible] parum.
No Est os dyaboli magnum et grave peccatum. Nota
dyabolus michil magis timet impedire in
homine sicut confessionem. Facit
enim peccatori sicut lupus cum lupus
cum in vadit ovem non capit eam
[illegible] sed [illegible] quod
non possit clamare. Sic facit dyabolus
peccatore non capit eum per manum

q(uia) p(er)mittit eum deus clamare ut p(re)dicto q(ue)
mutire eum facit ad(versus) p(e)t(r)um p(ec)c(at)or(em) s(ed) capit eu(m)
peculium ne possit confiteri. Homo vero demon(em)
ingrediens in ventre qui nolunt confiteri
cui comittit cura in ip(s)o tempore. Dic quomodo
maledixit diem in qua natus est et quo
maledixit sibi et nunc h(abe)m(us) michi h(abe)m(us) p(er)ire
animam sicut p(er) vera confessio(nem) (Augustinus) eff(undite)
inde sicut aquam cor ... tum nos si
essemus cum in ... et clamaremus adam
p(e)c(ca)tores. Vnos dum peccati si aliquis e(st)
int(er) nos qui sit r(ati)one respondere(t)
in hoc anno dico sum vane et in dispositi
sumus. Daniel ad(versus) Jacobo et ... si di-
dicas ecce aliquis int(er) nos qui sit h(ab)i(tu)s
Nota confessus respondeat non. Et tamen hoc lib(er)
ens d(e)b(et) confiteri p(ro)p(ter) anni(?) et nos magis
vi(?) ... essent que simul cum infirmitatibus
... q(uia) et facit confessio. Sed p(ri)mo p(ec)c(at)a
p(ro)d(ic)tum ... sicut ... postea cur-
p(er) ... abstinens est ... vitam
... declinas ... Tercio ... p(ec)c(at)orum
emplastro sicut ... anima devota cum
Dic enim emplastrum sanat et ... lib(er)
Dic ... devota sanat ... et legit pau-
p(er)e devotam et ... abstinet
multa ... devota est ...
sed ... Quartum ... magistrum
quam ... Dic ... cum
agnus ... est vera ... facere ad
... dicit ...
qui impedivit dyabolus ... suam
p(er) dum quam ... Quinto
... supplicat ...
... cuius ... Sexta
et ... et ... libera-
tio est ... in toto mundo ...
quod homo non dicit ...
... possit. Dic legitur
in ... enim ... confiteret

tum ... data est ... sua ...
est ei p(ec)c(at)a tua elemosinis redime et
iniquitates tuas misericordiis paup(er)um. Si forte
dixeris ... p(ec)c(at)o tuo dic ...
... Sexto ... p(er) ...
... p(ro)p(ter) ...
... mali et malorum
...
... est ...

Hec ... demoni(um) (Sexta sequitur)
Hoc illud erat mutum ... legi-
mus quod ... in ... homo
simul et ... est ...
... loqui ... surdum audire fecit
et ipsum ... liberavit. Demoni(um)
illud in se non fuit mutum s(ed) ...
... in ... Faciebat enim
...
ad ... sua ... adam
... Nota
facit ... latrones ...
habitant bona ...
... ne posset clamare ...
... Dic ...
... clamare ...
... confessionem clamare ...
... Quando
ioseph ... fratres suos ...
...
... et ... in cisternam
vetera(m) ...
... et vendiderunt
eum ... qui duxerunt eum
in egyptum. Hoc ... Nota
eum ... et ... eum
in cisternam et vendiderunt ...
... p(ec)c(at)a ...
esse ...
...
...
... p(ec)c(at)a tua ...

Sed pauci sunt qui oculos in directum
tenant. plures in abscondito qui si se [illegible]
respiciunt. Respiciunt enim magis [illegible]
[illegible] quam supra. Extra tamen et magis
respiciunt temporalia quam spiritualia
et eternalia. Ille oculos indirecte tenet
qui iniquitatem suam post tergum ponit
eam tamen proponit ~~[illegible]~~ in actibus cum
quod de ea quedam cum quis si eo in
tuitu oculorum faciem infirmi in proximo
infirmus omnibus liberabit. Si vero ab infirmo
faciem suam vertit et in aliam partem res
picit signum est mortis. Sic est de peccatore
si oculos suos in directum tenuit et
peccata sua viderit et cognoverit signum
est quod vivet et non morietur in eternum.
Si vero in aliam partem respexerit signum est mortis
vel peccata sua palliaverit signum est eterne
dampnacionis. De quo ~~[illegible]~~ Auferet cu[illegible]
[illegible] veterem que non habet [illegible]
[illegible] vetus et sine aqua est peccatum
malorum dierum inveteratum [illegible] non
aqua confessionis vel lacrima [illegible]
Nota mus non quod peccator includit in se sua
abstinacionis [illegible] non [illegible]
[illegible] in lucem confessionis [illegible]
~~[illegible]~~ Quod oculi [illegible] oculos [illegible]
[illegible] inquit enim [illegible]
duxit enim in Babiloniam [illegible]
[illegible] dyabolus [illegible] in [illegible] peccatum
Nota non dyabolus enim facit peccatorem sicut [illegible]
[illegible] primo qui [illegible]
[illegible] primo in [illegible] oculos. Sic
dyabolus facit peccatorem. Primo [illegible] o
culos suos et illos erunt sibi ut non
cognoscat iniquitatem suam et post
ea ligat enim mala consuetudinis
[illegible] et ponit eum in [illegible] vel
[illegible] obstinacionis ne possit [illegible]
ad lucem confessionis ~~[illegible]~~ [illegible]
to [illegible] enim [illegible]
qui [illegible] enim in captivum peccator
vendit et in [illegible] ducit [illegible]

in [illegible] peccatoribus abstrahit et con
silio bonorum non acquiescat [illegible] sed
aurem claudit ut [illegible] quod [illegible]
bibebat in taberna. Et cum satis bibisset
unus alteri vendidit pro vino dicebat [illegible]
quod anima nichil esset post vitam istam.
[illegible] audiens venit inter [illegible]
[illegible] plenam vino respiciens
[illegible] bene debet mercatus [illegible]
[illegible] est ei [illegible] qui emerit animam [illegible]
quod bonde si vellet eam eme dyabolus
cum audiens emit animam et [illegible]
[illegible] si esset lex ista quod qui emit
equum debet [illegible] et cum sibi ad [illegible]
[illegible] omnibus [illegible] videntibus [illegible]
corpore et anima in [illegible] et [illegible]
predicaciones et consilia bonorum [illegible] ~~[illegible]~~
[illegible] Dominica tercia [illegible]

In Belzebub principe demoniorum eicit demo
nia. Luc. [illegible] est in [illegible]
[illegible] infamare [illegible]
[illegible] opera domini [illegible] pharisei
[illegible] [illegible] [illegible] emulantes fa
ma [illegible] Iohannis [illegible] quia
[illegible] peccator est [illegible] vbi [illegible]
[illegible] quia [illegible]
[illegible] opera eius [illegible]
dicere [illegible] quod non
[illegible] Belzebub principe demoniorum
Nota eiciet demonia [illegible] quod principes
sunt [illegible] demones et non [illegible]
[illegible] non quod demones [illegible]
[illegible] valde ordinata [illegible]
[illegible] qui [illegible] super [illegible]
de quo [illegible]
[illegible] qui [illegible]
[illegible] qui enim [illegible]
[illegible] super [illegible]
[illegible] et ille [illegible] de quo [illegible]
~~[illegible]~~ qui [illegible] in [illegible]
[illegible] Iste [illegible]
[illegible] qui multos [illegible]

vocantur. Tertius vocatur Mammona et iste preest
avaricie. De quo ait: Non potestis deo servire
et mammone. Dicit glossa quod mammona nomen
demonis et preest divitiis [illegible] in eius dis-
posicione posite sunt, ut scilicet habeat potestatem
dandi eas. Sed quod habeat potestatem decipien-
di eos qui querunt eas. Et iste habet multos so-
cialitas [illegible] multas [illegible] sunt de
Quartus preest immundis cogitacionibus et va-
nis et in verbis et malis affabilis et locucio-
nibus [illegible] isti
mittit [illegible] et malas cogitaciones in cor
hominis et maculat conscienciam hominis. Iste habet
multos potestates et satellites. ~~[illegible]~~
Quintus preest [illegible] immundum est [illegible] et p
[illegible] Iste demones
[illegible] tantum dicit. Sed [illegible]
[illegible] est quod opponuntur [illegible]
quod [illegible] nominat [illegible]
[illegible] opponitur ~~[illegible]~~ Primo pa[illegible]
[illegible] per [illegible] ad [illegible]
[illegible] et fugit. Unde quam [illegible]
[illegible] Secundo quod [illegible]
[illegible] dicit [illegible]
[illegible] est [illegible] hominis ut [illegible]
[illegible] Tercio opponitur
per [illegible] Quod [illegible]
in [illegible] fugit
Quarto opponitur [illegible]
[illegible] unam aurem
in [illegible] ne audiat vocem [illegible]
[illegible] demones opponuntur
[illegible] primo est [illegible] qui [illegible]
iste opponitur per [illegible]
per [illegible] humilitatem [illegible] humilitas est
[illegible] quod demon [illegible]
[illegible] et demonium opponitur et
[illegible] in [illegible]
[illegible] per humilitatem [illegible]

dicit [illegible] Et legitur in vitis
patrum quod demon dixit ad beatum Antonium:
Antoni, si tu vigilas ego nunquam dormio,
si tu comedis ego nunquam comedo, si tu
[illegible] contemptus ego nichil possideo.
Unum est quod me valde terret, scilicet humilitas
tua ipsa quam contra sum te prevalere
non valeo. Sextus demon qui preest super-
bie opponitur per humilitatem [illegible] Septimus
demon vocatur Asmodeus et iste preest luxurie
et iste opponitur per puram [illegible] quod
per mortificacionem carnis. Unde ~~[illegible]~~
[illegible] hoc genus demoniorum non eicitur
nisi in ieiunio et oracione. De virtute.
[illegible] super [illegible]
demon vocatur Mammon iste preest avari-
cie, iste opponitur per mundacionem rerum
temporalium [illegible]
largicionem. De hoc supra. Quartus
demon vocatur [illegible] et ille cogitacionibus
preest immundis cogitacionibus iste ex-
citat [illegible] predicabilis
qui opponitur [illegible] et [illegible]
[illegible] et oracionem [illegible] quo [illegible]
devota [illegible] Cause 3

Et erat eiciens demonium et illud
erat mutum. Luce xi. [illegible]
notatur [illegible] prima [illegible] demoniaci
in hoc quod [illegible] hominem [illegible]
[illegible] in hoc [illegible]
[illegible] in hoc [illegible]
demonium [illegible] demonium [illegible]
[illegible] et mutum [illegible]
mutum dicit [illegible] quod [illegible]
[illegible] per [illegible]
[illegible] possidet hominem [illegible]
[illegible] in [illegible] operibus [illegible]
enim mutum in predicacionibus [illegible]
[illegible] clamat [illegible] dei [illegible] dei [illegible]
[illegible] audio [illegible]
[illegible] confessionem hominem [illegible] Nota
[illegible]

in multis. Primum est pudor [illegible] Adam
[struck through] [illegible] cum non [illegible] se et abscondit
se propter pudorem dicens mulier decepit
me et quia propter pudorem non fatebatur pec-
catum suum, ideo meruit quod peccatum suum to-
ti mundo innotuit. Sic contingit aliquibus
qui propter pudorem palliant peccata sua
et dimittunt confessionem. Unde multorum
peccata occulta toto mundo nota erunt. Item
revelabo pudenda tua [illegible] nil occul-
tum quod non revelabitur. Iacob de operibus
dicit omnes cogitationes videt et non pat[illegible]
Secundum est timor pene [struck through] Et in-
timet penam eternam propter enim [illegible] Sic
enim quidam qui timent penam mag-
nam sibi imponi et dimittunt confes-
sionem [illegible] sunt. Illis contingit sic-
ut Iezi contingit [illegible] Elizei sicut [illegible]
[illegible] tangeret ubi fugisset [illegible]
[illegible] penam mentetus est dicens [illegible]
[illegible] quod est [illegible] passibus [illegible]
[illegible] Sic contingit omnibus qui propter ti-
morem pene dimittunt confessionem [illegible]
[illegible] cum [illegible] infernali. Tertium est amor
peccati. Sunt enim quidam qui propter peccati dul-
cedinem dimittunt confessionem, diligunt
enim plus peccatum [illegible] quam deum
et animam, dicit enim [illegible] Sic enim
[illegible] tali peccato et sic
dimittunt confessionem propter nimiam [illegible]
[illegible] et dilectionem peccati. Illis contingit
sicut Anamie et Saphire de quibus [illegible]
[illegible] Apostolorum [illegible] Qui dum amore
pecunie mentirentur et absconderent
eam, ambo subitanea morte preventi
sunt ita quod ad confessionem [illegible]
[illegible] potuerunt. Sic adhuc multis contin-
git qui propter amorem pecunie dimit-
tunt confessionem [illegible] depone-
[illegible] tali [illegible] qui habet
amplexus [illegible] sua [illegible] est

[illegible] longiorem vitam [illegible] sunt qui
considerant iuventutem suam et forti-
tudinem suam et sperant quod debeant
diu vivere et non curant confiteri [illegible]
[illegible] circa [illegible] ac si deberent vivere
in eternum [illegible] Quidam quidam [illegible] in [illegible]
cepit infirmari et cum esset infirmus [illegible]
ad mortem cepit [illegible] anima
infernum [illegible] anima que [illegible] habi-
[illegible] [illegible] pulchrum [illegible]
[illegible] et [illegible] et tantas delicias et si
tibi [illegible] sufficiant [illegible] tibi plac[illegible]
et [illegible] anno [illegible] sine [illegible]
quo [illegible] non [illegible] tamen [illegible]
[illegible] et sic [illegible] sperant
[struck through] [illegible] presumptio [illegible] per [illegible]
[illegible] est de [illegible] multi sunt
[illegible] multitudinem peccatorum
suorum desperant [illegible] anima [illegible] sicut [struck through]
qui dixit maior est iniquitas mea [illegible]
[illegible] quod [struck through] [illegible] anima [illegible]
[illegible] quod [illegible] non [illegible]
[illegible] [struck through]
[illegible] est [illegible] dei quia [illegible]
Sicut [illegible] in medio maris. Sic
[illegible] respectu [illegible] dei
[struck through] in latrone et publicano et [illegible] Postea
[illegible] de [illegible] dei. Dicunt quidam [illegible]
[illegible] damnabit te [illegible]
illud [illegible] erit [illegible]
quod non damnabit te [illegible] dicas [illegible]
[illegible] membro [illegible]
[illegible] dicas [illegible] peccator [illegible]
[illegible] petrum et andream de [illegible] Io-
hannem [illegible] et paulum [illegible]
[illegible] Si [illegible] [illegible]
tionem [illegible] tibi anima [illegible]
[struck through] Quartum [illegible] [illegible]

Abiit ihesus trans mare galilee Dominica Letare
quod est tiberiadis quia videbat
signa que faciebant [illegible] Legitur
in scolastica hystoria cum audisset herodes audi-
uit famam ihesu iohannem baptistam
decollavit quis autem est iste de quo tanta
audio narrari et querebat eum videre
quod cum audisset ihesus ascendit in navi-
culam et recessit dolo suo in desertum
et secute sunt eum turbe pedestres de ci-
vitatibus et clamant ad illum Erat autem
proximum dies festus iudeorum qui dicitur pascha
Ipse autem sedens [illegible] cum xii apostolis domi-
ne turbas non [illegible] plebs [illegible]
tunc autem illis [illegible] date illis manducare
et facto discubitu super fenum [illegible]
quinque panibus ordeaceis et duobus
piscibus a puero uno qui unus de discipulis
[illegible] accepit [illegible] alii quinque mi-
lia hominum ex duobus piscibus et quinque
panibus [illegible] exceptis mulieribus et par-
vulis et fragmentis impleti sunt cophini
Illi autem cum hoc cognovissent volebant
eum rapere et facere regem quia videbant
eo quod sub tali rege non possent egere
Ihesus autem cum hoc cognovisset fugit ab
eis in montem solus [illegible] Nota Per christum
[illegible] sic nos [illegible] si volumus ad
[illegible] ad regnum celorum pervenire
Nota quod mare sunt mala que apud nos [illegible]
Primum est mare magnum et valde
periculosum hoc est mundus iste quod valde
periculosus est in se [illegible]
[illegible] si mortem attenderet
[illegible] Johannes [illegible] contemplativa
qui se cogitat moriturum [illegible] cogi-
tavit semper moriturum anima [illegible]
ta [illegible] mundi contempnere [illegible]

[illegible] timet mortem [illegible] qui non
timent mortem quamvis esset rex [illegible]
et [illegible] quod pre timore de suo [illegible]
corpore stillabant gutte sanguinis
unde non tymuit mortem quod [illegible]
ad [illegible] quamvis [illegible]
fuit [illegible] Ipse timuit mortem [illegible]
[illegible] transire ad regnum celorum [illegible]
homo non timet mortem qui [illegible]
vel [illegible] adventum mortem
non timet mortem [illegible]
[illegible] eam sicut paulus [illegible]
[illegible] Anthonio [illegible]
[illegible] est enim timenda
mors [illegible] Primo est timenda propter
[illegible] penalitatem nam omnes [illegible]
que sunt in corpore [illegible] in [illegible] Vdolve
[illegible] dolorem patiuntur [illegible]
homo audiat [illegible]
Secundo timenda est propter [illegible]
[illegible] domus que [illegible] est [illegible] ventus
[illegible] quam [illegible]
vento [illegible] homo [illegible]
[illegible] homo [illegible]
morienti [illegible] Est enim homo
sicut lucerna que [illegible]
extinguitur [illegible] memoriam
mortis [illegible] mare [illegible] mundi [illegible] Nota
[illegible] mare [illegible] mortuum [illegible]
[illegible] [illegible] pro [illegible]
[illegible] in [illegible]
in mare mortuum [illegible] mare [illegible]
[illegible] opera bo-
na que fiunt [illegible] pro [illegible] mortua
sunt [illegible] vitam eternam [illegible]
[illegible]
[illegible] homo [illegible] in [illegible]
[illegible] fugiendum est hoc mare [illegible]

Vel enim facit quamlibet defectum conscientie quod est peccatum vel aperte vel insinuatum tibi respondet dicit apostolus ad Romanos. Secundum molestum est facere tibi peccatum de quo [illegible] quod tibi molestat facit peccatum. Facit enim tibi quod rex babilonie regi Sedechie fecit, sicut legitur Ieremie xxxix capitulo. Cepit enim et filios suos in presentia ipsius occidit. Hoc primum malum quod fecit sibi. Postea eruit sibi oculos et erat secundum malum. Tertio vinxit eum cathenis et erat tertium malum quia eum duxit eum in Babiloniam. Hec tria mala facit tibi peccatum. Primum quod occidit tibi filios tuos, i. bona opera et virtutes. Sicut enim ordinantur singula vitia contra singulas virtutes ut superbia humilitati occidat humilem virtutem, ubi gratia in animo, gula occidit sobrietatem, ira patientiam. In libidine amore proximi tuo debemus orare sicut orabat beatus Augustinus ut in me tot [illegible] et una fiat virtus. Secundo effodit sibi oculos anime, scilicet divinum amorem, ut magis appetat terrena quam celestia. Et aufert sibi timorem dei, scilicet quia homo plus timet potestatem secularem quam potestatem dei. Tertio peccatum ligat animam cathenis, i. malis consuetudinibus. Ille cathene difficiliter franguntur. Valde difficiliter homines relinquunt consueta. De hoc [illegible] diaboli. Tertio peccatum occidit virtutes anime et ducit eam in Babilonem in qua ibi est [illegible] confusio. [illegible] confusionis peccatorum que in hac luce sunt [illegible] quo [illegible] per amorem et confessionem [illegible] [illegible] petrus [illegible] in confessionem [illegible]

Vel quia malum homini facit peccatum. Vel quia mare i. peccatum est [illegible]. Mare est mare rubrum quod filii Israel [illegible] in terram [illegible] maris [illegible] in ipso rubea est. Per [illegible] quod mare significatur [illegible] in confessionem. Primo continget quod [illegible] confusionem homo [illegible] confiteri sicut [illegible] quod deus dicit ad Moysen: Eleva virgam tuam super mare et divide illud. Virga est [illegible] [illegible] virgam [illegible] i. [illegible] et [illegible] divide. In hoc mari flumina e [illegible] et [illegible] i. anima peccati que est [illegible] [illegible] in profundum [illegible]. Vel totus mundus est [illegible] homini ad [illegible] non possum enim [illegible] sicut [illegible] peccatum. Naaman [illegible] est leprosus qui se ipsum manibus possit mundare et non facit. Sic peccator qui est leprosus in conspectu dei et [illegible] non vult se mundare per confessionem. [illegible] dicere nos [illegible] peccatum [illegible] magna [illegible] [illegible] esse [illegible] vel [illegible] [illegible] vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod [illegible] est [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Sermo 29 de eodem

Est [illegible] [illegible] [illegible] [illegible] dispensator [illegible] in medio [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]

ipsos spiritualiter in tercia missa confortat de-
lectacio vero est q. d. licet in carne iam sit
afflicta in anima tamen pura sit letabunda
etiam in purgatorio [illegible] de refectione vel mi-
litum spirituali de quinque panibus et duobus piscibus
Iste puer est filius virginis marie qui ad
medium attulit alleluia [illegible] miseriarum suarum
et ignorat de quali [illegible] in beato petro et
paulo et maria magdalena et publicano
atque latrone [illegible] pro quo debemus petere super-
substancialem panem scilicet eucharistie et panem
[illegible] Primus panis quem debemus
petere est panis doctrine quia panem tamen de-
bemus dominum comedere in mensa de isto pane
[illegible] materialis vita [illegible]
dominum primus panis [illegible] sicut pa-
nem comedere [illegible] considera quid [illegible]
de [illegible] quid primus [illegible] primo [illegible]
[illegible] et [illegible] medice [illegible]
[illegible] et in fine [illegible] secun-
dum est [illegible] panem potest
primo duplicari scilicet spiritualem [illegible]
ipsum [illegible] sacerdos qui tamen
[illegible] corpus christi [illegible]
[illegible] peccatis tunc et [illegible]
ista [illegible] Secundo primo ipsum
corporale [illegible] sacerdos
[illegible] non debet ipsum sumere [illegible]
[illegible] quomodo sunt corpus
christi [illegible] mali [illegible] bonum [illegible]
[illegible] panem [illegible] qui
[illegible] magnum [illegible] et multitudinem
peccatorum suorum [illegible] ne
[illegible] qui [illegible] nisi
manducaveritis [illegible] Secundo
quidam [illegible] ad
[illegible] sacerdos [illegible] ad [illegible] in
[illegible] et [illegible]
et [illegible] corpus christi [illegible]
[illegible] qui [illegible]

mortaliter peccaverunt et [illegible] non [illegible]
[illegible] panem [illegible] semel
in anno non comedant [illegible] in
[illegible] suum in [illegible] negabit [illegible]
[illegible] panem ad [illegible]
[illegible] suo [illegible] et [illegible]
[illegible] aliquis [illegible] in [illegible]
[illegible] et moriens [illegible]
[illegible] sepultura Tercio quidam [illegible]
[illegible] sicut [illegible] primus [illegible]
primus surgit et [illegible] suum ut
[illegible] dominum suum diligo et honorare [illegible]
[illegible] aut [illegible] primus [illegible]
eum et non [illegible] pro [illegible]
qui [illegible] in confessione [illegible]
quod [illegible] peccare [illegible]
mortaliter ut corpus christi [illegible]
et [illegible] statim et
postea [illegible] quam [illegible]
[illegible] Quarto quidam
[illegible] non [illegible]
[illegible] qui sine [illegible] et confessione
[illegible] in [illegible] peccato [illegible]
[illegible] indigne sumit corpus christi
[illegible] Quinto [illegible]
[illegible] amore sicut sponsus
sponsam suam cum amore [illegible] et
gaudio et devocione [illegible]
Johannes [illegible] in [illegible]
Elizabeth ad presenciam christi [illegible] et tu [illegible]
ipsum [illegible] devocione et gaudio
[illegible] est primus panis quem debemus
petere scilicet panem doctrine Secundus
panis quem debemus petere est panis
amoris [illegible] familias habeat
in domo [illegible] panem [illegible]
[illegible] panis [illegible]
[illegible] panis scilicet amoris [illegible]
[illegible] est [illegible]
[illegible] angeli [illegible]

Ibi videbimus et cognoscemus patrem et filium
et spiritum sanctum. Sumite panem de manu [illegible]
[illegible] de quo dicit Machabeus [illegible]
gloria [illegible] regnum dominum. Sermo tercius

Accepit ihesus panem et gracias egit. Johannis. Consuetudo est tempore
ieiunii post meridiem ponere mensam
et quia nunc est tempus ieiunii [illegible] duo-
bus post mediam [illegible] panem [illegible]
sicut [illegible] ut nec [illegible]
[illegible] et dolorem passionis Christi pro nostra
liberacionis consideramus. Ideo eciam invi-
tat nos ad gaudium [illegible] hoc
Christus [illegible] quos narrat nobis de prima
[illegible] Christus [illegible] reddimur [illegible]
nobis promittit sicut legitur quod filii Israel de
egypto liberati fuerunt. Sed quia nobis [illegible]
restat reddemur [illegible] pro nostro
[illegible] Primo circa miraculum
sunt tria consideranda scilicet Christi misericordia
et miraculum. Primo miraculum docet nos
quid credere scilicet Christum esse deum verum qui tam
modicos tam turbam saciavit. Secundo docet
quod sic faciendum debet [illegible] Tercio in
[illegible] Primo fuit compassio
non eum expectavit ut peterent sed ante
quam peterent dicit ad Philippum Unde
ememus panes. Quod est contra [illegible]
[illegible] quia eciam petentes repellunt
et cum hoc quod dant [illegible] reddunt [illegible] pau-
pertatem [illegible] debent [illegible]
[illegible] suscipit [illegible]
Secundum [illegible] fuit [illegible]
[illegible] Quod eciam in communi [illegible]
quod est contra illos qui [illegible]
[illegible] sicut [illegible] videmus [illegible]
diligere equum suum quam se ipsos quia
[illegible] equum. Nota. [illegible] qui
[illegible] Tercio tempus
est graciarum accionis [illegible] quod [illegible]
magnalibus [illegible] sunt [illegible]

[illegible] et vinum [illegible] oculos
considerando [illegible] hoc [illegible]
[illegible] ut [illegible] in [illegible]
aliquis ab aliquo amico suo in necessita-
[illegible] Christus quod [illegible] in [illegible]
[illegible] non solum in anno semel sed cottidie
dat nobis [illegible] [illegible]
[illegible] tum [illegible] in ma-
nus [illegible] est [illegible]
quia [illegible] quantum volebat [illegible]
[illegible] tibi fuit et hoc contra [illegible]
[illegible] Non remansit [illegible]
non remanebit [illegible] eius [illegible]
est [illegible] in collectione [illegible]
Nota [illegible] colligite [illegible] ne [illegible]
qui si [illegible] forte [illegible]
natus non [illegible]
Nota [illegible] quod [illegible]
[illegible] panes non tamen [illegible]
[illegible] Primus panis est
pozuanye [illegible]
consideracio [illegible] panis
[illegible] est [illegible]
[illegible] est [illegible]
pamyet
Secundus panis est memoria mortis [illegible]
panis est [illegible] si [illegible] mortis
[illegible]
consideramus. Anima enim debet [illegible]
[illegible] nichil [illegible]
[illegible]
anima separat a corpore [illegible]
[illegible] fuit [illegible] necesse [illegible]
[illegible]
magnam [illegible] anime [illegible] corpus quod [illegible]
[illegible] sola anima [illegible] quattuor [illegible]
[illegible] ponat ad sepulcrum [illegible]
[illegible] et
[illegible] tam [illegible]
[illegible] maneat [illegible]
pamyet
Tercius panis est memoria passio-
nis Christi quam sustinuit [illegible]
[illegible] hac morte

pro diligenti consideracione. Ille penam igitur est
certa tenens quia quicquid citius salvi non
quietum durum est / similiter per ecclesiam [illegible]
pre non possemus respondere pro christo
nobis est passus. Et hoc [illegible] in passione
tuus paruus est consideracio dei iudicij
[illegible] Secundus potuit cogitare deus
adventus eius / Ad hoc requirit in adventu
Tercius paruus est consideracio pene
pene inferni quam intollerabilis sit quia totus
mundus cum omnibus creaturis suis non
est ita intollerabilis sicut in minima pena
que penis est cruciacio / si inde nullam
cogitatio penas in seculo [illegible] Omnes pene
quas passi sunt omnes sancti in hoc mundo
non correspondeant minime pene inferni.
De hoc talis exemplum [illegible] Quidam quondam
miles erat potentissimus qui habebat
multas possessiones et hereditates iste in-
xit nimis delicate et non erat ei cura
de aliquo nisi ut corpori suo bene faceret.
Tandem cum nimis luxuriosus contigit ut
quadam nocte cum [illegible] venit dor-
mire. Ad eum multitudo demonum cum
magno strepitu irruentes ut leones
et extraxerunt animam illius militis et pi-
ventes eam inter se ut pilam ad al-
terum et [illegible] duxerunt eam ad in-
fernum. Illa autem anima inspiciebat ubi esset
quia inprimis recepta erat ubi erant per
duxerunt demones eam vicium [illegible]
et pulsus et [illegible] anime quia [illegible]
libet est ut requiescat statim [illegible]
et pulsus ardens cum pice et sulphure
fumus et dixerunt demones adhuc [illegible]
ut potemus te potare amarissimis
[illegible] potassent eam clamavit clamore
magno dicens. Maledictus sit pater meus
et mater mea de quibus conceptus sum

statim tulerunt ciphum ardentem
in quo erat pix et sulphur fetidissimum
et dabat ei bibere. Et cum nollet bibere
tulerunt eum super maxillam et tamen mal-
eis eum tenebant. Et cum videret
clamavit voce magna dicens Ve mi-
chi quod natus sum. Iterum acceperunt eum
demones et posuerunt eum super lectum in
quo erant multa ardentia et fetor in-
tollerabilis et dixerunt ei hec requies tua
[illegible] et nunc memoria erit tibi an-
tequam statim quod illa anima clamavit
ve michi quod deum offendi ve michi
quia deum offendi ve michi quod numquam
liberabor. Sequitur [illegible] Quinta [illegible]

Quartum est ... [illegible]
[illegible] in [illegible] regione in
[illegible] audivit bonam famam [illegible]
[illegible] illa [illegible]
duo fuit [illegible] pro [illegible]
[illegible] / [illegible]
[illegible] erant quidam religiosi
[illegible]
[illegible]
[illegible] iam totus [illegible]
abiit post eum [illegible]
[illegible] demoni / [illegible]
anime [illegible] nos [illegible]
tamen est / et querebant eum [illegible]
si non [illegible]
quod [illegible] fecit cum mortem
[illegible] / Quinta dicit [illegible]
[illegible]
Primum est quod se [illegible]
[illegible] Secundus [illegible]
Tercium est quod [illegible]
est quod [illegible] Quartum
est quod ordinavit testamentum
[illegible] Quintum est quod [illegible]

consolabitur. Secundo dicit: Quis ex vobis
arguit me de peccato. Non tercius de
tamen non arguit dignus arguacione
propter amorem ut amicus amicum. Secundo
propter timorem potentem. Tercio propter pu-
dorem ut timuit sapientes. Christus non
tenuit eius suam in nostra tenacitatem non
interrogavit suos amicos scilicet Petrum et alios
apostolos suos sed interrogavit inimicos
suos scilicet iudeos qui nil aliud fecerunt
nisi quod tractaverunt de morte sua. Quid
enim interficient hos in nuncio mei dicentes
in corde: Quid mali feci? Paratus sum cum in mor-
tem meam anima corrigo. Sed cum ipse
nos monet dicens: in hoc notatur ipsius ma-
gna paciencia. Non dicit memineritis
sed dicit ego demonstro vobis. Item non in-
terrogavit quoslibet sed principes. Dicens vos
principes dicite quid mali feci. Paratus sum
corrigere. Item non interrogavit simplices
sed legis peritos. In hoc apparuit sua innocencia
sicut dicit beatus Petrus: Qui peccatum non
fecit etc. Tercio et tercium debes scire non ut
passus argui post mortem suam apud
aliquos scilicet ab hominibus et adhuc tolerat
arguitur. Nos deus est paciens. Sicut dicitur
Ecclesiastici: Deus tamen talis est quia non bibit
sed in futuro tempore faciet duo iudicia. Secundo
Sed iudicia non est in mundi [illegible] propter ipsius
dignitatem, quia omnes equaliter iudi-
cabit regem et papam sicut mendicum.
Item propter ipsius rigiditatem. Hoc
regibus et magnatibus servatur
magne cause sepe de amicis iudicabit
primo et magnatis. Item propter ipsius auctori-
tatem, quia non est quis qui de manu
sua quod eripiat. Sed tamen multi multi
se exponunt ad mortem. Item non
capit [illegible] elemosinas dare et terra

bona facere plus eum delectat immundicia
quam in spiritualibus de talibus dicit Deus in psalmo
Alios predicatoribus me saciaverunt
et adhorrent. Tales enim murmurant
contra [illegible] quia alii veniunt [illegible] pec-
cata. Sed quidam [illegible] qui dicit te-
smet in [illegible] sicut [illegible] species [illegible]
ciae vendebant qui mortuus [illegible]
tradit et tamen nullo artificio possit
pristine sanitati restitui, quidem [illegible]
[illegible] eius tamen [illegible] sunt
[illegible] eius imposuit [illegible]
[illegible] eius [illegible] sic est. [illegible]
[illegible] debes [illegible] corpus
Christi tamen [illegible] conscia sunt sicut
Ioseph qui in valuit [illegible]
[illegible] aliquis eius [illegible] corporis
et [illegible] [illegible] peccatori
quod non [illegible] dignitatem ipsius
tali est enim [illegible] in [illegible]
[illegible] facit [illegible] digne [illegible]
de morte ad vitam. [illegible] [illegible]
[illegible] pane vinum
etiam [illegible] multe [illegible] tempore [illegible]
[illegible] [illegible] [illegible] propter [illegible]
[illegible] comunicant eum temporalis
[illegible] [illegible] sunt non faciat
eum plenitudine [illegible] in [illegible]
[illegible] [illegible] [illegible] et non
[illegible] [illegible] [illegible] [illegible]
[illegible] debes [illegible] [illegible] [illegible]
scilicet primam [illegible] et falsa [illegible]
in mortali [illegible] [illegible] falsa
moneta. [illegible] non liberat [illegible]
solvens falsam monetam [illegible]
non liberabit [illegible] [illegible] primam
in mortali peccato, [illegible] ad [illegible]
vitam eternam nisi [illegible] sumitur
tale. [illegible] apostolus [illegible] tradidit corpus
meum [illegible] [illegible] ordinavit testa-
mentum dedit corpus suum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

Latroni paradisum, similiter in fine nobis
corpus et sanguinem suum. Unde 2o dicitur
ordinare testamentum ante mortem tuam
et commendare animam deo. Tertio dicitur
Quarto qui quasi in mortis articulo
inspiratur relinquunt heredibus suis
et dampnant se post eos. Require
Sicut sanguis hircorum et thaurorum
et cinis vitule aspersus
inquinatos sanctificat ad emundationem
carnis, quanto magis sanguis Christi
qui per spiritum sanctum semetipsum obtulit
immaculatum deo, et mundavit conscientias
nostras ab operibus mortuis.
Hebreorum 9. Dicuntur ista de impassione
quia circa finem in passione Christi cum
tempus agitur de passione domini officium.
In quo scitur quare sicut ecclesia mox agit officium
sicut de passione domini cum dominus passus
sit in sexta feria in qua [illegible] impassione
duplex [illegible] ratio potest assignari. Prima
responsio est quia duo lazari scilicet
Christi precedentem septimanam dominicam qui
quadriduanum resuscitaverunt. In alio dicitur
pontifices et pharisei consilium fecerunt
videntes tumultum in populo quod ipsum
occiderent et in passione machinatione
tunc maxime propterea in sabbato opponitur.
Secunda responsio est quia sicut gloriosam
resurrectionem Christi unam diem post passionem
non possumus ita sicut ecclesia [illegible]
modo agere officium de passione Christi multos
eius effectus sanguinis quos habemus
in sanguine Christi. Primus
effectus sanguinis est lepram mundare.
Sicut legitur in historia de constantino
imperatore qui debuit balneari
in sanguine puerorum, ut dicitur, se
quod fuit quidam puella
leprosa que non potuit curari nisi
balnearetur in sanguine cuiusdam [illegible]
qui audiens nisi quendam abstinens
virum illius puelle sanguinem suum fudit
et balneum ei fecit et sic puella curata
sanata fuit. Sic facit sanguis Christi sanat
nos tam puellam et omnes homines
per sanguinem suum quod leprosum fuit
propter adam, nisi dilexit homines quos
de latere suo sanguinem suum fudit et
sanavit magna dilectione quam dominus
tam animas nostras peccatis maculatas ante
mortem suam [illegible] cum fuerit
primum in [illegible] hec anima Christi
fecit ipse nobis lavando peccata nostra
in sanguine suo. Secundus effectus
sanguinis est amorem suum commendare
nobis. Inquinatur aliquando in aliis
quod primum suum diligit nomen
suum in manibus suis solet facere ut
sic de nocte memoriam sui habeat
quod et fecit Christus scriptis nobis in manibus
suis die ac nocte ut pereat ut semper
memoriam habeat et [illegible] scriptum
non fuit calamo et atramento super
pergamenum sed tale instrumentum
in clavo et atramento sanctissimo
sanguinis sui scriptus nobis per ga
mentum tale manuum et pedum et totius
corporis domini quod fuit [illegible]
litteris [illegible] quod nobis dilexit Christus
Christus si tum tot membra sunt
scripta sunt in celis et si quodlibet
[illegible] corporis Christi illa anima cum
peccatis expositur cum [illegible]
non redemit [illegible]. Dilexit nos
et lavit nos in sanguine suo. Tertius
effectus sanguinis est quod animam facit
vivere. Legitur in natura animalium de pelli
cano qui occidit pullos suos et
sanguine quosdam mortuos vivificat
si postea in [illegible] [illegible] [illegible]
balneat [illegible] et [illegible] ipsum

sanguinem tunc elegit ipsos et sic remis-
erunt sic et Christus sanguine suo in
in sanctificavit nos. Christus enim in crucifixio-
ne tam innocenti vel dampnaverat genus
humanum ipse peccatum et postea tempore pa-
cis quelibet qui accepit divinitatis
carnem et promisit se soluturum et
sic per effusionem sanguinis inmensi
tantum humanum genus. Sic quod in sancti-
tum sanctum manna ponebatur in
passionem eius ~~lege dicit~~ In dulci
aut gloriosius quia frequens memoria
passionis Christi etc. In vita sancti Francisci
Nota nota sic enim ille vivens impendebat se
in hoc periculosum partem fuit multum
agens dignum Christus intrinsecus impendere qui
ipse sepassus est fuit in multis et
fuit fuit ... mittens agnos
suos qui custodiant et defendant te
adhuc. Tercius effusio sanguinis est qui
dura mollificavit vel condempnat qui
Nota molli sicut cum sanguine hirci ... dura
margarita quod falsum condempnavit tem-
pus multum et lapides non potuerunt
frangi per durica hic includit tamen
sanguinem in lapide vitro quod videlicet
antiquus scriptor. Quod autem posset pungi
acquireret valeant in deserto et plantat
albus vinculum vincitur ... passus
est tunc falsum fecit quere tales
vinculos in sanguine illorum hic lapi-
des molli facti sunt per lapides qui sic
videlicet divinum enim fructuosum in ... :
divini tamen quod non sunt mollificati
predicatores in penitentia amore
dei et proximi. Tales dicit circa pro san-
guinem vincula alii ipse crispe
dicit ... sanguinem virtutis et ... re-
ceptis fuit et de lune ... fuit i-
gnitas quanta Christus passus est et
fuit molli scabiam ... fuit quartum
effusio sanguinis est quod animam cum
... nota quia sanguis aspersus
animat sicut ... machabeorum

de elephantibus qui dum debent in ad-
prelium ostenditur sanguinis vini et mori et sic
animabantur ad prelium sic et sanguis Christi
animat. Quartum enim sub lege ... de passione
Christi animat anima vivitur et ... animat
... monachus cum ... ...
... pium ... taceta ... ...
Si passio ... admemoriam reducatur
... Quintus effusio sanguinis est quod pa-
cificat et reconciliat deum et sanguinis
... apostolus pacificans nos per sanguinem
suum deo patri cum passionem ... multus
erat qui per se totaliter adpate ... ipse
passionem reconciliavit hominem ...
deo ~~lege et ...~~ dicit si passio ... ...
nobis peccatoribus salutis ... ...
... ~~...~~ ... Emotans
Dilectio Christi ... in ...
... ~~...~~ ... qui ipsum
fatebatur vel dicebat ad ... tele-
rem ... debebat ... dicebat ... ...
... admissionem appreciationem et con-
formationem sicut patet quia ... ...
... nobis se absentabant ...
nobis exemplum quod nos ... faci-
am ... patet per ... ...
est magna ... malicia ... ...
qua Christi patientia. Quia voluit ...
No dere ... ... Notandum est quod voluit
Christum ... mortem pati ... ...
... voluit enim ... tunc ... ...
ess ... tempore ... ...
voluit enim ... ...
... ... sicut ... ...
fuit ... ... voluit enim
lapidare ... ... voluit ...
... quod et postea ... ...
... ... adhuc ... ...
... ... enim ... adhuc ...
est ... qui ... ad ...
... et ... ...
... ... Christus est ...
et ... ...
... ...

S[ecundu]m ... Item sicut dicit ... capitulo x
est ... et ... christum dominum esse
non credunt caput sibi auferunt. Tercii
sunt qui lapidant eum scilicet malis
cogitacionibus et malis voluptatibus. Contra
non ... Item malis volup-
tatibus et mala cogitacione ... lapides
que in christum mittit ... Beda dicit Item
cum malas cogitaciones quibus assentimus tot
lapides in christum mittimus. Quarti sunt qui christum
crucifigunt scilicet qui iterum ad peccata redeunt
de quibus apostolus. Rursum crucifigentes
in semet ipsis filium dei. Dabis sunt in corpore
parva magna. Quod notatur ... quando
sumentibus se absentavit ... Daniel
nobis ... ne in inspeccione nobis ... et
homines ... vivemus.
Et maxime qui ... correctionibus
perversi ... Sunt quidam qui sunt
sicut cera molles. Alii sunt sicut lapides
duri. Alii sunt sicut spine pungentes.
Primi sunt sicut cera molles. Cera si
tangitur cedit sic et multi mansueti
qui tanguntur i. reprehenduntur statim obedi-
unt ... apud bonum ...
[illegible] ... dicit ...
... tempore ...
sunt sepe amonendi quia dicit ...
... si amonitus non fuerit ...
... Alii sunt ut lapides. Sicut
lapis cum si tangitur non cedit ...
sunt multi qui quamvis reprehendantur
non obediunt ...
... sicut lapis ta-
les sunt sepe amonendi ...
... quia sepe ... et tanguntur
lapis ... cum aqua ...
multociens ...
... tanguntur. Alii sunt sicut
spine. Spine si tanguntur non cedunt
sed semper pungunt sic multi qui reprehendunt

se non corrigunt et insuper reprehendentibus
verba contumeliosa inferunt et eis qui
tales volunt reprehendere ... quod sit valde
paciens exemplo ... vi

Cum appropinquasset Ihesus Ierosolimam. Consuetudo
fuit inter iudeos quod aliquis prin-
ceps ab hostibus cum victoria rediebat
populus ei occurrebat et laudes ei cum palma-
rum ramis canebat. Sicut legitur de Saul ... David
qui Lazarum suscitaverat a mortuis et de
Bethania que distat ab Ierusalem xv stadiis
rediret ... populus hebreorum occurrerunt
ei et susceperunt eum cum gaudio ma-
gno et honore ... dicentes Osanna benedictus
sit filio david i. christo. Nota ... obsequia
fuit honorabilis sunt christo exhibita ... Nota
Primum exhibitum obsequium fuit ...
... discipulis. Dicitur autem
... quod appropinquavit tempore passionis sue
cum venisset Bethfage qui erat vicus
sacerdotum in monte oliveti misit duos
discipulos suos petrum et philippum precipi-
ens eis ut adducerent asinam et
pullum eius. Secundum obsequium
fuit ... exhibitum ...
... quidam ...
que ...
asinam quia ... in alto ...
... opera manifestare ...
... alicui alligata ...
indigebat ... tenebris isto die et
postea ... eam ...
eam ad locum suum. Illustris autem ...
... pullum
... quosdam ...
... obsequium fuit ...
... quidam ...
... quidam ...
...

Sicut dicit Jo. ... [illegible] et etiam ut iumenta et
sue desponsationi ... corporis ... [illegible]
sue filii exhibentur quibus qui clamabat
cum canticis [?] filio david etc. ... pueri et
de turbe que ante et debebant et qui seque-
bantur, cum laudibus et cantibus. Ipsum
templum ingrediens ... et mansit ibi usque
passus est, et in signum huius legitur

Nota

hodie dua ... [?] in processione ipsius
reprinta / quo ... honoratus fuit ... alius
in missa in qua repricatur / quo fuit ...
... etiam honoratus tractatus fuit ...
... quo ita fuit honoratus / tractatus
fuit de morte sua / sicut quia breviter ...
... honor ... duravit ... ipsum / sed dolor
duravit usque ad mortem ... ad illam
formam quo ipsum debemus suscipere
ut nos in possessionem suscipiat / ad eterna

Nota

gaudia. Notandum quod debemus dominum
lete suscipere / sicut ... propter ...
Primo propter affectum ... suae
... Secundo propter affectum ... caritatis
... dilectionis ... propter ... mag-
ne ... Primo debemus eum lete
suscipere propter affectum ... quia
... assumpsit eum humanam naturam
propter nos ... cum ... pu...m ...
quia tunc angelica natura / sed tunc humana /
et propter hoc ... quod deus ... ...or
est homini ... quam angelo ...
filius eum est frater nostri ... patris
... homo non est frater nostri ...
... Et ...
... beata virgo maria est mater nostri /
et mater nostra / ... nostri nostri
angelos ... suos ... / ...
... meis ... ...
... et in ... ipsum ...
tamen ... quod ... a adventu
Secundo debemus ipsum lete suscipere /

propter affectum in nimie caritatis / sive dilectio-
nis / unde Jo. ... propter nimiam caritatem qua
dilexit nos / sicut magna est dilectio sive ca-
ritas / ... amore nos / ... mor-
tem ... ... dilectionem
ostendit nobis christus / quod propter nos subiit mor-

Nota

tem. Nota iste amor quem christus ad nos
... et habet ita magnus est quam omnes
amores ... Est enim quadruplex
amor ... naturalis ... socialis et
... Primus est naturalis ut de pa-
tre et matre / filium et filiam ... propter
amorem ... sed amor christi nullus
... diligit filium ... sicut
... christus nos ... Ecce
... te in manibus meis ... ...
fuit aliquis ... filium suum diligit
... ... in manibus ...
... ut sit memor ... die
ac nocte ... quod ... christus ...
... nos in manibus / sic die ac nocte
... ut semper memoriam ...
... melior est quam amor naturalis ...
amor ... matris ...
... singula ... / fuit
... in toto corpore suo / ...
... in capite / fuit primus
... in medio ... fuit
... et in fine ... fuit
... ... quo ... nos
Tercio debemus ipsum lete suscipere propter
affectum magne dignitatis / quod magne
dignitatis ... ...
Ipse enim est rex ... ... /
... ... rex glorie / Ipse
enim est filius altissimi ... debetur
sibi honor et dignitas ... ...
... rex celi ... magis
... est rex celi ...

eum qui rex erexerat a subditis suis honoratum ita quod servant eius precepta et obediunt sibi propterea facit eos magis honoribus et dignitatibus Sic et rex talis preficit sibi obedientes magnis honoribus et dignitatibus vel quia preceptis facit eos esse sue ~~regem~~ Iudic palmarum

Nota de tunicis in specie in summa est pulchra tam et sunt in tunicis Prima tunica talis est regnum quod si totum mare et omnes aque que in mundo sunt in tunicis essent minimam guttulam non extinguerent in illa tunica conuoluitur omnis luxuriosus quia ignis temporalis luxurie et maxime qui demerendo dampnationem de luxuria et de adulteriis In secunda tunica est tam frigus quod si totus mundus ignis esset minimam guttulam non calefaceret et illam transibunt omnes superbi et in mundo In tertia tunica tenebre et tenebrositas quod palpari potest illuc descendunt qui sunt heretici moventes In quarta tunica est tantus fetor quod si totus mundus esset aromati minimam guttulam fetoris non compesceret illuc descendunt omnes usurarii fures rapaces qui viuunt de sudore pauperum In quinta tunica simplicitas que cum inimica nichil honoris accedunt In vi tunica sunt vermes in mortibus In septima tunica est desperatio nulla spes redempcionis ~~regnum dei~~ Iudic palmarum sunt

Benedictus qui venit in nomine domini rex israel quia pretereambulabat et gaude in processione sicut in ~~processione~~ ipso in monasterio gaudia honorum nostrorum que tenuit dominus recepimus Primi tenebant ramos de arboribus et sternebant in via Secundi vestes prosternebant in via sicut nos sedemus pueros sacerdotes exigebat flores in via sibi in honorem Tertia pretebat palmas in via hec in monasterio gaudia honorum in monasterio fiunt in eorum conferencia demonstrant Primi qui ramos de arboribus cedebant et sternebant in via signant homines compunctos qui peccata fletibus et vite et venerandam vbo et ope sicut eum placet et ramum qui plantatus fuit sic fiant arborem et vinum fert fructum peccatum reconciliat desiderium amoris et valitudinis Nam dixit eum formosi ciuitatem dilectionis sicut formauit adam et de carne et ossa sua Quia legitur in Genesi ut bene eum contempnet eam Habet eam formosam capite viri et ut non devetetur bene ut pedibus ut preceptum non contempnet sed lateris eius ut ea madeat eam sicut se ipsam sed dedisset pauci pro sicut duo gaudebat super se discipuli manentes Ideo in ciuitatibus non considerans sicut de Iacobo sepsi pruit dominus meus puer helerum sed illi qui parem amorem habent integrum sicut Zacharias et Elizabeth sicut legitur Luce Tertii qui dicit eam deo ipsi an dominum Secundi vestes prosternebant ante dominum signat gloriam propterea mundi sunt qui gloriam mundi non querunt sed gloriam dei Omnes eum qui querunt gloriam mundi est in sepulchro sicut piper dicit sicut pro illius amore peccatis suis amant mundum perierant in amore mundi nolunt esse stultus qui facit sibi bona in aqua propter mundi Ideo stultus

esset qui ornatur in ipsis tristiciis gestis p
vanitatem in ipso proposito exemplo in illo di-
vite qui voluit ampliare horrea sua
propter gloriam mundi videntem proposit. Unde le-
gitur de Juliano qui paganus erat in multis
sermonibus super cultu antiqui patris
se sanctum simulavit ut possent sibi
tamen avaricia gloria.
eciam de quodam sene religioso qui quandam
pellicem et cum rogaretur a quodam
scolare ut veniret ordinem sacerdotum
super silicem sive desertum cum senex
veniret ad finem occurrerunt sibi multi cum
lampadibus quia scitum erat quod in
senex videt simulavit se sanctum esse
exspectans se vestimentis et in silencio
sancius videns hominem se palam hoc
videns erubuit et dixit ipsis. Venit in
senex eremita sensum et venerunt ad
senem qui sunt causa hoc scandali quia
ipsis dixit hic enim demoni. Unde
et ego hoc volebam audire et tales qui
se sic deponunt et gloriam mundi non que-
runt. Plangunt vestimenta sua cum
domino. Item viam floribus ornant
cum domino, qui baptizum in innocen-
ciam bis custodiunt. Unde beata Ka-
therina, Agnes propter Christi amorem et alie
virgines tales ornant viam floribus
cum domino quia specialiter deus diligit eos
et honorat.
inter dilexerat deus quod meruit re-
cumbere super pectus suum. Unde meruit
ipse enim recumbere super pedes suos
multum sanctissime. Set ipse puritatem
suam promeruit enim recumbere super
pectus suum vir Johannes virginitas pura
est hospita. Set tales non pauci

inveniuntur virgines quae debent custodire
sensus suos ne audiant vana nec vi-
deant ut propria. Non debent incedere per vicos
cum iuvenibus quia ipsa sunt via ad
luxuriam. Debent enim hec mores nobiles
et maturos sicut camela solet
hec pulchritudinem pellem quam dixit
sancta. Unde tales sunt pulchritudinem et meli-
orem famam. Simulacra nunc in mundo
est secunda. Unde aqua
et ignis simul esse non possunt. Unde et sic
legitur in vitas patrum. Quod
ta est ab animo suo sine quia sola in
solo sunt in tabernaculo tales qui bap-
tizum in innocenciam custodiunt ponunt
flores cum domino quia sicut hoc delectatur
in pulchritudine florum sic deus delectatur in talibus.
Item ponunt palmas cum domino qui tan-
tum res quam corpus exponunt pro deo
et tribulaciones propter hoc leviter sustinent.
Tribulacio est munus datum a deo. Unde di-
ligenda est. Solent enim homines multum
hoc diligere quod datur sibi a carissimo
amico. Aliquis sic pueri nobiles.
Unde homo debet in mente tribulacionem
quamdiu immittit sibi deus.
Ita quod sic primum compellit nos
ad deum licet tribulacio sit amara non
est fugienda. Sicut quidam pueri eciam
similes sunt symee. Symea que a fronde
arborem nucis et qui invenit amari-
tudinem in cortice proicit fructum in
cortice quia non deum gustavit de fructu
quod dulce est et amittit totum. Sic
et illi qui primo tribulacionem sentiunt
amaritudinem et quia non degustaverunt
de dulcedine regni celestis et amittunt
totum sicut illi leviter tribulaciones sustinent

propter dominum qui obviam venit domino cum ramis palmarum propter palmam victorie intelligitur et quia vicerunt mundum modo regnant cum Christo. ~~[illegible]~~

Nota Benedictus qui venit etc. [illegible] [illegible] quod vix tangitur in eodem in prologo libro. Honoratus fuit dominus ab his qui correspondent vita vel vituperia sive contraria membris suis in forma honoratus. Sed vero modis honoratur a nobis dominus spiritualiter et inhonoratus. Primo cum honoratus fuit a discipulis suis per representes humiliter obediendo sicut preceperat sicut precepit illis ite in castellum. Isto modo honoratur a nobis quando mandata eius humiliter obedimus que precepit et prohibuit. Econtra fuit inhonoratus ab apostolis suis quia omnes ab eo fugerunt in maxima sua necessitate. Cum hic dicitur in necessitate probatur amicus. Isto modo inhonoratur a nobis cum eius mandata fugimus et contempnimus. Mirum est ut qui contempnit dominum et non timet eius mandata ut etiam a Christo contempnatur. Nonne esset magnum dedecus regi qui in terra sua contempneret precepta sua? [illegible] eum turbarum [illegible]. Secundo honoraverunt eum obviam sibi procedendo. Hoc modo honoratur a nobis spiritualiter per veram cordis contricionem [illegible] et sic vadit Christo obviam ad suscipiendum eum. [illegible] obviam ad suscipiendum eum [illegible]. Tertio honorificaverunt [illegible] laude [illegible]. Inhonoratus fuit a Christo [illegible]

[illegible] eum [illegible] morte. Hic inhonoratur spiritualiter a nobis qui [illegible] post pascha vel in ipso die pasche. Propter eciam non quanta esset peius [illegible] aliquis dominum suum [illegible] in domum suam in reverencia [illegible] et postea duceret super eum inimicos suos qui conpellerent eum [illegible] turbata. Hic faciunt illi qui [illegible] eum in [illegible] et post pascha [illegible] eum [illegible]. Tercio honoraverunt eum vestimentis suis sternendo in via. Per ista vestimenta notantur bona temporalia que debent [illegible] pauperibus [illegible] spiritualiter [illegible]. Econtra inhonoraverunt eum [illegible] spoliando. Sic inhonoraverunt eum qui pauperes spoliant qui sunt membra Christi. Quarto honoraverunt eum ramis viam sternendo. [illegible] Hic et nos debemus [illegible] et virgam disciplinae in manibus portare [illegible] portant [illegible] virgam in dorso et non in manibus [illegible] quod homo portat in manibus [illegible] quod portat in dorso non [illegible]. Hic qui in vita non [illegible] inhonoraverunt eum [illegible] totum corpus suum percuciendo. Hic specialiter inhonorant eum [illegible]. Quinto honoraverunt [illegible] osanna [illegible]. Hoc modo honoramus eum cum pure et simpliciter credimus in eum. Econtra inhonoraverunt eum [illegible] clamando [illegible]. Sexto honoraverunt eum cantando

In turbe que precedebant eum et que sequebantur
clamabant dicentes Benedictus
qui venit in nomine domini. Secundo modo
honoraverunt eum deriete crucem et laudaverunt
eum et cetera. Sed tamen mirandum est nec dispar
dat ad clarecte dominus Tercio inhonora
verunt eum se post ipsum blasphemantes
et clamantes crucifige crucifige eum.
Hoc modo multi adhuc inhonorant
eum sic blasphemando. Septimo ho
noraverunt eum pueri hebreorum dicentes
Benedictus qui venit rex israel. Secundo modo
honoraverunt eum quando filii regem digni
tatem ceciderunt ramos de arboribus
que quanto honorata tanto magis incli
nat se terre. Ita et homo debet se incli
nare deo per humilitatem. Tercio inhonoraverunt
sunt eum quando dixerunt non habemus regem nisi
cesarem. Quarto inhonoraverunt Duplex et yp
ocrite qui clam ... de bonis operibus
hoc modo inhonoraverunt eum hec dicentes. Nota
~~actum~~ et prius sepultus est ab angelis
et tamen suspectus est ab omnibus et yppocrita
nec ei quod non debet honorem deo
per adhuc ea tota ~~Regem~~

Nota de decem plagis egipti. Prima fuit
quod deus mutavit aquam in sa
guinem. Hec nunc spiritualiter que egipto
significat terram eum adversum sabilem
peccata prout mundus quando mecum
effundit sanguinem humanum ut aqua
aliquando pax regnat ... filij
... ne ambulabis per dolos alior rapiant
ut effundat sanguinem ... sa
guinem. Secunda plaga rane. Hoc significat
sunt qui hon ... nec sunt et nemi
nati in alis sunt et non in luce perdunt
de angelis et sunt de ipsis contrarius
quia nobis terra et hominibus ... plus ne
tum quia nobis aliorum nomen et sunt
Nota

illo tamen treuanabat nigrum egipti que
pessimum fuit et ... contra. Quarta et cetera
ista terra venenate ipsum regem cele
stem qui summe bonum est et populo
unus cruciant usque in terram in sal
vacio reliquias liborum restat in partem
tempus ... in altare. Tercia est tum scilicet
de pulvere cinifes ut miracula dicit quod
omnis pulvis terre de versus est in cinifes
per totam terram egipti erant ea in hominibus
quia in iumentis. Quarta fuit horis
vagabundi sunt inde volantes replet
totam terram et exierunt de eius pul
vere terre. Nam de clericis sunt beati de
religiosis apostolis de laicis monialibus.
... Iam ... fuit quod replent
terram et quod quod pauperibus dare debent
ipsis dissipant. Sexta est musca que
significat avidos garrulos omnium terram ac
rapientes hec est genus avarorum. Nota
... quia avarorum sunt usurarii
... significat cinifes que sunt
homines ... Quinta mors pe
corum et significat religiosos qui sunt
sub obedientia et qui simplices ex
debent et ... ut ... filii
pectora mortua sunt ... grandine
spiritualiter de ... vel spiritualiter de ... que
igneus et aqua simul et non possunt
esse spiritualibus carnalibus deliciis. Sexta
est ulcera et vesice tumentes et est
media sine ... quo modo ... plenum
est. Septimum fuit grando ~~magna~~
in ... donatio in hominibus pauperibus
et aliorum bona eorum afflictis ... ta
... ut terram ... blasphema
ubi filii israel deo dederunt ...
... non permittit deo de capitulo
Nota

sicut amo[r] doctum loquitur q[uod] erit
nus et erunt fames tre ut necesse
appareret et implevit domos egiptiorum
ut dicitur exod. vastantes omnia arva
Ita ipsi eciam plus nocent hominibus quam
tali nobiles quidquid enim fundi in i-
bus remanet consumunt corporaliter
et comedunt omnes pauperes enim sunt
[illegible] [illegible] [illegible] [illegible] [illegible]
et nequam sunt in domibus pauperum
inmunitas corporis [illegible] miseri et fame quid
nobiles in vite faciunt. Romani erant tene-
bre [illegible] quod possent palpari
[illegible] gravat et nemo audit [illegible] [illegible]
[illegible] diabolus. lyonica que in [illegible]
est in [illegible] cum [illegible] equalibus in
floribus multi enim sub lyonia [illegible]
que [illegible] est [illegible] [illegible] et [illegible]
[illegible] [illegible] qui [illegible]
miserabilem et [illegible] mortem quo
homines plurimi [illegible] et [illegible] non querunt
nisi mortem quia non [illegible]
[illegible] [illegible] ad [illegible] [illegible] [illegible]
ut [illegible] [illegible] qui [illegible]
[illegible] est [illegible] [illegible] [illegible] sprinckaux

Homo quidam fecit cenam magnam
et vocavit multos luc. Cum
[illegible] est quod aliquis princeps [illegible]
facit festum quod multi [illegible] ad
[illegible] veniendum. Quidam [illegible] veniant
ut [illegible] quidam ut [illegible]
quidam ut [illegible] [illegible] ut pauperes
et in [illegible] [illegible] fecit nobis cenam
magnam [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] corpore
et sanguine suo ad hanc cenam vocavit
omnes. Dicit [illegible] pauperes et debi-
les nobiles et ignobiles [illegible]
[illegible] et non [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad communionem sum

Hic [illegible] Joh. Amen dico vobis pelonye
nisi manducaveritis [illegible] et [illegible] [illegible]
[illegible] non propter mortem temporalem [illegible]
[illegible] ablacionem [illegible] propter mortem
eternam [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] nos [illegible] corpore et sanguine Nota
[illegible] Quod [illegible] [illegible] corpore
[illegible] cena magna [illegible] [illegible] [illegible] provstaluenye
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] homines [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] morte [illegible] [illegible] [illegible]
est [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] cena [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] magna [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] magna [illegible]
[illegible] [illegible] [illegible] [illegible] quod [illegible]
sibi [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] qui non
[illegible] [illegible] venire ad hanc
cenam. Romani [illegible] [illegible] qui [illegible] [illegible]
et [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] qui
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] qui
[illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in valle [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] Dic-
[illegible] [illegible] [illegible] et si non [illegible]
[illegible] [illegible] [illegible] [illegible] morte
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

principes vel magni dum sic longe / qui
multis abstinent plus. Sic monachi
Reminisce unius fuit legitur qui ipse
non dedit aurum et argentum / sed dat tibi ipsum
meum in celum / et post et perpetuum / De
omnibus qui contempnunt gratiam
ipsam / ambrosius Quid acius hoc
sacramentum digne sumere / tanta pena
i. pena purgatorii [illegible] debita
dimittitur [illegible] dico tibi vere quod gravi-
us et acerbius est eo in purgatorio [illegible]
dum sicut [illegible] claudi et [illegible] / qui
illam penam quam beatus laurencius
sustinuit in craticula [illegible] dico
quod est in [illegible] et [illegible] et pa-
[illegible] quod dedisti nobis corpus tuum
in cibum et sanguinem in potum qui [illegible]
[illegible] nostri / et sic dicit sacra-
mentum hoc [illegible] magna [illegible]
[illegible] corporis [illegible] [illegible] christum
[illegible] hoc sacramentum [illegible] magna
[illegible] fidem magnam [illegible] / quia [illegible]
et oportet [illegible] in hoc sacramento /
oculi tui non vident nisi panem
manus tue non tangunt nisi panem [illegible]
tuum non sapit nisi panem / tamen ibi est
verum corpus christi / et hoc [illegible]
nisi fides tua / [illegible] est ibi corpus
christi in pane quem tu vides / [illegible]
[illegible] dicit illa verba quo christus
[illegible] sicut hodie in cena / [illegible]
apostolis corpus et sanguinem sub duabus /
[illegible] et [illegible] et [illegible]
[illegible] illa verba [illegible] / [illegible]
illa verba [illegible] / quod
[illegible] dominum [illegible] prius
in manibus [illegible] / [illegible] non [illegible]
[illegible] est [illegible] [illegible]
non [illegible] [illegible] [illegible]
[illegible] [illegible] est ibi [illegible]
in manibus sacerdotis / sicut fuit in utero
virginis / et sicut pependit in cruce [illegible]
[illegible] est in celo. Sicut hoc dicit [illegible]
[illegible] per panis [illegible] et vinum
sanguinem [illegible] et [illegible]
quo [illegible] christi in [illegible]
panis [illegible] [illegible] quodam
[illegible] omnia possibilia sunt apud
deum / sic [illegible] panem quem [illegible]
[illegible] et vinum quod bibis / [illegible]
tibi in carnem et in sanguinem [illegible]
impossibile sunt [illegible] penne in
corpus [illegible] in sanguinem [illegible]
potuit [illegible] in [illegible] [illegible]
ut dicit [illegible] / [illegible] ma[illegible] di
[illegible] quod [illegible] [illegible]
erunt / [illegible] qui hoc sacramentum
non credunt [illegible] corpus christi / [illegible]
[illegible] / [illegible] indiget ut habeat
firmam fidem in hoc sacramento / et
maxime in articulo mortis / quia tunc
maxime [illegible] [illegible] temptat [illegible]
[illegible] de fide / [illegible] quod
[illegible] quidam [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
in bono / et [illegible] fidem [illegible] dicit
hoc sacramentum [illegible] magna / [illegible]
[illegible] in [illegible] / [illegible] [illegible] sunt
[illegible] [illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] sanguinis [illegible]
vindictam [illegible] et [illegible] sanguinis
christi [illegible] [illegible] et [illegible]
[illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
sanguinem [illegible] digne sumens corpus
christi [illegible] [illegible]
[illegible] christi est [illegible] paradisi et [illegible]
hoc sacramentum [illegible] [illegible]

in alio non corpore sacramentum / sed corpore
hominis / licet verum corpus sit benedictum
panis et in furnis et sacerdotalibus
non est sanum / hoc est contra [illegible] Dicit
hoc sacramentum est sanum et valet bonis
et malis / sed in fornicatoribus et parvulis est in
sanum [illegible] in cena qui postea accepit
buccellam panis de manu domini / quam
tamen non fuit corpus christi / sed panis quasi des
perior factus est. Dicit ibi efficiunt pe
iores / qui frequenter accipiunt corpus christi
in mortalibus peccatis / Dicit sive clericus
sive laycus nullus homo / debet accipere
corpus christi in mortalibus peccatis. Tales
qui sic recipiunt corpus christi / sunt sicut
lima bona / quanto satis plus appropinquat
tanto fit asperior. Dicit tales quanto
sepius recipiunt corpus christi tanto peio
res efficiuntur / quia deputantur. Tales
peiores sunt iudeis / Iudei in illo
tunc crucifixerunt christum / sed ipsum verum deum
persequuntur. Dicit paucum pecto credunt
verum deum / in hoc sacramento / et tamen ipsum
persequuntur / Tales christi oratione non
sunt / quia loquuntur contra scripturam [illegible]
rante pendens dicens pater ignosce
eis quia nesciunt quid faciunt. Dicit [illegible]
deum plene suscepit / et tamen sequentur
inquietantur impiis et non sic pro pete
prompti orare / Audi sanctum baptistam
qui fuit in utero matris sanctificatus
in [illegible] apparuit tempore / tamen
tangere timuit verum deum / cum ipsum
debuit baptizare / Quomodo tu maledicte
homo audes accipere corpus christi in male
dictum et tuum [illegible] quod deus
ordinat [illegible] et [illegible] homo
deprehendet eos quod sumpserunt [illegible]
domini indignum quod fuit [illegible] corpus

christi / quod gratia credo quod non invenitur
inter / quam per [illegible] corpus suum sic
in polluta corporea / etiam quilibet
debet imitari exemplum et doctrinam apostoli
qui dicit / Probet autem se ipsum etc. Quoniam
vult enim per eo suum liquore aliam in
se infundere / primo probet / si vas sit
mundum aut non. Dicit qui vult corpus
christi recipere / primo debet se probare / si ipso
rum et peccatum fidem. Set in purum [illegible]
ab incantatoribus qui baptizant [illegible]
et faciunt ymagines de cera. Secundo
debet se probare si sit in medicamentis spe[...]
[illegible] non tamen [illegible] sed etiam a prius
peccatis suis / qui enim vult tam pulchrum
deum recipere / debet omnino esse mundus. Nota bene Nota
ut [illegible] exemplum sive multa dicit
dicens. Sicut multi [illegible]
quo ipse reportavit / et sic bis [illegible]
enim [illegible] dabo tibi talem / vel
talem [illegible] / sed si non feceris fa
ciam te suspendere. Dicit [illegible] de ipse
ca enim [illegible] Dicit christi tamen sit [illegible]
[illegible] Quomodo sic mundus / et si feceris
non [illegible] / non regnum [illegible] / sed
regnum celorum / vult tibi dare. Dicit si non
fuit mundus suspendet [illegible] tuo. Tertio
debet se probare si habeat verum contrictionem
[illegible] / si tamen habet [illegible]
debet acordare quod equaliter de [illegible]
debes enim dicere cum sponsa. Dicit [illegible] tibi
tibi amoris meos in [illegible] etc.
Quando quod peccatum apparitia [illegible]
[illegible] pro [illegible]
[illegible] bono proposito [illegible] se
[illegible] tamen [illegible]
[illegible] / sed [illegible]
[illegible] recipiunt deum / sic [illegible]
[illegible] / sicut actum est [illegible] pal
[illegible] [illegible] / a [illegible]

sibi/ et postea in passionem responderunt
enim. Et sciant quidam modo de cetero
debet se gerere/ scilicet bene et recte per confessio-
nem puram et veram confessionem non debet
homo celare omnibus peccatis/ sed heu pauci
sunt qui integre et pure confitentur. Nam si
impossibile esset/ scilicet homo esset cum illis
et clamaret nos maledicti sic aliquo
modo nos qui sunt [illegible] Sancte
Multi enim sunt qui negligunt confessio-
nem propter timorem vel pudorem/ et ideo dicit ~~[illegible]~~
Ad eosdem Gregorius/ qui facit pulsare et ligare
Cum enim vult turpe male opus enim
esse narrantem/ et ventum/ Propter hoc debet
bonam habere voluntatem/ et confessionem
perfectionem bonam et discretam confessionem
quia sicut boni et discreti confessores
replent celum sic mali et indiscreti
replent infernum. Cum enim se perseverantiam
[illegible] indulgentiam tempore quo.

Mirabilis deus caritatem nostram est
mirabilia fecit ~~pro~~ ultimum [illegible]
per corpori [illegible] diversa [illegible]
neque deus mirabilia fecit/ [illegible]
mirabilia que deus hodie fecit quia pa-
nem in corpus suum et vinum in sanguine
suum transmutavit. [illegible] vinum [illegible]
[illegible] [illegible] [illegible] ad [illegible]
possit esse ita mirabile/ sicut illud [illegible]
transmutavit et transmutat cum dicit pa-
nem in verum corpus et sanguinem
suum. Et hodie [illegible] et [illegible]
propter caritatem quam ad te [illegible]
[illegible] cum dicit [illegible] quod xpc magna
[illegible] mirabilia fecit/ [illegible] mirabilia
fecit hodie in [illegible] [illegible]
de quo per [illegible] [illegible] Nemo
magnum mirabile/ quod simplex panis
transmutatur in corpus suum ita sicut
xpc [illegible] natus est. [illegible]
virginem sic per [illegible] non [illegible]

[illegible] est [illegible] [illegible]/ [illegible] [illegible]
habet aliquam similitudinem/ quod
autem panis vertatur in corpus xpi super
naturam non potest comprehendi/ nisi per fidem
[illegible] quod [illegible] [illegible]/ quod
panis [illegible] [illegible] [illegible] vertatur in corpus
xpi et in manibus sacerdotis sicut sunt
[illegible] [illegible]/ et sicut [illegible]
et sic apostolis omnibus [illegible] [illegible]
[illegible] magnum est mirabile/ quod panis
simplex vertitur in corpus xpi [illegible]
est impossibile apud deum/ contra hoc
[illegible] [illegible] dicunt enim quod [illegible]
[illegible] in sermone homo quidam [illegible]
[illegible] [illegible] [illegible] [illegible] homo [illegible]
tam magna [illegible] et devotione/ quia
dat homini vitam eternam/ [illegible] [illegible]
manducat [illegible] Cum autem sine [illegible]
et devotione accessit/ [illegible] sibi man-
ducat et bibit/ [illegible] apostolus Cum man-
ducat et bibit corpus [illegible] indigne/ [illegible]
sibi manducat et bibit. [illegible] mirabile
deus hodie fecit hoc est quod [illegible]
[illegible]/ quod [illegible] [illegible] suis [illegible]
[illegible] deus [illegible] quod numquam
ita [illegible] fuit/ sicut [illegible] [illegible]
magna [illegible] fuit/ quod [illegible]
et [illegible] pedes discipulorum suorum
[illegible] [illegible] qui [illegible] [illegible]/ [illegible] [illegible]
[illegible] [illegible]/ qui [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] petrus dicens domine non lavabis
michi pedes/ [illegible] petro [illegible] petrus
non [illegible] [illegible] [illegible]/ quod deus
dixit [illegible] [illegible] [illegible] [illegible] sibi
lavare pedes/ dixit enim [illegible] non lavero
te/ non habebis partem in regno celorum
[illegible] homo [illegible] [illegible] [illegible]/ nisi [illegible]

cum discipulis [illegible] / et surrexit a ce-
na ut instrueret eos / quibus umquam vide-
ret audivit tantam humilitatem in aliquo
homine / sicut fuit in Christo / unde in psalmo
Videtis quod fecit vobis ego dominus et magi-
ster / dicit vobis [illegible] quasi diceret deus et
magister. Hic considera quo deus humilia-
vit, quia impossibile est hominem ad talem
pervenire humilitatem. Sicut enim impos-
sibile est quod homines perveniant summo
deo [illegible] / sic impossibile est summam hu-
militatem homines pervenire [illegible] /
[illegible] Tertio aggregat virtutes suae
humilitati / quae quasi omnem in virtutem
superat / Hoc secundum mirabile est quod fecit
[illegible] / Tertium mirabile quod deus fecit [illegible]
hoc est quod dedit sua duplicia [illegible]
[illegible] Et primus facere
quod dicit [illegible] / complevit [illegible] / [illegible] quo
faciunt [illegible] quibus [illegible]
dicit [illegible] Et dicit Christus discipulis suis
dicit eos ut essent [illegible] in psalmo [illegible]
[illegible] corde [illegible]
[illegible] Dicit enim quod [illegible] peti-
[illegible] / et [illegible] dicit
eis / ut [illegible] essent in psalmo / Et dicit
eis [illegible] in psalmo
mandatum novum do vobis / ut diligatis
invicem / dico dilectio [illegible]
Si vis valere ad [illegible] apud te habere
[illegible] Dicit impossibile est valere
amicum sine alio / sic impossibile est
[illegible] quod homo possit pervenire /
[illegible] ad regnum caelorum / Tertium
mirabile quod deus hodie fecit / hic fe-
cit [illegible] quia ad passionem compati-
ebatur ei sibi / et hoc fuit mirabile quod
ille compateretur / qui [illegible] aliud
[illegible] / nisi quod ipsum traderet [illegible]
[illegible] facimus / Deus enim magis

fecit [illegible] iudam / ut eum a malo revocaret /
et [illegible] hoc mea / quod noluit [illegible]
ne eum confunderet / [illegible] eum / [illegible]
[illegible] / deus noluit [illegible]
iudam discipulis suis / quia legitur [illegible]
[illegible] petrus [illegible] dilexit [illegible]
[illegible] dentibus eo
passio sua [illegible] / [illegible] ad iudam /
[illegible] amo [illegible]
[illegible] Unus vestrum est
qui me tradet / Sic compassio sua fuit
[illegible] / quod lavit [illegible] pedes / [illegible]
[illegible] attende [illegible] ut
[illegible] respice [illegible] ab
[illegible] quod tibi facio / Scias quod ego
deus [illegible] / [illegible] tibi / pedes la-
vando / Sic sua compassio / [illegible]
ad iudam [illegible] quod corpus et sangui-
nem suum dedit ei in salutem / [illegible]
[illegible] corpus suum [illegible]
[illegible] / ut tam magnum donum [illegible]
ad amorem suum [illegible] / [illegible] p
[illegible] plenus [illegible] anima
[illegible] vendidit [illegible] pro xxx
denariis argenteis / [illegible] adhuc mag-
[illegible] Christus [illegible] in passionem [illegible] /
tunc appropinquaret / Cum [illegible] ad [illegible] /
ut eum traderet / [illegible] dixit [illegible] ad
[illegible] ad quid venisti / [illegible] deus
[illegible] benedixit / age [illegible] /
[illegible] deus [illegible] aut
[illegible] / quod [illegible] est [illegible]
[illegible] / [illegible]
[illegible] / quamvis iudas
vendidit Christum / tamen Christus dilexit eum [illegible]
[illegible] a homine [illegible] Christum [illegible]
iuda / legitur quod [illegible]
[illegible] Christus [illegible] maria
[illegible] in templo / maria magdalena
iudas [illegible] quae

Christum copulata fuit cum portabat eum
in brachiis suis et illud copulum fuit
amoris et dilectionis. Copulatus est enim
Symeon, cum ipsum in ulnas suas acce-
pit, in signum veneracionis et devocionis.
Tercio copulatur aliquis [illegible]
copulata est enim Maria Magdale-
na in signum reconciliacionis, sicut
que in prima venit ad pacem et copula-
tur pro mutuo. Copulatus est enim Iudas
in signum prodicionis. Sic quicumque hodie Christo
copulatur, videat quo ipsum copulet. Ille
enim qui multum habet caritatem et admi-
racionem sui ad proximum suum, iste copula- Nota
tur cum Maria matre eius per dilec-
tionem dei et proximi. Iste qui circa passi-
onem domini multa cum reverencia et
dilectione lacrimas effundit copulatur
cum Symeone. Ille qui [illegible] inimi-
micis domini et non est amicus domini
[illegible]
pro reconciliacionem copulatur cum eo
cum Maria Magdalena. Qui Christum hodie
copulatur et in mensa altaris hodie cum
deo copulatur et post pascha [illegible] ad
peccata redeunt, copulatur enim cum Iuda
proditore. Magna est [illegible] quod Christus
copulatur corpori in mensa ipsius comme-
ditur et propterea Christum deus non [illegible]
sum [illegible] talibus pro duo-
bus [illegible] venit mors
Nota super illos [illegible] pro [illegible] fuit [illegible]
[illegible] talibus modis. Unum qui
accedat in [illegible] de peccato preterito et
Nota confessus, ut qui in multa [illegible]
[illegible] ut sic cum hoc
[illegible] peccandi mortali
in futuro. Tercio multa sunt mirabilia
in hoc sacramento. Primum est quod corpus
Christi in tanta quantitate est sicut fuit

in cruce et sic manebit ut in eo [illegible]
tunc illius [illegible]. Secundum est quod
corpus Christi non augetur per multarum
hostiarum consecracionem nec minuitur per
hostiarum sumpcionem. Tercium est quod idem
corpus Christi in pluribus locis [illegible]
hostiis consecratis. Quartum est quod cum
dividitur hostia corpus Christi, sed qualibet
parte est totus Christus, sicut in speculo diviso
in partes [illegible] per suam formam [illegible]
Quintum est quod cum hostia tractatur manibus
[illegible] est et videtur oculis, corpus Chri-
sti tamen non videtur, sed hoc tamen videtur
[illegible] quod nulla necessitas [illegible]
[illegible] ut aliquis in [illegible]
[illegible] non vult tam pre-
ciosum thesaurum in vase vilissimo [illegible]
Respice in me et miserere mei quia
[illegible] sum et pauper sum ego. [illegible]
Consuetudo est quod pauperes et debiles
et infirmi sedent circa viam et [illegible]
vel ostendunt membra [illegible]
[illegible] et clamant ut transeuntes re-
spiciant et post misereantur et [illegible]
[illegible] Christo [illegible]
[illegible] in cruce pauper et nudus
[illegible] pauper quod non habuit ubi caput
suum reclinaret [illegible] manus
[illegible] cum pedibus et
[illegible] caput cruentatum et supplicat
nobis [illegible] ut si aliquis sit
qui [illegible] et omnis in mundi
dolor comparatur. Dicat enim: Respi-
Nota ce in me et miserere mei. [illegible] debe-
mus respicere sicut [illegible]
[illegible]
[illegible]
[illegible] debemus in ipsum respicere sicut

in patrem fidelissimum bis dicitur. Un
de hic non est pater tuus. Sed heu in
fideles contempnunt patrem istum scilicet Christum
et eligunt sibi patrem i. dyabolum et
sapientem insipientem et consilium in
fidelem. Secundo dico panis sic potest
intelligi et Christus panis dulcedine quia dul
cior omnibus sit quod est in simus est
ut panis est quod guttam aque pe
dis dulcis epulum est cum subest
adiutor verum est quod adiuvit penam
ubi potest ad penam faciendam. Sed hic to fac
ut te ipsum vendat est consiliarius
insipiens qui hoc consilium alteri vel
fili mei malum fuerat consilium insi
piens est hoc facere dyabolus cepit me fa
ut suggestio nobis peccare facit propriam
penam fili mei gravem ... facit quia
tu enim plures legimus coniunxit ergo
hic in fidelis est filius qui contempnat
talem patrem pium et fidelem qui propter ipsum
inseparabilis caritatis et non in se re
pente deplangit ... eius mag
ne gladio recepit propter nos mortem. Sicut
quod sunt in ista relatio Christus conati et
do Christus. Nam unusquisque videt et audi
ens talem fidelem patrem sicut Christus pro eius
bus dignum est cum laude qui bella
runt pro conpati quia propter nos gladio
suppliciumque depeccandum tempore quo
fuerunt ... sunt beate virginis
et responde primum in sinu matris ... accipi
t igitur quod ipse semper simulavit
per omnia et plena ... et
accipit singulas ... passio
nes ... est quod flagellatus

quod cola persicatus conspuitur quod
flagellatus et crucifixus et ...
tum flecta. Sicut ... quanta
passus es pro homine et nominant
singulas penas et passiones Christi
tum flecta. Tunc puer Ihesus recepit
omnes lacrimas illas in manum suam
et pressit pectus suum cum illo.
Tunc beata Maria que sensit a puero suo
nec plus diligeret lacrimas Marie
Magdalene quibus lavit pedes
eius vel ipsius virginis. Tunc respondit
puer: Non valde dissimiles sunt
lacrime ipsius virginis et lacrime Ma
rie Magdalene. Sunt tamen ipsius
scilicet virginis ipsius copula dolorose
et sunt in dulces in corde meo. Secundo
quilibet fidelis debet compati gladio
Christo sunt magnus ... dolor
Christi sunt magnus et velut ...
primo quia sunt delicate ... corpo
re filius regis nobiles eius magis
ponunt dolorem et magis ledunt
quam filii rusticorum. Ergo sunt dolor
sunt magnus. Secundo sunt magni
quia cum angustia in capite eius quod
pulcrius est ... pulcrius ...
... in carne ut unum
quia sunt ... et pati voluit ...
lucis sunt pacat quod mors debeat
te nescire quod mors percipit vel
ledat nisi qui sibi cultum suum
conpungit vel singularum ... dicens ...
... et ... sensualis
... dolor suus sunt magnus.
Tertio sunt magni ... in medi

sui non inspiciunt quibus multa bo-
na fecerat. Quia magister cum legendi ab
crudelia alia multa quam alterius
legi cum quod de passione domini quatuor
evangeliste non scribunt. Tunc iudei
duxissent christum ad locum calvarie
dum nudaverunt eum vestibus. Quod in-
ra que portavit est eum ad locum
passionis ipse hoc fuit est [illegible].
et accepit [illegible] [illegible] super [illegible]
[illegible] [illegible] eius [illegible] [illegible]
erant [illegible] super [illegible] et super eum
[illegible] et primo unum clavum
infixerunt in manum eius ita fortiter
quod sanguis emanare non potuit. [illegible]
[illegible] clavus [illegible] [illegible] ac-
ceperunt [illegible] et [illegible] aliud
brachium et similiter clavo [illegible]
ita quod omnia membra sua [illegible]
[illegible] sunt [illegible] [illegible] [illegible]
[illegible] eum cum magno labore et
sunt alto suspensus quod mater nec
eius pedes eius attingere non poterat
et cum erectus fuisset christus pependit sic
[illegible] corpus omnia [illegible] eius [illegible]
lacerata fuit sicut et apta [illegible]
tunc de manibus eius et pedibus san-
guis emanavit. Et illum sanguinem
mater in faciem [illegible] [illegible] [illegible]
quod [illegible] illa anima [illegible] [illegible]
nis [illegible]. Ecce quantus fuit dolor
christi et matris. Maior fuit dolor [illegible]
[illegible] fuit magnus qui filium suum vide-
bat [illegible] christum [illegible] in [illegible] [illegible]
[illegible] quibus nihil mali fecit. [illegible]
[illegible] in [illegible] cum duo [illegible] [illegible]
[illegible] fuit [illegible] cum ipso [illegible]
eum [illegible] [illegible] [illegible] [illegible]

suam. Hoc autem [illegible] dico [illegible] [illegible]
[illegible] in faciem [illegible] [illegible] [illegible]
[illegible] in [illegible] cum [illegible] ubi mali
aliquid fecerant. Hoc fuit magnus
dolor. Et quia videt eum impossibile
[illegible] sua [illegible] [illegible] [illegible]
[illegible] [illegible] compassionem [illegible]
[illegible] [illegible]. Et [illegible] [illegible] [illegible] maria
[illegible] [illegible] et videt filium suum
karissimum morientem. clamavit et
dixit: O dulcissime fili mi [illegible]
[illegible] consolacio mea [illegible]
[illegible] [illegible] [illegible] de [illegible] [illegible]
[illegible] et [illegible] eum de ponte et
[illegible] [illegible] corpus [illegible] [illegible]
[illegible] [illegible] [illegible] dicens.
Iohannes karissime [illegible] [illegible]
filium meum [illegible] mortuum quem
[illegible] non [illegible] et si hoc [illegible]
non [illegible] [illegible] [illegible] [illegible]
[illegible]. Et [illegible] dixit [illegible] quod [illegible]
[illegible] [illegible] [illegible] non poterat
Tandem maria [illegible] [illegible] [illegible]
[illegible] [illegible] quod [illegible] [illegible]
[illegible] [illegible]. Et cum [illegible] [illegible] ad
[illegible] [illegible] [illegible] [illegible] [illegible]
et dixit: Iohannes karissime [illegible] [illegible]
[illegible] filio meo quod [illegible]
[illegible] [illegible]. Tunc [illegible]
Iohannes accepit eam [illegible] [illegible]
et duxit eam ad civitatem [illegible]
[illegible] [illegible] sanguine [illegible] [illegible]
[illegible] et sanguinis super ipsam
[illegible] [illegible] clamabant
dicentes: O quanta iniuria facta
[illegible] in [illegible] pulcherrima
filia et filius eius et amicus et [illegible]
[illegible] et quia [illegible] [illegible]
[illegible] et [illegible] christi [illegible] [illegible]

passus est et debemus in eius [illegible]
et debemus [illegible] impetrare [illegible] de [illegible]
[illegible] [illegible] sicut [illegible] [illegible]
[illegible] [illegible] [illegible]
mundo [illegible] ita [illegible] [illegible]
est Christus [illegible] in [illegible] ergo in [illegible]
[illegible] sicut qui [illegible] [illegible]
[illegible] non [illegible] multa [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] aliquis [illegible] [illegible] [illegible]
[illegible] in [illegible] in [illegible] et [illegible] [illegible]
[illegible] purgavit [illegible] quo [illegible] Christus
in [illegible] [illegible] et mundavit [illegible]
[illegible] qui [illegible] [illegible] [illegible] [illegible] mundo
in mundus est [illegible] aliquid [illegible] per
dida [illegible] aliquid [illegible] [illegible] per
dida fuit sicut est [illegible] [illegible] [illegible]
[illegible] mala que [illegible] [illegible] sicut adul
teria [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] perdiderunt [illegible] [illegible]
[illegible] in mundo [illegible] mundavit Christus
[illegible] sua [illegible] [illegible] mundo [illegible] [illegible]
[illegible] nobis [illegible] [illegible] [illegible]
pugnando Christus [illegible] hodie pugnavit
et multa [illegible] accepit [illegible] in
corpore suo [illegible] [illegible] [illegible]
[illegible] non [illegible] in [illegible] [illegible]
[illegible] [illegible] si aliquis [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in [illegible]
[illegible] non [illegible] [illegible] est sibi Christus
pugnat [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ubi [illegible] quis
[illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et mortem [illegible]
[illegible] est omnis [illegible] [illegible] [illegible]

indiae [illegible] [illegible] [illegible] [illegible] et
non [illegible] [illegible] [illegible] [illegible] morte
[illegible] [illegible] latro [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
advocatum in [illegible] [illegible] [illegible]
filium dei [illegible] gratiam [illegible] [illegible]
impetravit [illegible] [illegible] morte [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] debemus [illegible] [illegible] sic [illegible]
[illegible] [illegible] [illegible] [illegible]
Christus [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]. In die parasceue

Omnes amici mei [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] quia [illegible] fuit [illegible]
quod [illegible] [illegible] tunc temporis
[illegible] fuit [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] ita [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quadam
[illegible] [illegible] [illegible] potuit [illegible]
[illegible] [illegible] [illegible] amici mei [illegible]
[illegible] [illegible] passione [illegible] primo
magnam paupertatem [illegible] secundo
magnum dolorem quem sustinuit [illegible]
[illegible] tertio magnam [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] magna paupertatem
[illegible] [illegible] [illegible] fuit pauper [illegible]
[illegible] potuit [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
ita pauper sicut Christus pauper fuit [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] pauper [illegible]
[illegible] [illegible] [illegible] [illegible]
potuit [illegible] [illegible] [illegible] fuit [illegible]
pauper [illegible] [illegible] [illegible] [illegible]

Nota

sal sibi dicit. Item pauper fuit in veste et
quod Christus tunc tantum habuit vestimenta
quibus hodie fuit spoliatus. Prima
vestis fuit materialis quam ferebat sicut
ceteri homines. Ista veste fuit denudatus
et spoliatus quod mater eius videns
nimium tristis fuit et accepit et cendebat velum
capitis sui et dedit ei. Secunda
vestis fuit corporis sui delicati quia est
vestis anime. Ista veste fuit hodie spo
liatus sine omni [illegible] requie super
predicti [illegible]. Tercia vestis fuit spi
ritualis scilicet sancti apostoli qui Christum quasi ves
tiebant. Istis hodie fuit spoliatus quia omnes
eum dereliquerunt et in signum huius cam
pane non pulsantur, quia apostoli qui so
nabant ut campane omnes siluerunt.

Nota hodie habet Christus xii campanas id est
xii apostolos quarum una penitus confracta
fuit scilicet Judas. Alie remanserunt xi inter
quas campanarius erat [illegible] scilicet
Petrus qui semel tamen altius sonavit
quod [illegible] super angelos [illegible]
cum dixit [illegible]: Tu es Christus filius dei vi
vi. Ipsa campana hodie sonum perdidit
cum Christum negavit. Item alia campana
que sonum dulcem reddidit scilicet Johannes per
dulces predicaciones. Campana [illegible]
[illegible] est in campanili [illegible] ibi [illegible]
sonum pre [illegible] cum dicit [illegible]
[illegible] ut [illegible]
[illegible] amicos [illegible]
[illegible] filius tuus [illegible] signum magni
dolens cum dicit [illegible] qui [illegible]
[illegible] Ipsa campana [illegible]
[illegible] fuit [illegible] pro [illegible]
[illegible] Ipsa campana tamen
[illegible] fuit fracta in [illegible]
[illegible] quod tunc non sonuit [illegible]

[illegible] amisit quam pauper fuit Christus
[illegible] in rebus. Secundo pauper fuit in ho
nore [illegible] dilexit [illegible]
[illegible] in [illegible] palmarum
[illegible] sua multos [illegible]
[illegible] Ipsa [illegible]
non receperunt scilicet filii Israel [illegible]
deposuerunt. Ita enim deposuerunt quod [illegible]
[illegible] conspuerunt enim in faciem
suam dilectam. Item conspuerunt in eum.
Tercio fuit pauper in amicis. [illegible]
[illegible] mater [illegible]
[illegible] ad [illegible]
quibus fuit dolor maior [illegible]
[illegible] et [illegible] quod [illegible]
[illegible] in multo
[illegible] passio
cum maior dolor [illegible]
[illegible] in faciem [illegible]
[illegible] Quarto fuit pauper in amore
quiete sui corporis. [illegible]
[illegible]
Sed pauper Christus nec [illegible]
[illegible]
[illegible] suspenduntur in [illegible]
sed Christus nudus suspensus est [illegible]
[illegible] nudus [illegible]
non habuit tamen quomodo [illegible] caput suum
reclinaret. [illegible] sepeliretur
[illegible] notatur quod Christus magnum
dolorem sustinuit in sua passione.
Fuit dolor summus magnus [illegible]
[illegible] nobilitatem [illegible]
conceptus est de spiritu sancto et de virgine
[illegible] traxit et quia [illegible]
[illegible] fuit [illegible] dolor summus fuit [illegible]
[illegible] et [illegible] plus [illegible]
[illegible] corporis quam [illegible]
[illegible] Christus fuit magnus
[illegible] generalitatem

non enim in vna parte corporis passus est
sed in omnibus partibus. Ps. Circumde-
derunt me dolores mortis. Ysa. A pl-
anta pedis usque ad verticem ubi nulla
sanitas sed dolor. Caput spinis coronat-
um [illegible] crudelissime fuit. Oculus qui
dolores cepit tam delicatum passum est
[illegible] tua speciosissima in quam an-
geli desiderant prospicere in columbe pas-
sionis tu [illegible] sputis et sanguine
[illegible] deformis apparuit ut leprosi simili-
tudinem portaret. Ysaias: Vidimus eum et non e-
rat aspectus in eo. Manus quoque et pe-
des perforantur. O quantus dolor et [illegible]
[illegible] xpo cum clavi [illegible] manus et pedes
perforarent [illegible] apparet. Attende
quanta fuit [illegible] [illegible] Quidam
[illegible] perforant [illegible] quidam [illegible]
xpo [illegible] [illegible] fuit [illegible]
corpore [illegible] [illegible] potuit
[illegible] in [illegible] [illegible] [illegible]
[illegible] invenit [illegible] pedibus [illegible]
[illegible] quidam [illegible] [illegible]
xpo [illegible] [illegible] [illegible] ambulare
potuit quia fuit [illegible] [illegible] [illegible]
[illegible] non [illegible] [illegible] [illegible]
quod xpc [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] caput inclinatum ad oscula [illegible]
[illegible] ad amplexandum manus [illegible]
[illegible] ad [illegible] pedes [illegible]
ad [illegible] totum corpus [illegible]
[illegible] [illegible] totum corpus [illegible]
[illegible] dolor xpc fuit magis quam [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] desiderantes
[illegible] [illegible] et [illegible] flere.

Anima quem [illegible] xpc passus est in corpore
ipsa passa est in anima. Unde Anselmus:
Quod cum audiuit et vidit totus do-
loris merorem [illegible] Maria [illegible] potuit
flere [illegible] videret filium speciosum [illegible]
[illegible] in cruce et ipsum [illegible] non potuit
videre corpus suum plenum vulneribus
et [illegible] ligare non potuit videre eum
[illegible] et amplexari eum non po-
tuit. Cum ergo videret eum sic plenum
sanguine [illegible] [illegible] [illegible]
[illegible] amplexabatur crucem
[illegible] dicens: Heu michi [illegible] matri-
[illegible] affectu [illegible] filii
filium ait: Fili dilectissime ubi nunc
est gaudium meum? Quod michi agis
[illegible] dicens: Ave gratia plena.
[illegible] gaudium [illegible] non sum gratia
plena sed doloris. Fili dilectissime
cur me derelinquis? Quid faciam [illegible]
[illegible] [illegible] [illegible] Fili [illegible]
[illegible] trahe me post te ut
[illegible] [illegible] fili mi [illegible]
[illegible] mortis [illegible] loqui non
possum [illegible] fili mi [illegible]
[illegible] ut tecum moriar. Iste
[illegible] clamavit [illegible] [illegible]
[illegible] dixit [illegible] [illegible]
[illegible] est dicit [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
quod xpc sustinuit magnum timorem
in mortem [illegible] [illegible] [illegible]
quam amara est memoria tua.
Si memoria mortis [illegible] fuit xpo
quid [illegible] quo tibi ipsa mors
fuit [illegible] [illegible] spiritum meum

usque ad mortem. Legitur quod dum cenaret
cum discipulis suis et lavaret pedes
eorum et predicaverat eis, tunc descen-
dit de monte Oliveti ad pedem montis
ubi erat ortus in quem intravit
cum discipulis suis. In medio tempore abiit
Iudas ad principes sacerdotum ut traderet
eum. Et dominus relictis discipulis abs-
cessit ab eis quantum est iactus lapidis
et oravit prostratus in faciem dicens: Pater si
fieri potest transeat calix iste a me. Sic naturaliter
timuit mortem. Tanta enim angustia
invaserat eum ut sudor eius factus est
tamquam gutte sanguinis decurrentis in terram
ut Luce 22. Quia anima que patitur sentire
presentit. Unde licet sit post quam mori
debeat etc. ... et quia presentit quod
modo sit non impetrabunt etc. Ideo cre-
vit ei timor. Tunc apparuit ei angelus
de celo confortans eum et dicens: Confido
esto domine mi quia per passionem
tuam debes redimere genus humanum.

Perlustraverunt me iudices pasce[b]
Post sublevaverunt me vel navem pa-
tris mei cum spinis etc. Tunc pe-
tunt filium dei. Sicut ipse Christus dicere
quia per nostram salutem mortuus
est ne nos redimeret de potestate dyaboli.
Inspice pro peccatis vel sublevare et sublimo
inspice sibi aufferre pallium suum Christum
Christum ex amplius vestem quia hoc
per nos spoliatus est cum pro dimisit
nunc pre vestimenta sua etc. Iste
fuit aliud vestimentum suum corpus
quod est vestimentum anime. Isto vesti-
mento anima Christi hodie spoliata
fuit. Sine anima autem corporaliter
mundi spoliaverunt eum a sua veste
scilicet corporali ... ... de capitibus

membris suis ita quod dicitur: A planta
pedis usque etc. Quesierunt
animam Christi in omnibus membris eius
et hoc fuit ita. Quidam dixerunt
esse animam in corde, quidam in capite,
quidam in membris, quidam in toto
corpore. Et ideo Christus in omnibus membris
suis passus est. Quidam enim dicunt
animam esse in capite et hoc propter illam
auctoritatem Genesis ii: Inspiravit in faciem
eius spiraculum vite etc. Ipsi ergo
nichil aliud fuit quam ut in ipso
et fecerunt ipsam coronam clavaverunt
eam firmiter in capite cum spinulis et co-
ronam capiti eius imposuerunt et imposuerunt
ita quod multe penetrarent caput eius. Sed Bern-
ardus dicit quod a capite sui usque
ad ... persecutionem et hoc non fuit
quia secundum probabilitatem dicitur. Sed
potius dicit ... ad Eccles. Quidam
etiam dicunt animam esse in corde etc.
propter illam auctoritatem: De corde in-
exeunt male cogitationes etc. Et cum
cogitationes cordis ... quod anima
animus in corde et quod Christum ... ...
in corde ... suo ... et cum
lancea ut sibi forte ... quod ipse
est et cum necesse ... Quidam
dicunt esse animam in sanguine et hoc propter
auctoritatem Levitici xvii: Sibi dicit quod
anima carnis est in sanguine. Ideo ... ...
... anima ... eius et tota sangui-
nem tam magno dolore ... ...
quod corpus suum in cruce fuit sicut
arida ligna ... ...
... pena ... ... tunc
... ... corpus
suum ... ... quod suus fuit ...
... ...

Ut corpus suum candidum foris fuit sicut
vestis quia omnibus vulneribus intus fuerunt
[illegible] Quidam autem dicunt esse
in toto corpore et iam invenerunt totum cor-
pus eius quinque milia [illegible] et iam
dicit Ysaias a planta pedis usque ad verticem quod
non Christus vulneratus est. Sed hic potuit
dici vulneratum quia [illegible] palmam [illegible]
Ipsam vestem corporalem scilicet corpus suum
resignavit sanguinolentam propter [illegible]
suos assimilis non lavat vulneratus
[illegible] suam sanguinolentam quia [illegible]
diligentes eum. Sic Christus [illegible]
sua sanguinolenta quia [illegible]
[illegible] posset aliquis
dicit quare [illegible] quare sanguineum
[illegible] propter [illegible]
[illegible] sanguineus [illegible]
[illegible] respondet [illegible]
[illegible] amor quo Christus [illegible]
erga nos [illegible] magnus quod [illegible]
[illegible] amoris. Est enim quadruplex
amor scilicet [illegible]
et carnalis. [illegible] spi-
ritualem scilicet apostolos qui Christum [illegible]
[illegible] et carnaliter [illegible]
[illegible] qui [illegible]
fuerant laqueo se suspendit [illegible]
omnes fugerunt. Petrus qui [illegible]
[illegible] patris sui in carcerem
et in mortem [illegible]
[illegible] quod [illegible]
ipsum negavit et [illegible] quod non [illegible]
[illegible] et sic Christus spoliatus
fuit [illegible]
[illegible] palmam [illegible] requirere
in [illegible] de passione domini
[illegible] dominum nostrum

Ihesum queritis nazarenum crucifixum.
Surrexit, non est hic. Ecce locus
ubi posuerunt eum. [illegible] quibus
ipsis angelus verba faciat. Primo igitur
ignorantiam passionis Christi ne scandalizarentur
[illegible] cum dicit Ihesum queritis
nazarenum crucifixum [illegible] dicat
[illegible] qui [illegible] crucifixus est
[illegible] ipsum querere et diligere.
Secundo aperit [illegible] gloriam ut [illegible]
[illegible] cum dicit non est hic quia
[illegible] glorificatus est et iam super
[illegible] est [illegible]
[illegible] ut dicit
Ecce locus. Non enim quod [illegible]
[illegible] resurrexit. Primo ad [illegible]
ac [illegible] Christus [illegible]
in [illegible] in passione sua [illegible]
[illegible] potentiam
[illegible] Sed Paulus In hoc Christus
mortuus est et resurrexit ut [illegible]
et mortuorum dominetur. [illegible] enim
fuit ut qui se [illegible]
[illegible] super omnes angelos
et homines. [illegible] se [illegible]
[illegible] ad [illegible]
usque ad [illegible] ad spu-
tus et alapas et super crucem usque ad
[illegible] mortem [illegible]
homines [illegible]
[illegible] Christi [illegible]
[illegible] et tunc
[illegible] dicit [illegible]
[illegible] omnibus [illegible]
Non autem passionem suam [illegible]
[illegible] super crucem [illegible]
eam [illegible]
[illegible] suam [illegible]
[illegible]
[illegible] potentiam

suam cum passione sua ne passio sua
impediretur. Secundo surrexit ad nostre
fidei confirmacionem. Quibus enim eum
dominum veri crediderunt, si non tercia die a mor-
tuis resurrexisset, a morte et sic predixerat.
Quibus enim apostoli iam quasi inceperant
dubitare. Tercio ne sua corporis mu-
sua ~~la memoria~~ quod post resurreccionem
suam apparuit xi apostolis et exprobravit
incredulitatem eorum et duriciam cordis
quia hiis qui viderant eum resurrex-
isse a mortuis non crediderunt. Licet
Christus ante passionem suam pluries pre-
dixisset resurreccionem suam et angeli
post resurreccionem suam testimonium perhibe-
rent, apparuit post resurreccionem suam plu-
ribus congregatis simul, intravit ad eos
ianuis clausis, ostendit eis manus
et latus et pedes dicens: Videte ma-
nus et pedes meos, quia ego sum. Et
adhuc de sua dubitabant resurreccione
ut dicitur. Cum enim viderent et audi-
rent crediderunt, sed cum absens recedit
dispendiderunt a fide circa mortem. Sed
ad diem ascensionis sue integram per-
fectam fidem habuit. Sola Maria
mater eius habuit fidem quia numquam
dubitaverat circa premissa ut in fide na-
confirmemur. Tercio resurrexit ut beati-
tos letificaret, ipse enim eos voluit leti-
ficare resurgere ut illos quos videlicet conso-
laret qui de sua morte fuerunt turbati.
Sicut cum et super omnes consolata est virgo
Maria de morte filii sui. Unde beata virgo
Maria per aliud quod dicit: ~~Vidit~~ Videte
multitudinem dolorum meorum in cor-
de, consolaciones tue letificaverunt
animam meam. Sanguis cum fue-
rat tam bene virginis Marie quod tan-
ta fuit gratia dolor in passione

filii sui, hodie letificata est de resurreccione ipsius
tanto quod nulla mens nulla lingua
potest exprimere hoc gaudium quod Maria
hodie habuit de filio suo resurreccione
qui hodie a mortuis resurrexit
ita quod amplius nunquam moreretur
nec aliquam penam sustineret. Secundum quod
ordinem est. Quare beata virgo Maria
non querit filium suum in sepulchro
sicut alie mulieres? Ad hoc respondetur quod
beata virgo tantum compassa est pectus
suum in passione filii sui quod ipsa
defecit et sicut de morte tunc filii
sui fuit turbata sic de resurreccione sua
fuit hodie letificata. Sic Maria mag-
dalena que hodie flevit quem Dominum hoc
eo nunc est letificata. Unde congratula-
mini michi dixit quia quem querebam
apparuit michi. Sic et discipuli eius letifica-
ti fuerunt beati ~~[struck]~~. Iohannes: Gavisi sunt
discipuli viso Domino. Quarto surrexit
ad perpetuam iustificacionem nostram paulus
~~ad ...~~ tunc et ipse peccata nostra
et resurrexit propter iustificacionem nostram
ex primo ideo resurrexit ut corpore et peccato
resurgeret in die iudicii. Christus mortuus
est et resurrexit nunquam ... moria-
tur. Sic tu dilecte resurge ipse nunc
ut ... numquam moriaris per peccatum.
Domine Ihesu per tuam gloriosam resurreccionem
concede nobis ... ut cum apostolo
a peccato primam per primam resurgamus
ut etiam nunquam separemur. Quinto resur-
rexit ad futuram resurreccionem nostram significandam
quia Christus resurrexit ut ostenderet futuram
resurreccionem et possibilitatem. Quia
difficile est credere quod in cinerem corpo-
ra aliquibus temporibus putrescant eadem iterum
resurgere. Aliud potest ostendere ...
Primo quia fac. septima ~~die~~ ... Sexto

quod redemptor meus vivit et in novissimo
die de terra surrecturus sum. Hec apte quod
hoc in qua [illegible] ut [illegible]
[illegible] diebus qui in novissimo die [illegible]
[illegible] Hoc filii dei hoc integer
[illegible] et anime sue [illegible]
in monumento et admirantes dixerunt. Tercio
[illegible] figuris [illegible] plus
[illegible] vestibus [illegible] que insigna
[illegible] fuit ipse qui ea [illegible]
[illegible] ad animam [illegible] admotionem
[illegible] et super ea [illegible] et [illegible]
[illegible] et [illegible] et [illegible]
et post [illegible] et [illegible] [illegible]
figura [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] nati
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
clamat per se [illegible] et clamore suo [illegible]
[illegible] [illegible] Christus [illegible]
hos clamavit primo de vite sue
in hoc mundo qui [illegible] [illegible] pa
[illegible] sue qui cum clamore [illegible]
[illegible] Tercio de clamabit in die
[illegible] sui [illegible] [illegible]
mortem [illegible] in die [illegible] [illegible]
[illegible] hora qui [illegible] qui [illegible]
[illegible] fuit [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] anno [illegible]
[illegible] vite sue [illegible] fecit [illegible]
[illegible] aromatibus [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible]
et [illegible] [illegible] [illegible] nasci
[illegible] [illegible] [illegible] [illegible] anno
[illegible] [illegible] [illegible] aliam [illegible]
[illegible] Christus qui est conditor [illegible]
[illegible] corporis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in novissimo die

Hec dies quam fecit dominus exultemus
et cetera post [illegible] pluvialem
serenitas post penitentiam temperies
post tranquillitatem tempestatem
tranquillitas. Magna pluvia fuit
in passione. Nam pluvia lacrimarum
que fluxerunt de oculis domini et [illegible]
[illegible] [illegible] sanguinis quod fluxit
de diversis partibus corporis domini et tanta
fuit tempestas penarum suarum et miseri-
arum quod Christus in [illegible] crucis
fuit [illegible] hodie Christo resurgente
magna serenitas et tranquillitas ga-
udium factum est non solum quoad Christum
qui resurrexit verum etiam mulieres
et discipulos qui de resurrectione
[illegible] [illegible] [illegible] quorum [illegible]
quod fideles hodie spiritualiter exultare
debent et [illegible] [illegible] hec dies et
Primum est [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] hec dies
quam fecit dominus. Secundum est [illegible]
[illegible] [illegible] [illegible] [illegible] No
[illegible] et [illegible] [illegible] [illegible] [illegible]
hodie debemus gaudere [illegible] [illegible] [illegible]
quia amicus [illegible] [illegible] [illegible]
quia adversarii [illegible] [illegible] [illegible]
Tercio [illegible] in [illegible] [illegible]
quia [illegible] [illegible] [illegible] [illegible]
Primo debemus hodie gaudere [illegible]
amicus [illegible] Christus [illegible] [illegible]
quia [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] resurgendo [illegible] debemus
gaudere et exultare. No [illegible] [illegible] No
[illegible] [illegible] et [illegible] [illegible]

multum gaudebis multo magis debes gaudere
de quo xpus qui est sponsus tuus, sponsus nam
qui prius infirmatus et mortem in cruce
passus fuit, hodie de omnibus infir-
mitatibus convaluit et a morte
resurrexit. gaudere debemus non in va-
nitatibus sicut multi faciunt qui propter
hoc hodie gaudent quia se induunt
et [illegible] comedunt
carnes et [illegible] impla-
[illegible] debes gau-
dere gaudio spirituali quia christus hodie
te [illegible] corpore suo et liberavit te
de [illegible]. Tertio de [illegible] in
dno. Quarto debemus gaudere quia potestas
[illegible] est humiliata
[illegible] in passione dni [illegible]
[illegible] detinuit. Iste hodie
est humiliatus et debilitatus per mortem
xpi sicut [illegible] respondit ad
[illegible] et [illegible] animas
et aliorum qui [illegible] non potuit [illegible]
est humiliatus [illegible]
[illegible] fortem et potentem
[illegible] qui [illegible]
[illegible] non posses [illegible]
humiliaret quod non posset [illegible]
[illegible] gaudebis [illegible]
Sexto hodie debes gaudere quia [illegible] qui
est inimicus tuus [illegible]
[illegible] humilitatem est [illegible] quod
[illegible]
[illegible] sit
[illegible] est. Septimo gaudere
debemus quia [illegible] captivitas
[illegible] quantum [illegible]
[illegible] liberationem [illegible]

[illegible] captivi [illegible]
[illegible] morte captivitatis et
multum gaudere poterant qui tam diu de-
tenti fuerant, aliqui per mille annos
aliqui per [illegible] milia annorum. Unum au-
divierunt quod xpus redemptor ad ipsos
descendit multum gaudebant [illegible]
[illegible]
[illegible] hodie [illegible] sunt liberati
sunt [illegible] sicut filii [illegible] de egipto
[illegible] est [illegible]
[illegible] hodie et hoc [illegible]
frequenter. Octavo debemus gaudere quia
eterne vite nobis [illegible] patet. [illegible]
Benedictus deus [illegible] dni nostri
ihesu xpi qui [illegible] suam magnam
[illegible] per resurrectionem
[illegible] xpi. Spes vite eterne [illegible]
[illegible] ad [illegible]
[illegible]. Sed [illegible]
nos [illegible] sicut enim xpus resurrexit
et postea in celum ascendit. Sic ta-
[illegible] xpi in die [illegible]
[illegible] debemus ad [illegible]
[illegible] per [illegible]
[illegible] illud [illegible]
[illegible] ab [illegible]
[illegible] gaudia perducat nos [illegible]
[illegible] *feria ii pasche*

Erat [illegible] enim [illegible]
[illegible] xpus
dignatus est ad nos venire [illegible]
[illegible] et [illegible]
debemus ipsum [illegible]
[illegible] nos [illegible] est [illegible]
ad nos nisi [illegible]
[illegible] multa [illegible]

xlii xpm predicto cordibus et etiam
in virtute adque xpc heri et ipse
seculis venit. quia cum hic viam
vacuam preciperat ipsam manere
sed statim ipsam eadem die auctores sui
suspicio invenerunt. Sic nos facere
non debemus sed mox dispensacionem et vo-
cem debemus ipsum tangere ut apud nos
maneat. Nam si deus in xpo apud te ma-
neat. ad hoc sunt nobis necessaria.
Primum est quod debemus ipsum invitare
cum devocione cordis sicut Zacheus
de quo dicitur Luce. Quod querebat videre
Ihesum quis esset et non poterat pre turba
quia statura pusillus erat et precurrens ascendit in ar-
borem sicomorum ut videret eum et cum
venisset audivit Zachee festinans de-
scende quia hodie in domo tua oportet me
manere. Quod dicit devocio nostra
vidi et audivi quod me invitasti et li-
bere dispensasti. Et hoc cogit me ad
manendum tecum. Secundo quod
debet cogi caritati dulci ab homine
scilicet. Tercio bonum homo per domum
suam ad ...
... ut tecum maneat.
... et cogerunt eum. Tercio
per eum cogere ...
nos ... latro in cruce qui
dixit memento mei domine. Hec ...
cogerunt deum ut anima ...
ci. Tercio paulo debebat ...
... gaudium paradisi ...
... tempora ...
... qui ...
non ...
... in ...

dampnabitur in ... et ...
tem ... in ...
... Secundo ... mecum eris in
paradiso. Hoc modo eciam maria mag-
dalena petivit quod lacrimis suis
pedes rigavit xpi et quod meruit
audire fides tua te salvam fecit
vade in pace. Ecce latro cogit cum
... maria magdalena ...
Zacheus ... Secundo non
... confitendi ... latro
... ut maria magdalena
... ut Zacheus
... apud deum ...
... Tercio si vis ut
xpc apud te maneat. tunc debes
sibi preparare mundum cordis hospicium
Quarto ... est ...
mundum ... beati mundo corde
... in ... et ... mundus eris
... mundus ... dicit ...
... ad ...
... cuius ... dei ...
... qui ...
quem ... in alio Tercio
... in facie ...
... est ... speculum
Sicut enim speculum ... ma-
culam in facie ... dei ...
maculam ... in ... est
quedam mulier devota dixit ...
... faciamus ei cenaculum ...
et ponamus ... lectum ...
et ... ut ...
veniens ad nos maneat ... Ex
... devota ...
i. devota ... que desiderat ut
xpc apud ipsam maneat ...

xpo facit tabernaculum per inhabitacionem
cor simile intelligere. Illud de quo propter
dico quia libenter in eo requiescat. Se-
signum quod elegit sibi. Similem inveni
in tuo vtero regem. Secundum est me-
sa i. retinens mea liberalitatis xpi
deficit mensa pro tollere multa fer-
cula. Hoc est quod debes recogitare
quia deus propter se sufficienter quod dedit
corpus et animam quod propter te crea-
creauit. quod propter te fecit hoc quod
tocius tibi regnum celi. Tertium est
sella i. cor quietum. Quartum est candel-
abrum quieta i. bona voluntas. lam-
pas super candelabrum est ardens i.
karitas. que ad deum et ad proximum
vis quod xpc tecum maneat habe
bonam voluntatem et cetera et quid
quid facis hoc facias contra karitatem
In Iohannis. Qui manet in karitate in deo
manet et deus in eo. Tercio signum
quod xpus tecum maneat. debes
mandata eius servare. In Iohannis
Si quis diligit me mandata mea
servabit. et pater meus diliget eum
et mansionem apud eum faciemus
Mandatum dei est ut super omnia deum
diligas et proximum tuum sicut te ipsum
hoc facias ut nulli noceas nec verbo
nec opere ut a peccatis abstineas et quod
quod tibi non vis fieri alii ne feceris
Hec mandata serua et xpc apud te
manebit. Quarto si vis ut xpc apud
te maneat tunc debes in omnibus dilec-
tione perseverare. Quidem hoc deus re-
muneat et remunerabit. Sed sunt
omnium in fine inuenerit si tenuit in se
karitatem si autem non tenuit dam-
pnabitur … Habemus in sancti Luce

ut dicit … in latino qui secutus fuit
quemadmodum albanum … ualde
consilia et tormenta et mortuus est quod
quod cum eius angeli adorabant dix-
tamen. quod videns … tota
… in … generaverunt ipsi in fine
tum salutis eius regnum dei

Mane nobiscum domine et cetera. Quando
aliquis venit ad aliquem locum
ubi libenter sedet, detinetur ab amicis
suis ne recedat. Ipse simile est sicut
filio dei ut hodie legitur in ewangelio. Venit
enim ad duos discipulos suos qui
ibant die dominica ab Ierusalem et
cum appropinquassent castello quod nomine
Emaus finxit se longius ire. discipuli
dixerunt ei. Mane nobiscum et intravit
cum illis. accepit panem benedixit
et fregit et porrigebat illis et aperti sunt
oculi eorum et cognoverunt eum in fractio-
ne panis et ipse evanuit ab oculis
eorum. Quare discipuli debemus et nos
dicere Mane nobiscum domine quia nullos
habemus inimicos …
sunt super capillos capitis et cetera. Ro-
tandem quod homines in in locis
manent libenter manent scilicet ubi
habent amicos ubi rogant ubi
hospitium opulentum ubi est pax
et securitas. Primo manent ubi
amicos libenter habet. Sic xpc li-
benter manet apud amicos suos. Un-
de legitur … quod quidam dominus
… [illegible] …
… videt … fecit …
tatem … est …
… est. Si vis quod deus ma-
neat apud te debes diligere super
omnia et proximum tuum sicut te ipsum

Sine est quod libenter in cum christo libenter
cum maria magdalena et sorore
sua martha mansit que deberemus
cum ... Secundo si tu primo diligis domum
tuam manet. Tertio autem odis eam nam
christus fit charitatem manet. Tertio enim in
multis libenter manet ubi multum
amo dominum. Quarto hic christus manet
ubi non est vera caritas. Unde paulus
Si distribuero in cibos pauperum omnes
et si caritatem non habeo nichil michi
prodest. Caritas est vinculum unum quod deus
ligatur. Unde illum vinculum potuisset deus
detinere si caritas non fuisset. Caritas
omnia potest omnia vult. Quarto dominus
Secundo manet homo libenter
ibi ubi rogatur. Unde et cogerunt illum
et rogaverunt dicentes Mane nobiscum domine
christe cum omni tempore libenter manet
nobiscum quia delicie sue sunt esse cum filiis
hominum. Vespere et mane et meridie libenter
nobiscum manet si ipsum invitaverimus.
Si enim neglexerimus invitare in mane
in iuventute in media etate in vespero
in senectute adhuc non denegabit
venire ad te de facili cum convivatur
sicut prius. Quarto multis peccatis
invenitur vel fortitudine sua. Quarto
cum intrat ad speluncam ad secandum ligna
in tali anno perdit remanentem arborem
sicut ardentem. Quarto est de hac ...
in tali anno perdit minime sicut ...
... est sicut nautis qui ...
in defensione ... ... in navigio
sic mors ... ... domus ...
in ... ... deberemus
dicere Mane nobiscum domine quia ...
... ... quos ...
... ... et non ... ...

... sed etiam lacrimis tangendus
est deus cum dominum lenit sed lacrima
cogit. Ita potens est lacrima quod
totum ignem infernalem extinguit.
Tertio manet ibi homo libenter
ubi hospicium opulentum habet et
christus. Unde dicit in luca quod dominus
dixit ad zacheum hodie in domo tua
oportet me manere. Dominus hic scit
ut quod apud divites est hospicium
hospicium ubi deus libenter manet.
Divitis hospicium est ubi ... ...
... ... opulenta. Talibus
divitibus ... ... et ...
deus meum hospicium ... ...
... ... mansit. Si ... ...
... ... apud te
libenter manebit et habebis ...
patrem et matrem et filium et spiritum sanctum
... angelos et omnes ... ...
... ...   Nota
... deus est ubi multa pauperi-
bus cum ... ... et ubi deus
libenter manet et homo ...
... Tertio libenter ubi homo manet
ubi est pax et ... ... christus
in die ... Quando ... ...
... ...
... ...
... in bethania et mansit ibi
... ... suos et
mansit in bethania ubi ...
fuit bethania ... ...
... et ... ...
et ... ... et ... ... manet
quod non ... in ... ...
christus in ... ...
... si multa ... ...
neque ... ...

creatura et potest nocere si timebis et amabis
et obedies deo regnum eius

2us Mane nobiscum domine etc. Luce 24o
Quatuor sunt que faciunt dominum
manere nobiscum Primum est puritas
mentis sive cordis Secundum est vera
humilitas Tertium est pax mentis Quar-
tum est paciencia in adversis Primum
est puritas mentis unde Augustinus Nullus
potest esse mundus et si mundus esse deside-
rat nisi deus habitet in ipso Dicitur au-
tem deus habitare in homine quando dat mun-
diciam cordis et propter hoc tria sunt ei
necessaria Primum est quod audiat libenter
verbum dei [illegible] verbum dei ostendit
maculam cordis et propter hoc dicitur esse
speculum sicut enim speculum ostendit
maculas faciei Sic verbum dei ostendit
maculas cordis Exemplum in maria magda-
lena que sedit ad pedes domini quando pre-
dicabat etc. Secundum est contricio cordis
que facit aquam lacrimarum lacrima
[illegible] ita est [illegible] quod
debet lavare mortis quando homo peccat
mortaliter tunc [illegible] Gregorius
in libro [illegible] Sed lacrima debet pla-
[illegible] quod
[illegible] in libro [illegible] requiren-
[illegible] amara [illegible]
[illegible] et [illegible] sit et
Tertium est pura confessio [illegible]
vade et lava [illegible] in iordane [illegible]
[illegible] qui [illegible] confitetur peccata sua
Quartum est [illegible] vite in [illegible]
[illegible] in deliciis [illegible] impossi-
bile est quod quis possit [illegible]
vivit in deliciis quod possit [illegible]
[illegible] mundiciam [illegible] va-
let [illegible] et potius Sicut enim
passer valet [illegible]
[illegible] Sic [illegible] et potius
valet ad mundiciam cordis

Tertium quod facit dominum manere nobiscum
hoc est humilitas cordis et ideo [illegible]
hominem ipso qui dicit discipulis
suis discite a me quia mitis
sum et humilis corde etc. Ideo prima virtus
est [illegible] humilitas humilitas est cu-
stos omnium virtutum Sicut enim est impos-
sibile ut homo possit celum penetrare
[illegible] sine humilitate Omnes
virtutes [illegible] in homine si non habet
humilitatem in corde Gregorius Qui ceteras
virtutes sine humilitate congregat quasi
[illegible] in ventum portat humilis enim respicit
duos oculos mentis Sicut respicit [illegible]
qui facit peccator ecce Sic respicit
[illegible] qui ipsum [illegible] Non
humilitatem deus liberat hominem a morte 2us
perpetua [illegible]
[illegible] deus in [illegible]
[illegible] Sed mortuus fuit [illegible]
[illegible]
[illegible]
[illegible]
vestimenta sua et operuit cilicio car-
nem suam et ieiunavit et dormivit in
sacco et ivit demisso capite et tunc factus est
[illegible] est deus [illegible]
[illegible]
[illegible]
humiliatum coram me non inducam
malum super eum quod locutus sum
Ecce quanta facit propter humilitatem
[illegible] Et ma-
net deus cum homine Quartum fa-
ciens dominum cum homine est pax
mentis [illegible] beati pacifici etc.
3us Nota qui vult pacem mentis habere
debet tria facere Primum est ut [illegible]
teneat [illegible] pacem
[illegible] qui male [illegible] vivit [illegible]
[illegible] Secundo ita est pax illa illi qui

vanam gloriam sed cum deo sedebit in
gloria mortale peccat sed gloriam in
deo querit qui vult habere veram pacem necesse
debet sibi caveat causam peccati. Secundum
est voluntatem suam conformet di-
vine voluntati ~~in hoc~~ Et in tota
pace hominibus vel Tercium est conformare
voluntatem suam voluntati divine
in omnibus pacem habet sed qui solus fa-
cit non habet pacem veram et quod
contemplatur bona non cum est illa
pacem mentis qui vero timore peccat
qui peccavit non pacem. Dicendum impossibi-
le est ut quis habeat veram pacem qui
appetit bona ~~ex vanitate~~ Quartum
necessarium quamvis in hac vita appetere
Quod laboribus quam bonis deposito
Quintum est quod facit hominem in hac
mundo est patria in adversis est pacientia
apparentissima data medio per christo
ergo si tribulaciones non essent homines
assumpserunt deum Dicit cum tribulatus
ero pacient suspirant propter mentem et debet
gaudere Illi qui in omnibus in mundo pro
pacem sunt in finem tamen nichil de-
negatur a sedia circa deputatus quod
quod proposuit dari pie pacem sed illud
qui credidit pie adsalutem eaque ap-
petunt cum dictum Io debet esse
pacientes in adversis et pie et dei cum
in ~~Regemus domini~~ Divina pacientia
Sed tibi ihesus in medio discipulorum
suorum in hac lectione in medio
ipsi est consuetudo ut qui aliquem
velit in maiori dignitate cum magis
eum viderit et honoraverit Sic fecerunt
discipuli dum sicut legitur in magno
quod etiam discipuli eius pie sanctus petrus
thomas et filii zebedei et alii duo

Petrus vadit piscari Dixerunt ei alii ve-
nimus tecum et nos venerat et nichil
illa nocte ceperunt Mane autem
facto stetit ihesus in litore non tamen cognove-
runt quod ihesus esset et dixit ihesus
pueri habetis quod manducetis dixerunt
nichil. Dixit ihesus eis mittite a dex-
tram navigii rethe et invenietis
Miserunt et ceperunt tot piscium quod
vix trahere poterant rethe pre multitu-
dine piscium Dixit ergo petro discipulus
Quem diligebat ihesus dominus est Simon
petrus cum audisset tunicam suam
qua indutus erat et precinxit se misit
se in mare alii autem discipuli venerunt
navi ad litus cum recepissent et sic stetit
in medio eorum Nemo tamen ex discipulis
nemo audebat interrogare quis esset
cum scirent quod dominus esset et ideo eum revere-
ciam et timorem impenderunt Nota Nota
quod tres sunt pacientes sicut
depositi cadere non primo pacient homo
pacem in timore alius expectandi Se-
cunda est expectandi pacem. Dominus
quando expectat Quod sui misere-
nalem et dimittere ei omnia peccata Unde
quod cum homo care et ita martu
amittat. De ipsis amittat peccare
quia caro emit eum non auro vel
argento sed sanguine suo Unde
petrus non corruptibilibus et cetera Secundo
salutem expectat ymo vere sibi
per gaudio ~~cum hoc~~ Dicunt ad quem
longe esset debet pie et De ipse
pacem dicta pacem augmentando
ipso de illa beatitudine et delectacione
Expectat vere quod non nisi alii
sed pauris Quarta alii expectat
non assumpta et De ipso Ubi dicit
Quibus assistitur mei mentis dicit

cum ysaiam In manibus meis des
cripsi te quod non possum oblivisci tui
Sicut enim aliquis nodum in cingulo fa
cit aliquam rei non obliviscatur sed
recordetur Sic pro te cicatrices in ma
nibus suis ut tui non obliviscatur sed
recordetur Sic expectavit Mariam
Magdalenam et Mariam Egipciacam
et paulum et aliis multis peccatoribus.
Petere eum de gratia ut te expectet
Sexto solet homo facere ad allegandum
terram medici Sic Christus facit coram patre
celesti omnibus allegandis Item magis
aptus esse per penam accidendus
esse et ne periret est stultus est si
posset habere sollempnem advocatum qui eum
a morte eripet et non curat eum
inducet enim Sic stultus est peccator
qui non vult filium dei quod est sollempnissimus
advocatus petitum qui homo peccator
mortis vadit amicum suum et de
quibus est mortuus et ita necesse
est ut peccator conducat advocatum
filium dei qui ipsum advocatum i dicat
advocatum nullus timet qui multos
sibi similes invenerit ~~esto capitulum~~.
~~legitur in Regum~~ Cum assirii missi sunt ut
comprehenderent elizeum dixit puer eli
zei domine quid faciemus Cui respondit
nos audies hostes Cui dixit Noli timere
plures sunt nobiscum et aperuit deus
oculos pueri et vidit montem plenum
curribus et agminibus angelorum et assi
rii sunt demones qui animam de
vellunt nos autem si nos audeamus se
timere quia advocatus noster Christus est
et angeli sancti parati sunt nos adiu
vare ~~legitur~~ Rogemus ut aperiat nobis
oculos cordis ut advocatum de ipsum

Christum et sanctos angelos nostri custodes vide
valeamus Septimo solet homo facere ad sor
tes clamandum Sic fecit Christus quando cla
mavit voce magna sicut dicitur in Johanne
Lazare veni foras Plorat peccator in istum
gitur qui tunc audit clamorem de inter
de suo sepulchro debet venire de sepulchro
peccati Sic enim faber et alii artifices
qui eum audiunt campana que matutinas
surgunt a sompno et incipiunt laborare
Similiter qui peccator audit Christum clama
tem in corde suo debet surgere a sompno
peccati ~~sicut paulus~~ Hora est iam nos de
sompno surgere Et clamavit Christus ut
peccatores veniant et recipiant gratiam
suam Sicut latro tenet in alta specula
turris ad matutinum ut inveniat peccator
in domibus suis Sic Christus facit ut nos
peccatores recipiat ad gratiam suam Octavo
facit homo ad demum penitendum sic
facit Christus in medicina qui perdiderat
peccatoribus que peccatorum sunt que passio est
non habuit nisi fero sed tunc ingeniosus sum
vivo enim vobis patietur peccatorum ita quod
conducet eum in corpore et in anima qui dicit
Item mali dicta ~~est~~ Sunt tuum et sua
plenaria Cum illud dicit Johannes dulcia
est in omnibus partibus Sicut dicit ego
possum aperire ianuam celi et paradisum
claudere in fine ~~Rogemus dominum~~ 27

O thoma mitte digitum tuum in latus
meum et noli esse incredulus sed
fidelis In verbis istis ostenditur magnitudo et
profunditas vulnerum Christi Cum enim dicit mitte
digitum tuum etc. Tale vulnus non est in
dicatum quod possit, quod manum homo
mittere et habet vulnera hoc autem
fecit Christus despexit suis que aperuit

in spirituali dicit dominus thome [I]nfer di-
gitum tuum etc. xpc enim post ascensionem
discipulorum suorum fecit thomam inspicere la-
tus quod thomas fuit tribulatus de passione
domini et desperaverat de resurrectione eius et
fuit tepidus in eius amore [S]ed xpc
qui est primus consolator letificavit
ipsum pro visione ascensionis certificavit
ipsum de resurrectione sua et amorem suum
ipsum inflammavit. Ita tu invenies
ingressus in vulneribus xpi [P]rimo tribulati-
onem invenies in vulneribus consolacionem
xpi ~~[illegible]~~ [S]i passio xpi ad memori-
am reducatur nichil est quod equo animo
non tolleret [H]ec signata est per hoc quod
ubi moyses misit lignum amara et dul-
corata sunt in morte passionis xpi
Nota omnes tribulaciones in dulcedine con-
vertuntur [N]o. dicit aristoteles quod si vas
sit de cera tota undique clausum et im-
ponatur aqua illa que intrat in dul-
cedinem convertitur [V]as sit de cera tota
corpus xpi sit de carne virginali
quod undique fuit clausum et nulla un-
dique corrupcionem intrare permisit [S]i
ergo in fonte aque tribulaciones [illegible]
in [illegible] xpi omnes in dulcedinem
convertuntur ~~[illegible]~~ [illegible] passiones
dulcedo xpi liquidos torrentes [illegible]
[illegible] dulcorarunt tua dulcedo [illegible]
[illegible] laurencius fecit dulce ~~[illegible]~~
et sic [illegible] quod tribulati inveniunt
consolacionem in vulneribus xpi [S]ed
in vulneribus xpi desperati inveniunt
spem reconciliacionis [illegible] in sua pas-
sione pactum fuit inter [illegible] quod [illegible]
Nota veniam daret [illegible] [N]o pactum aliter
[illegible] [illegible] manu [illegible]
one aut signi [illegible] aut aqua

effusione [S]ic xpc firmavit et nobis
et patrem celestem [P]rimo firmavit
per signum [illegible] quod erecta
fuit in cruce [S]ecundo firmavit per manum
passionem [N]o. cum in membris
passus sit in pedibus et in latere et toto
corpore fuit passus [T]ercio firmavit
per aquam effusionem [F]uit enim quam
effusus quod nichil remansit ei in
sola anima tantum eius fuit spiritus tota a
tracta quod non [illegible] quando [illegible]
~~[illegible]~~ [illegible] tunc [illegible] [illegible] [illegible]
[illegible] [illegible] potuit dicere [illegible]
[S]icut aqua effusus sum [T]ercio in vulneribus
xpi inflammatur hoc signatum [illegible]
~~[illegible]~~ [illegible] elephantibus ostenderunt
sanguinem et mori ad acuendum in
prelio dicit ambrosius quod sic tuus primo rubeus
et primus et purus et tota conscientia
sua postea rubens in [illegible] et magis
[illegible] [illegible] [illegible] clare et inflammavit
ut [illegible] [illegible] [illegible] [illegible]
et dyabolo ut corpori [illegible] [illegible]

[P]ax vobis ego sum nolite timere
[illegible] et cum hoc dixisset ostendit
eis manus et pedes ~~[illegible]~~ [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
apparuit [illegible] [illegible] [illegible] [illegible]
sicut dicit ~~glo. super luc.~~ [illegible] [illegible]
discipulos suos tempore passionis contur-
batos et ideo post passionem suam [illegible]
pacem [illegible] [illegible] [illegible]
et dicendo pax vobis et ostendit eis
manus et pedes et latus [illegible] vere
resurrectionis [illegible] quod [illegible] Nota
sunt que destruunt pacem cordis [illegible]
[P]rimum est quod destruit pacem cordis
[illegible] fuit dicere [illegible] quibus [illegible]
[illegible] [illegible] [illegible] [illegible] pacem
in corde suo [illegible] [illegible] [illegible]

oculo indiget. Quod autem tercium dicte
pacem deperimit / ~~quod est~~ habemus
~~in genesi~~ ubi legitur. Quod abraham
et loth et filius fratris habitabat / et cum
ditati fuissent et haberent multos
greges armentorum et pecorum / pastores qui
greges pascebant contendebant
adinvicem / propter multitudinem pecorum
quod cum possessiones abraham et loth non
potuit habitare simul cum pace sed
divisi sunt unus ab alio. Hec secunda
narratio / cum et in morte non potest habere
Nota requiem et pacem. Nota quod quidam
usurarius fuit mortuus et reliquit
filio suo multam pecuniam. Tandem
cum fuisset sepultus venit nuncius pro-
missione demonia archa atque permittit
per unum diem / et pervenit ad locum
ubi sepultus erat et ponebat os
in eos. Filius autem videns quod pecunia
minoraretur in archa / videt unum fora-
men per quod aliqua extracta / et illud fo-
ramen ad sepulchrum patris sui / et viden-
os patris plenum denariis. Tercium
dicte deperimit. Patet quod expellit
pacem in corde hominis. Hoc est homo
mundanus qui videt quod vicinus
suus vel alius plus habundat / statim
cogitat accipere [illegible] invidet / et corde
suo si est pauper in sordida sorte vel pati
non potest et propter hoc semper sequitur
~~eius~~ quam homo in vita saul qui persequi-
batur david quod plus honoraretur
quam saul / in sordida et quod qui pacem
habuit cum eo postea tempore persequi-
nisi ad mortem. Hoc adhuc super
contingit. Tercium quod destruit pa-
cem in corde hoc est peccatum
propter quod amittit pacem et filium et spiri-
tum / et cum suis [illegible]. Quinto

cum aliquis hoc est occupatus in aliquo
peccato nullam pacem habet in corde suo.
Si enim vadit ad orationem timet ne inimici
suos ne accedant eum. Si enim sedet
vel stat vel ambulat quod facere
non potest semper cogitat quo voluptatem
suam perficiat. Si dormire proponat
sibi de pecunia si vadit dormitum timet
ne moriatur quia nullus deponit pro deo
esse factum quod in manu reperiuntur
mortui ~~est in celo pro hoc d~~ quod bo-
num amplius habere [illegible]
Decimo est quod destruit pacem in corde
hominis est propria voluntas quia homo
si in aliud volunt cum voluntate sua
vel quod conceperint et affirmantur
et recipere volunt vel propria voluntate
et propter hoc non habent pacem et non
possunt habere pacem in corde suo sed semper
voluntatem suam ~~est homo~~ et sic
Similiter filii zebedei cum in dia-
ta sua sederent quod ipsi sunt illi
non agrauerant quod tunc patientia
possideret et ipsi sunt / Sic ergo
propria voluntate dicit maior nomen
mens dignitas est dignior. Primo
sic patet quod regno et pace pro
quod regno suo sunt divisi in ipso
regna et ipsos reprehendit eos. Quinto
ne sine deposuit pacem in corde hominis
sed pacem veram quam christus proprie dedit
discipulis cum dixit pacem relinquo vobis
liberat hominem super omnes [illegible]
reputatur ~~hic paulus~~ pacem sequi-
mini cum omnibus sine qua nemo
deum videbit. Debes enim in te tenere
et ponere pacem [illegible] quod primum
pacem dixit. Jacobus [illegible]
de ~~in libro~~ [illegible] legitur de [illegible]

a facie sua sui [illegible] z cu[m] [illegible] ho[min]is
[illegible] tenet sibi [illegible] famorem fratris
sui compararet dixit placebo eu[m] mu
neribus que precedunt me z postea [illegible]
de[m] illu[m] Hic z sic tu quem odisti z of
fendisti est xpc [illegible] sic tunc cave
de gladio qui vindicat cunctos p[ecc]atores
de quo gladio dicit Jsaias Meus gladius
[illegible] pre [illegible] eius
i. [illegible] i. quo corpus z [illegible] [illegible]
[illegible] gladio occidet te nisi parem
facias in te ipsum placare s. [con]fessione
[illegible] s. confessio [illegible] [illegible] sup
[illegible] diligit [illegible] spoliat dya
[illegible] [illegible]dentem ab anima [illegible]
~~[illegible] [illegible] [illegible] [illegible] [illegible]~~

Accipite sp[iritu]m s[an]c[tu]m quorum remiseritis
p[ecc]a remittuntur eis Quia ma
gna [illegible] quod d[icitu]r accipite sp[iritu]m s[an]c[tu]m
[illegible] magna [illegible] quod sp[iritu]m s[an]c[tu]m
Nota [illegible] dicit accipite aur[um] z argentu[m] [illegible] sp[iritu]m
s[an]c[tu]m [illegible] aut [illegible] [illegible] [illegible]
[illegible] accipienda s. [illegible]
[illegible] sp[iritu]m s[an]c[tu]m et [illegible] [illegible]
[illegible] qui non accipit [illegible] suo z [illegible]
[illegible] [illegible] meus esse discipulus
[illegible] est [illegible] mortificatio [illegible]
[illegible] xpc sui [illegible] sua [illegible]
Si ergo [illegible] [illegible] suam [illegible]
[illegible] [illegible] [illegible] sicut [illegible]
[illegible] [illegible] sui [illegible]
[illegible] ut [illegible] melius [illegible]
[illegible] [illegible] [illegible] valet
filii sui [illegible] est quod [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] manibus [illegible] z gladium
[illegible] [illegible] [illegible] [illegible]
[illegible] accipit qui [illegible]

[illegible] [illegible] accipit
qui [illegible] vel [illegible]
[illegible] i. [illegible]
[illegible] accipit [illegible]
[illegible] in hac [illegible]
ponderare [illegible] xpc qui valuit [illegible]
[illegible] sic ut tu de p[ecc]ata
Sed quidam [illegible] [illegible]
sicut egipcii in mari rubro [illegible]
[illegible] [illegible] [illegible] p[ecc]ata
[illegible] [illegible] [illegible]
[illegible] in confessione [illegible]
[illegible] [illegible] [illegible]
tibi planctum unigeniti amari [illegible]
[illegible] unigenitum filium dei amisisti
[illegible] vel sicut [illegible] deflet mortem
filii sui unigeniti sic tu debes in
contricione deflere p[ecc]ata tua [illegible]
[illegible] fructum habens
[illegible] [illegible] [illegible]
dicat dominus [illegible] [illegible]
de quo papam tibi [illegible]
maledicta terra in opere tuo [illegible]
[illegible] qui [illegible]
[illegible] [illegible] debet [illegible]
[illegible] ut posset dicere [illegible]
xpo [illegible] [illegible] quam
[illegible] [illegible] [illegible]
[illegible] Sed accipiendum [illegible]
xpi de qua ipse dominus dicit [illegible] Ac
cipite z comedite hoc est corpus meum
[illegible] accipiendum [illegible]
[illegible] accepit corpus [illegible]
[illegible] [illegible] [illegible]
pura mente [illegible] accepit [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] est sp[iritu]s s[an]c[tu]s [illegible]
sp[iritu]s s[an]c[tu]s [illegible] [illegible] Nota

deus dedit discipulis spiritum sanctum. Primo autem
passionem suam ad faciendum miracula
qui eos ad predicandum misit, et dedit
eis potestatem super demonia et ut lan-
guores curarent. Secundo post resurrecti-
onem ad relaxandum peccata qui insuf-
flavit et dixit accipite spiritum sanctum et ce-
tera. Tertio ad confirma-
tionem cordium post ascensionem
ut nulla tormenta timerent. Unde
ibant apostoli gaudentes. Nota spiritus sanctus
datus est discipulis tamquam claves
sic tibi dabitur [illegible]
tum ablutio [illegible] sensus hominis sic [illegible]
pta per quam [illegible] ~~[illegible]~~
~~[illegible]~~ in celo. Si discipuli non fuissent
claves [illegible] deus celos non transisset
[illegible] et tu si a primo [illegible]
[illegible] amicos [illegible]
[illegible] ~~et~~ [illegible]
[illegible] a capiendum e [illegible]
[illegible] cuius [illegible] [illegible]
[illegible] qui [illegible]
tibus [illegible] non dat infirmitas [illegible]
[illegible] et [illegible] ut proprium sanguinem bibat
et carnem suam manducarent [illegible]
[illegible] Dominica secunda post resurrectionem

Pastor bonus ponit animam
suam pro ovibus suis. Iohannes x.
Christus comparat se deus bonum pasto-
rem vos omnibus comparat, se quem
pastori scilicet bono et fideli. Sicut enim
bonus pastor et fidelis [illegible]
[illegible] oves [illegible] se Christus [illegible]
[illegible] nos [illegible] infernali
[illegible] [illegible] nos [illegible]
angelos [illegible] ~~[illegible]~~ [illegible]
[illegible] mandavit [illegible] dicit [illegible]

[illegible] non possemus videre eum [illegible]
ministros [illegible] Christus et angeli
sic nos custodiunt nos [illegible]
pe dicitur deus de ipso. Ego sum pastor
bonus ~~[illegible]~~. Omnis Christi ac-
tio est nostra instructio, quod et deus
ait in eum ~~[illegible]~~ [illegible]
[illegible] Sicut se Christus bonum et utilem
pastorem demonstravit. Sic vult
ut omnes pastores et omnes rectores eccle-
sie bonum et utiles. Oves suas fideli-
ter custodiendo, fidelitatem suam in hoc
demonstravit quia plus dilexit oves
quam proprium sanguinem suum, nec
ipsum pro ovibus effudisset. Sic etiam
vult ut faciant pastores et rectores
ecclesie. Si autem negligentes fuerint
ut ipsis ~~[illegible]~~ san-
guinem eius de manu tua requi-
ram. [illegible] familiam suam. Sic quilibet
pastor vel rector ecclesie debet [illegible]
[illegible] suam quod [illegible]
quod [illegible] bonum pastorem
primum est quod debet diligenter [illegible]
super [illegible] sibi commissum [illegible]
[illegible] errantes oves corrigat et ad [illegible]
[illegible] reducat [illegible]
[illegible] oves [illegible]
[illegible] est quod debet diligenter [illegible]
super [illegible] commissum et debet [illegible]
[illegible] diligentia [illegible] debet
[illegible] oves suas [illegible]
[illegible] quilibet pastor
vel prelatus debet [illegible]
[illegible] tamquam [illegible] pastor
vel prelatus debet [illegible]

de ut qz pro illumiat lin legit Ezech.
v° Et in tacz de fint vo omibus qui eos
dns in manus vias reduxit o ut qua
via per una asllind Sedm ut & ut erat
eo oves corrigat qualibz pastorem
ut platus debet eos pabulo & pauis
ne debet tamen pro praeparavit sibi insta
tiam debet in tarre in nomen eos ap
posuit debz reppice mica qui pecca
verunt coerceat a malo Contra pt
doctrinam initum dem ait Ego sum
qui sum in initatis debet damnes
et parcere argue sine predilectio
ne ... Johannis bapt. Sed quidam
sunt sicut canes contra qui lat
rant & si quis plus mortis pungimus
in collo ubi in eos tunc tacent sic fa
cunt quidem vires & pastores ecce
Certum est quod debz aux mortibus
a sanus separare i malos alienus sic
virgo nature ne alias in fructum
Contra dicit falsum Contra verget pravum
in principalitate pro cum sic sibi eos rel
Sed quidam sunt pastores qui sunt
velut pro ovis esse de qui sunt capit
dya / de quibus dicit aug in libro
de pastoribus & ambus / quod bona
cap plus debet in igne / qua i
ovis Dic unus pastor fidelius p
bestias bonos homines / quam centum
alii & talis tanti si tenuit negl
men debent ampl & alienus separa
Si difficile est arborem in tantum
partam fructum ad maturitatem
producere / sic difficile in dictatu pr
celatus corrigunt / in ...

talem praecepit deus in levitico in
terra devinius apparatus amicitia quinto
alludit ... ...
...

Sermo secundus de eodem

Ego sum pastor bonus & ...
In parabola ipsa comparat se
deus bono pastori cum dicit Ego sum
pastor bonus. Bonitas sua app
aret in hoc quod oves suas ...
...
... Ego sum pastor bonus
Notandum quod bonitas ... pastoris ... No
... Primo est
... scilicet pascit et vocat bonus pastor
... Ego pastor oves meas &
... non deserens
... omnia
... habentem
... pulchritudinem
... pulchritudo ...
angeli desiderant ...
... vocaverunt petrum & alios apostolos quod ...
benignitatis ... sua appellat ...
... quod ... ambulant ...
... desideravit ... est ...
... pastor ... dignus est
ut vocem eius audiant & ...
Sed ... bonitas sua ... oves
... et ... oves
meas & ... No
est ...
pastorem ... dicit ...
... pascua ...
... sermone ...
... pastorem ...
... Christum

Hic pastor bonus pius et misericors in illis debemus enim scire quod dicit Valla et bona de [illegible] differencia quidem [illegible] lupum id est dyabolum et maxime [illegible] est nobis omni tempore a [illegible] usque in mane sero. Hic dyabolus non cessat vigilare in mane in iuventute in sero senectute ut trahat a pastore. Lupus est animal cautissimum sicut legitur in proprietatibus rerum [illegible] aliquando simulat vocem pastoris ut oves decipiat aliquando se talem facit quasi pastor ut oves [illegible] provocat aliquando se [illegible] quasi amicus ovium ut oves ad se trahat. Ista proprietas applicatur dyabolo lupo infernali. Primo simulat vocem pastoris quando promittit homini longam vitam et blanditur dicendo: Deus est pius. Sicut de primis parentibus: Nequaquam moriemini. Secundo se facit quasi pastor quando [illegible] specie pietatis. Sic dicitur de monacho quem decepit quod sibi nasum amputavit. Tercio quasi [illegible] more ut oves ad se trahat et rapiat quando promittit gloriam et honorem. Est etiam animal crudelissimum naturaliter omnibus insidiatur. Sic dyabolus crudelior omni lupo non venatur oves et boves sed homines. Lupo naturaliter sufficit una ovis sed dyabolo non sufficiunt mille anime [illegible] sunt insaciabiles [illegible] quod quidam [illegible] dyabolum [illegible] Nota
[illegible] Certa differencia [illegible] est quod [illegible] pastor [illegible] et vitam [illegible] Nota
[illegible] pastor [illegible] quam deus [illegible] ubi [illegible] aliquem [illegible] multa [illegible] pastore Christo et sanguine ipsum et [illegible] pastorem [illegible] dyabolus [illegible] apparuit in passione [illegible] sanguine

[illegible] inebriabo eos [illegible] immaculato [illegible] Sexto [illegible] notatur bonitas sua quod [illegible] oves suas ad primum [illegible] Septimo notatur bonitas sua quod oves suas [illegible] Alias oves habeo que non sunt ex hoc ovili et illas oportet me adducere [illegible] et sic [illegible]

Alius textus eadem

Ego sum pastor bonus etc. Iohannis 10. In verbis istis possumus notare magnam utilitatem domini quia non tempore isto hodiernis enim reges et imperatores [illegible] regnum. Sed tempore isto pastori [illegible] pauperes [illegible] magna devocione [illegible] pauperibus [illegible] appellat [illegible] bonum [illegible] vitam eternam [illegible] Christus [illegible]
Nota [illegible] pastor [illegible] Christus [illegible] sanguine [illegible]
Animam meam pono pro ovibus

meus. Sic et quilibet pastor vel prelatus debet
animam suam pro subditis suis ponere qui
sunt oves sue. Sed tamen multi pasto-
res bene dicuntur aliud denique. Pastores pas-
torant pro compendio suo et non pastoriant
spiritualiter non sunt prelati et pastores carnales
qui pascunt corpus suum delicate et delicate
induunt carnem ministrantes et cetera. Despiciunt
enim plus curam animarum vel pastoralem
propter honorem et commodum temporale quam
propter fructum et lucrum animarum. Talibus pasto-
ribus dicit Christus sicut Ysaie propheta de hiis
qui vendiderunt eum. Non exspectamus? ... dico
vobis quod hodie ... prelatos dicit ... ad
...
... ... non ... merces. Ideo dicit
deus ... Damnum vero ... manum
tuam requiram vel animam ... dicit
deus gravius ... mortaliter ...
sunt negligentes sacerdotes qui curas neglig-
unt. Ideo quilibet videat quomodo curam cu-
ri ... quomodo ... ... vel q
... in cura pastorali vel ...
... ...
... quomodo ... ...
... ... quia ... ...
negligentias pastorum ... ...
... ... suum si ... ...
... Sed quod bonus pastor facit ...
est quod diligenter ... custodiat oves
suas ... ne ... ...
... ... oves suas ... ...
... ... per angelos suos. Primo custo-
dit eas per se ... Secundo custodit deus
... diligentes ... custodit per angelos
suos ~~in per~~ Angelis suis mandavit
de te ... ... non ... ...
... ... non esset
custodia angelorum ~~...~~ ...
est dignitas ... ...
... nativitatis sue habeat angelum
... ...
... boni angeli ... ...
... suo in nativitate et ...

... ... adulti ... custodiam
valde est necessaria. Nam ... ...
... est ... in ... ...
... ... in ... ... cum ...
... per ... impedire de-
est iam adulti ... per ... p
... ... diabolica suggestione et ...
... ... custodiam
angelorum ... ...
... ...
dicit. Ego sum pastor bonus. Tercio
est quod bonus pastor facit ... ...
oves ... ut ... et ...
... ...
... ... dicit
... pastor ... ... et ...
... vel quod oves ... ... non ...
... Sed Christus ... ...
... ... dicit
in sua passione ... ...
... et ... ...
... ...
in ... ... ~~...~~ Sum
... ...
... ... et ... Secundo sermo

Lupus rapit et dispergit oves et cetera.
~~Johannes ...~~ ... ...
... vnia est ... ... dyabolus pastor
... qui dicit Ego sum pastor bonus.
Sed ... ...
... ... Primus lupus
est dyabolus. Secundus est ... ...
est ... ...
... ... qui dicit Primus ... ...
... ... Primus lupus qui ...
... ... est dyabolus. Et dyabolus lupus ...
... ... lupus ... ...
... dyabolus ... ...
... ...
Iste lupus est dyabolus nam ... ...
... ... lupus ...
... ad ... ... Sed dyabolus
non ... ...

mali esse. quia quanto plura habet tanto
copiosior censetur et quanto plura ha-
buerit tanto maior fetor. legitur de
quodam prelato in troya ut dicitur. Est
lupus enim ludens appropinquat et pomp-
natores incitantur animalibus fugit. Sic
diabolus conatur auferre devocionem contemplacionis ne
Nota prius audiatur a pastore id est Christo. Nota lupus
enim tempore simili diutius venatur. Sic diabolus
maxime insidiatur tempore simili diei et mor-
tem plus quam alio tempore etc. Iste lupus
est frigidus qui torquet corpus et
animam. Secundo lupus est usurarius op-
time lupo comparatur. De quo Gen.
Beniamin lupus rapax predam sibi
diuidit spolia. mane enim inuentus
sub inside hominem rapit usuram et vespere
mortis diuidit filiis suis et ideo usura-
rius lupo comparatur. quia sicut lupus
insidiatur plus domesticis animalibus
quam ceteris sicut usurarius plus
insidiatur amicis vicinis quam aliis.
Si enim vicinus habet domum vel agrum
vel agrum in carnario perdet quod
usuram non soluit amicis suis etc. Item
quociens lupus vadit ducit pueros
suos secum sic usurarius tempore bladi
in sinu sunt et filii et filie sue. Et lupus
quanto plures habet pueros tanto audacior
est ad predam sic usurarius etc. Tercio
lupus qui gregem domini lacerat sunt
oppressores pauperum id est falsi iudices
~~[illegible]~~ Principes eius
in medio eius quasi lupi rapientes pre-
dam. Et Sophonie in simili modo iudices eius
erant lupi vespere. Quarto lupi sunt velut
et omnes qui dant prauum consilium de quibus
dicitur Matth. Attendite a falsis prophetis
Cave vobis ut professi dicatur conpara-
cione ut lupo qui simulat vocem pa-
storis. attendentes et homines falsos
prophete propter ut necessitatis

~~lupus in eo~~ lupo quidem noxius. Iacob
sz manibus sunt Esau. vox enim
morsum venenosum sicut lupus
mordet enim prava consilia ubi qui
multi moriuntur in corpore et in anima
~~[illegible]~~ Secundum apostolum Philippenses
[illegible] omnibus debet plus timere qui
vult esse ovis Christi et debet non tamen pas-
torem de quo dicitur ~~Joh.~~ Ego sum pastor
bonus. Hunc pastorem debent omnes
sequi propter salvacionem quam dant omnes
propriam vitam dimittit. Et ipse pastorem
~~[illegible]~~ Nota etc. [illegible] et mali
[illegible] et ipse fructum percipiemus ~~[illegible]~~
[illegible] omnibus [illegible] et perveniat
ad vitam eternam. Quod nobis
~~concedat deus~~ Dominica tercia post pasche

Amen dico vobis plorabitis et flebitis
vos. mundus autem gaudebit
etc. Johannis xvi. [illegible] est ut [illegible]
quod importat mutua visione personarum
mutua locucione et per naturam corporalium
reconciliari. Discipuli desiderabant
Christum semper videre verba eius audire
et presencia eius frui. et ideo intellexerat
cum Christo de suo recessu mencionem
faciebat ~~[illegible]~~ Modicum et non videbitis
me et iterum modicum et videbitis me etc.
Unde [illegible] cum sciret plus passionem
[illegible] dixit discipulis suis modicum
illud [illegible] quod fuit [illegible]
in sepulchro [illegible]
[illegible] a [illegible] [illegible] post
modicum tempore [illegible]
videbitis quia vado a [illegible]
ad patrem meum. Inpunita enim mone-
[illegible] ut impunita vita flebitis
[illegible] ut fletus et tristicia
vestra vertetur in gaudium ~~[illegible]~~
[illegible] impunita [illegible]
[illegible] florere [illegible]

corrigere animas peccatorum Juh[ann]is xiiii° qui diligit
dixit ploravit et flevit filia syon nota
Et primum est ira dei et dampni Secundo
quod fructum oportet possimus Sed
Tercium est quod sunt cause quod nos
oportet possimus provocare primo debemus
flere multitudinem qua multis clausis
est celi de regno dei lucas [illegible] Sed precipue bo
vel amore vel odio dignus sit ista
in sero reposuit corpora sua propter
[illegible] et adhuc etiam non sunt de regno
dei quamquam pervenerunt Secundo quondam
multi voluerunt esse multi ita prout respo
nem aliorum operantur habitatione peto
non sunt etiam lucas vicesimo patri quidam
sit dixit beato anthonio orta prima pro
sui videt anthonium ut ego tibi [illegible]
[illegible] ut deus [illegible] pro ipso [illegible]
suis et omnibus deum Secundo debemus
flere propriis amissionem unde apostolus
Omne tempus [illegible] [illegible] Job
Dies mei sicut umbra declinaverunt
[illegible] frigidi et absque fructu fi
ne sicut debemus absque fine
[illegible] [illegible] 2 sine
fructu perire Impossibile est ut
eos amore placeat tibi ne saltem
eos recogitet tam in amaritudine
anime mee Tercio de amissione ipsius Quarto
debemus propter omissionem culpe luce
Item Luctum sicut planctum unigeniti fac
dolorosum luctus ut anima eorum
[illegible] 2 luctus pro [illegible] plus debemus
flere quia multa [illegible] sicut ipse fuit
se esse in [illegible] peccatis [illegible]
illud est primum cum debemus flere
Tercium est nonum est quod debemus
flere propter utilitatem nostram 2 lacrima
devota 2 [illegible] [illegible] [illegible]
plus pena pro [illegible] in comparatione

deo potentie revocabat [illegible] deo
quem ipsum offenderat [illegible] O dulcis
lacrima tua est regnum celorum tua
potentia tu in medio [illegible] [illegible]
nervis quod quod periculo [illegible]
deus plura [illegible] [illegible]
omnipotentem [illegible] [illegible]
[illegible] tu lacrima apud deum [illegible]
merent [illegible] Quarto pro [illegible] [illegible]
et extinguit ignem infernalem quem
prius peccando meruerat [illegible] Quando
grata [illegible] [illegible] in lacrimis [illegible]
quam [illegible] culpas extinguunt
[illegible] [illegible] ad celos
Tercia pro [illegible] [illegible] [illegible]
[illegible] 2 [illegible] sua [illegible] et
lavat eam ab omnibus sordibus ita
quod sit pulchrior [illegible] [illegible]
quam sol [illegible] Quinto [illegible] una la
crima de pio 2 contrito corde [illegible]
plus purgat [illegible] quam ego [illegible]
in [illegible] [illegible] [illegible] [illegible]
in maria magdalena 2 muliere
que fuit peccatrix [illegible] [illegible]
[illegible] [illegible] [illegible]
quorum [illegible] [illegible] [illegible] [illegible] peccata
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] nonum est quod sit causa
que nos movent ad flendum [illegible]
Prima est mors [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
Secunda est memoria passionis
christi quam [illegible] [illegible] [illegible]
[illegible] debemus ut [illegible] [illegible]
[illegible] quod quedam [illegible] [illegible] [illegible]
[illegible] sui [illegible] [illegible] oculos
ponebat [illegible] amore [illegible]
[illegible] pro amore illius [illegible]
[illegible] gladio ut [illegible] [illegible]
[illegible] [illegible] quod [illegible] sui

pt mortem patris sui absulerunt.
patrem intellige adam qui propter preua
ricationem transgressionis mortuus erat per mortem
autem intellige christum quia christus ipse nobis
amiserat patrimonium et regnum celeste
per diabolum qui auide eum asportauit
bellum intellige populum qui penitencia
fide primam dulcem innocentiam
et sic mortua sua nobis patrimonium
restaurauit ~~regnum dei~~ Secundus

Obsecro vos tamquam advenas
et peregrinos et cetera. ~~Petrus~~ Cum
aliquis transit viam que est aspera
et periculosa et si sunt ei venientes
tunc est valde sollicitatus de nobis
et monet nos ut caueremus. Viam
autem mundi quod valde periculosa est
ne fugiamus in delectationibus sunt per
Nō ne manum adpetere eterne salutis ~~...~~
quod beatus petrus in hac epistola
vocat nos advenas et peregrinos et hec
propter iiii^or rationes. Prima ratione hoc est
sumus ~~hic~~ ~~...~~ hic manentem
ciuitatem. Secunda ratione quia
eterna dei sumus in hac mundi pere
grinatione de hac peregrinatione con
queritur ~~propheta dicens~~ Heu mihi quia in
colatus meus prolongatus est. Tertia
ratione conditio nostra quia propter aduena
ego sum et peregrinus sicut omnes
patres mei. Quarta ratione professionis
confitemur in baptismo peregrinacionem
professionem quod accepimus a patribus
nostris super quo dicit Augustinus
Conuersi sumus in baptismo sic per
in accepimus ut ad terram nostram
debemus ineffabilem gaudio redeamus
nostra terra est paradisus de quo tam
longe peregrini sumus quod a deus ambu
lans ad nunc cum eius tamen assu
psimus tunc in se tunc deus nos ad
iuuabit. Si autem bene volumus

hic est ad celestem patriam quam nos in
peregrinationibus nostris consideramus. Prima
peregrinationis est quod alimento
venire non declinat ad dexteram ne
ad sinistram est ire pro viam recta
sine dilationis opportunitate et non stan
tem adhuc diuertit sicut in medio qui
vadunt in viam rectam quod si peregrinus
proponit sine uel absque lucro facit
Sic cum peregrini quasi cadunt
quod declinant aliqua publica. Se
cundo quasi ceciderunt in aliquo prece
Secunda peregrinationis est peregrinum quod de suo aliquo
non curant in medio alio vadit
quia tradit tali nec ipse bene sunt
peregrinus quia in mundo ipso nulla be
ne alia curant sed ad celestem patriam
festinaverunt et in hoc inspirauit ab
eo quod quando sumus peregrini et ad pa
triam celestem debemus tendere peregri
dum est quia sic videt domum alterius
ardere pedem non dimittat peregrinaui
sed festinat cum se sic multi et nos in pe
regrinationis mundi amittimus proprie
tatem quia modo non sit pro mundo et sic
pro Tertia ueniens dicitur hic communes per pio
nes sicut cum esse Secunda cum pro eo
aliam viam videat tunc prima
verum sit quia dum sunt peregrini Quia
cum homo ambo separat. Huius re
bet prima certum non sit certum se dicit
quia relinquit hanc et sequitur deum
per mundum ~~in lege~~ Quadam qui
tamen viuunt in morte est Nunc
cum quando sumus peregrini in mundo
Sic cum peregrinis facit dicitur pro
hanc facit dicitur sed quandam
peregrinus in gaudium vel qualis est
in et hic hominum multe sunt qui sic peccata
negligunt curant et quando in perditione
in letitia et in vanitatibus rebus huius

Bernardus. Stultus est qui amicum plus ipsi
cit quam terrenum acceptum vendit preciosa
scilicet temporalia quibus nulla [illegible]
quod non tenent celestia tales. Non
sunt pacem in Christi scilicet. Pete diem.
Tercia apertio passionis est quod anime
[illegible] se [illegible] ne timor [illegible]
et [illegible] tenerat. Oro et nos [illegible]
[illegible] in mundo [illegible] alienum pac
[illegible] [illegible] Michael [illegible] vita
[illegible] est sunt pacem qui plus [illegible]
[illegible] et [illegible] in suam quia [illegible]
[illegible] [illegible] qua terram [illegible]
quedam pacem tenent. Unde [illegible] quia
[illegible] [illegible] liberamus plateas
[illegible] quod bene est et [illegible] sunt
[illegible]. Omnes [illegible] bona et sua [illegible]
[illegible] Quarta apertio passionis est quod
[illegible] cum pulchritudine [illegible]
~~[illegible]~~ Quid videbo [illegible]
[illegible] et [illegible] in [illegible]
[illegible] de quibus tam longe
[illegible] sunt [illegible] [illegible]
[illegible] Ego [illegible] quod [illegible] et [illegible]
[illegible] temptatur [illegible] et [illegible]
[illegible] Quo passum per [illegible] et
[illegible] regna celi tam [illegible] angelis
[illegible] et [illegible] [illegible]
[illegible] quod ~~[illegible]~~ Jam [illegible]
[illegible] [illegible] celesia [illegible]
[illegible] [illegible] adeptum [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] angelorum
[illegible] [illegible] [illegible] benedicto

Alius tractus de eodem

Ecclesia [illegible] [illegible] et
[illegible] consuetudo est [illegible]
[illegible] quod [illegible] [illegible]
[illegible] et [illegible] illis [illegible] qui [illegible]
[illegible] facit [illegible] illis qui volunt [illegible]
[illegible] [illegible] [illegible] bona et [illegible]
[illegible] auferre beneficia celestia et [illegible]
[illegible] qui faciunt [illegible] in [illegible]

gaudium [illegible] per talem amicum [illegible] dicat
[illegible] [illegible] Non dominus qui [illegible] ~~[illegible]~~ Nota
[illegible] [illegible] consideracionibus in moralis
[illegible] quod homo [illegible] [illegible]
[illegible] ubi [illegible] ubi est [illegible] non [illegible]
est quod [illegible] homo [illegible] est
[illegible] [illegible] [illegible] ubi [illegible] in
[illegible] [illegible] homo [illegible] quam
[illegible] peccavit mortale [illegible]
[illegible] Omne [illegible] [illegible]
mortali [illegible] [illegible] vel alterius
mortalis [illegible] offendat [illegible]
nisi homo non [illegible] quam [illegible]
et [illegible] mortalis [illegible]
[illegible] tenebit in [illegible]
[illegible] [illegible] [illegible]
[illegible] temptaret [illegible] sine
[illegible] [illegible] Si pes [illegible]
non [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
est [illegible] quod [illegible] [illegible]
non possent [illegible] [illegible]
Sicut [illegible] pena [illegible] [illegible]
[illegible] est [illegible] [illegible]
[illegible] pena quam passus est [illegible]
[illegible] in [illegible] [illegible]
[illegible] ubi [illegible] [illegible]
[illegible] [illegible] [illegible]
est quod [illegible] [illegible]
[illegible] [illegible] ubi [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] Unde
~~[illegible]~~ Quod [illegible] [illegible]
[illegible] [illegible] [illegible] aptum
[illegible] amicabilis [illegible] [illegible]
[illegible] ardente [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] ad supplicia [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] dampnati
[illegible] [illegible] [illegible] est [illegible]

impunita vita peccati quilibet committitur scilicet ubi ea
No publice puniunt. Nota legitur in exodo quod
Moyses vitulum conflatilem comminuit
et in pulverem contrivit sparsit in aqua et
dedit potui filiis Israel et apparuit ... in
his qui deliquerant barbam auream
quas omnes admirabantur ... cadebat.
Que peccata que impunita non sunt deleta
per confessionem et contritionem inde indicium
quod barba aurea portantibus apparebat. Ergo
quilibet debet considerare ubi est sine instanti
iudicio certum est quod homo ... spatiam
hic est qui hec considerat ubi est sine ...
eam vite pro his necessariam esset ut
immissis congruere ... vivere ... fugi
at peccata. Sic dicitur Oracius bona ... tuos
indirectu et vide vias tuas ... propter
peccata tua que te trahunt ad eum sicut ... sine
pena sunt quod oculus indirecte ... ante
quia sicut omnis malus quod respiciunt
peccatorum. Respiciunt magis super sensus
quam super dextram sinistram magis respiciunt
temporalia quam eterna. Tamen quilibet ... al...
ribus possidet diligenter consideraret quia
pro posse fugere. Sic peccator cum possidet
a temporalibus ubi ad ... ... non debet
respicere quia ipsum inducit non premit sed
manicam in uxorem mutat et penam peccatoris li-
berat in tribunali in ... ... spatiam
liberabit. Quartum est quod ... igitur
causa est hic quod hec ... Sancti inspirat
dicit Bernardus ... omnibus ad fontem et ... quod
omnibus in ... ... terrenis
... ... et ... omni
tunc quando sponte et ... ...
pugnat cum eo et ... et ...
... ... sunt ... ...
... et ... ... Sic ... debet
pugnare cum ... terrene et ... et ...
ardent prius ad fontem ... possit ...
... ibi ... ...

tum et fuit stabile et ... Et in Ioanne ...
clarius quod sedebit ... faciet ad ...
dextram domini.

Dominica quarta

Cum autem venerit ille mundum arguet
de peccato et de iustitia et de iudicio. Ioh.
xvi. Verba ista proponuntur scripta sunt in sancto
ewangelio hodierno et sumpta sunt de hodierna
... ... sancti ... filius dei ... ...
... ... Primum de peccato et ...
... ... arguet mundum ... ...
de peccato quod ... ... arguet eos
de iudicio quod ... ... Contra
... ... quod ... ... et ...
... ... que fecit ...
... quod ... est ... ...
... ...
... ...
... ...
... ...
... et ... quod ... ...
... ...
... est super ... ...
... ...
... ...
... quod ... ... quod ...
... ubi ... ...
... plus ... ...
... ...
hic est quod ... ...
... ...
... ...
... ...
... ...
... ...
... ...
... ...
... ...
... ...
... ...
... ...
... ... malum ... ...

Hoc est quod petit suffragia totius
et superat te a mortis bonis que
facit ~~lux in hominibus~~ Ideo qui fuerit
non legi sunt non inspiciat desolatio quod
iustitia est nisi prius pacem sic legis sunt
est puer qui non incipit et non habet
pecunia omnium bonorum que sunt in terra
nisi prius fuerit in medio prudentiam Circa
secundum est notandum quod iustitia
nullo modo est dimittenda ubi nisi quis
dimittitur dignum per argumentum quia
iustitia triplex bonum facit Primum bonum
quod iustitia facit est quod iustitia
impedit eorum tenet adversarium sanc
~~[illegible]~~ quia duo mitte angelum
sunt et [illegible] contra bonum et non
[illegible] quia [illegible] eo iustitiam de
ea est prius bonos in bello mittunt
qui per [illegible] qui possunt nobis con
et ei de non [illegible] Bernardus dicit bonum
[illegible] dominus non impedimur angelorum
custodia et mea iustitia Dicitur enim
arma impediunt [illegible] gladium vel
alios [illegible] Sed iustitia de [illegible]
[illegible] aliena dei Secundum est quod
iustitia facit hominem amicum dei ~~[illegible]~~
Omni [illegible] iustitiam diligit [illegible]
Dicit enim aliquis non gaudet et [illegible]
[illegible] sunt qui bene tenet iustitiam
suam et bene puniunt malefactores sunt
Similiter non [illegible] gaudet et bene diligit
[illegible] qui bene tenet iustitiam [illegible]
[illegible] sunt que facit ~~[illegible]~~ iustitia [illegible]
[illegible] tam [illegible] non [illegible]
[illegible] est timendum quia ille
qui indicabit valde est fortis [illegible]
[illegible] est enim [illegible] est [illegible]
[illegible] aliter
[illegible] est enim fortis [illegible] fortiter
[illegible] est enim paciens

quod paciens expectat [illegible] nolentes
~~ut~~ Tenet enim deus gladium in vagina
similiter sicut ego tenet ipse pater [illegible]
tenet gladium in vagina [illegible] qui bellum
[illegible] extrahit ipsum de vagina Dicit
[illegible] non tenet gladium in vagina
quia non vult dare [illegible] expectat
[illegible] tempore medium
qui incipiet [illegible] tunc extrahet
ipsum [illegible] sententiam
[illegible] Tercio dicit Ite
maledicti in ignem eternum Ite enim
valde [illegible] nullus enim [illegible]
[illegible] est valde durum quia
tunc nullus audebit [illegible]
[illegible] non audebit
ut possit aliquid [illegible] ~~[illegible]~~
Tunc non [illegible] non [illegible]
[illegible] non angeli [illegible] non
[illegible] attendatis ut
[illegible] faciatis iustitiam [illegible]
[illegible] quia [illegible] argu
[illegible] ~~[illegible]~~ Dominica IIII
Arguet mundum de peccato etc. Joh.
xvi. Christus [illegible]
mundum [illegible]
[illegible] non
[illegible]
[illegible]
non [illegible] et [illegible] de peccato
quod fecerunt et [illegible] iustitia
quam non fecerunt [illegible] quod deus
arguit [illegible] Nota
[illegible]
[illegible] arguet [illegible]
[illegible] quod nullus audet arguere [illegible]
qui bellum arguunt [illegible]
nullus arguit ~~[illegible]~~ [illegible]
[illegible] est super [illegible]

pauper despectus in super arguitur dicit
autem qui nullum tradit arguet divi
tes et potentes durissime ~~hic pau~~
Pauper non habebit magnum iudicium quia parvum
magnum et pusillum ipse fecit omnibus vero
dicet enim omnes equaliter iudicabit papam
vita papam sicut vnum de malis imperatorem
imperatorem sicut regem et mendicum nulla
tunc erit acceptio personarum. Secundo arguet
et iudicabit qui sunt arguendi et auctoritate
ne iudicabitur dominus quia nullus audet
eos arguere aliquis publice dicere illud ~~tam~~
Argumentum illud quod est in equali cum sunt
non audet arguere potentem propter timorem
sed tales qui sunt assumunt in papatum illud
arguet dominus durissime audite vos magistri
tres qui dicunt sapientes audite omnes
intelligite mediante enim durissimum hijs
fiet qui presunt quam aliis ~~hic pro~~ Iniquitatem iudi
cabit scilicet contra eum sicut dicit enim sunt deputata
ut omnium teneant iusticiam quod si
non fecerint dominus eos scilicet iudicabit
~~et illud quod~~ Iniquitatem et iusticiam tenere et
Tercio arguet altissima tota qui committunt
tunc vnum puerum nolunt se corri
gere sed si perseverant despiciunt dominum ~~...~~
... precii iudicabit contemptorem
est enim aperuimus sicut littera lata
mea in veritate et persecutionibus que vltimo
modo perit in sepulchrum. Omnibus vero
vnus indicabit aliud est super liberata
ignorant fuerunt et per devina vi sumptum
fecerant in alia potestatem manibus tradide
runt in manibus domini sui ut vestro
vel pretio sicut tunc ipse in ipso
quare sibi manet in vanum tantum
quia veniam ~~dispensatione~~ ~~eterna~~ et est
posset etiam inde. Secundo arcus publice reges
eternam ipso abscindit regum qui magis
statuit eam per se dicit ipse sibi ~~...~~
super statum beatam vnde sequitur 210

...ne capitulo est venisse docuit. Sunt
enim omnes scientes quod more non putant
de talibus dicit ~~hic logi~~ Racio quare
libertatis ... predicaverunt patrum libertate
abstracte iudicam generalem vt in ex
altos conuersacione. Hic in die iudicii
specialiter punitur sive dampnacionis per
talibus. Quarto arguet vanitates peccatores
sicut sunt apparere arguet peccatores et
nova pena condempnate quos nullus audet
arguere propter voluntatem pravam qui sunt
scilicet contra deo et cum illo in diabolo
dampnabitur ~~logicam in ...~~ Quinto
quidem pulchra dicta de sponsa sancta 120
pulchritudo maculata quod prompto ad ipse
iudicium respexit quam sepe quoniam ex
vlata est contra me mater tua quam
dixit sponsa mea quam me prode
respexit consolacionem a celo ipso xpe sponsa
sua est dicta ... suo ipso dyabolo unde
vel peccatum quod ipse pecatore consolacionem et
contempnunt xpm tales ipse arguet
~~de ...~~ dominus Sermo xcvius
Vos autem contristabimini sed tristicia
vestra vertetur ~~in gaudium~~ Dominus sancto
nostro est inter amicos quod libenter
videns se mutuo libenter loquuntur
per. Hic sicut xpo discipuli
aspexerunt viderunt ipsum viderunt et au
dierunt. Secundo ipse multum confortabant
quod ipse fecit memoriam de recessu
suo quod dixit modicum et non videbitis
me. Illa legitur quod discipuli magis
timore fuerunt eius passionem dum te
nuerunt eum ne perderent presenciam
ipse pedum illud quod ipse ~~hic ...~~
Unde dixit scilicet ... mediator
nostra fuit in terra in magna
tristicia in passione et illo videns quod
non viderunt. Sed tristicia vestra
est in gaudium convertendum est

in terra quod tertius fuit circa Christum quasi
tristitia honoris erit. Vel de infirmitate
in qua desperat de vita sua. Dicit primi
ezechie capitulo sicut ~~legitur in primo~~ Cum ergo
tristis venit ad eum ysayas propheta ex parte
domini dicens. Dispone domui tue quia
morieris et non vives amplius. Cum ergo
iste adspiceret parietem flevit dicens
domine tu scis quod ambulavi coram te etc. Et cum
deus vidit lacrimas suas Remisit dominus
ysayam qui dixit sibi quod deus addidisset
sibi xv annos et liberavit eum [illegible]
de manu inimici qui [illegible] gloria [illegible]
Nota [illegible] et [illegible] deus
patientiam [illegible] per parietem intelligitur
qui in infirmitate infirmatur [illegible]
[illegible] in mortem eternam si [illegible]
se adspiceret hoc est si consideraret dum
tamen penitet sui [illegible] quasi pateretur
Christum passum si se deflet [illegible] sua tunc deus
addidit sibi xv annos id est donabit sibi
animam pariter sua et gratiam quam habet
[illegible] sibi in gaudium [illegible]
[illegible] timere [illegible]
[illegible] debet [illegible]
[illegible] debeat timere qui cogitat quod Christus
[illegible] sua debeat [illegible] eternam
[illegible] adspicere [illegible] cogitare
quam [illegible] deus Christus pro
[illegible] cum [illegible] Tercia gratia [illegible]
[illegible] deus est in gratia et multa [illegible]
consolatorem [illegible] deus [illegible]
[illegible] consolationem [illegible]
in [illegible] gratia [illegible] in gaudium
[illegible]
et consolatur [illegible] ~~[illegible]~~
[illegible]
[illegible]
[illegible] Christus [illegible]
[illegible] et gratia [illegible]
[illegible] est [illegible] ~~[illegible]~~

nota in maria magdalena que pro dolore
domini in passione flebat et sic desolata
Sed cum ei apparuit post resurrectionem suam
tunc fletus et tristitia eius conversa
in gaudium. Sic si [illegible] amicus [illegible]
deum [illegible] tuam [illegible]
sibi in gaudium et clamat [illegible] Domine
[illegible] mea [illegible] qui [illegible] beata est
anima mea et tunc deus consolabitur
te in [illegible]
~~[illegible]~~ Respondeam qui [illegible]
[illegible] et cum anima a suo corpore
fuisset separata dixit sibi Christus Cum [illegible]
[illegible] consolacionem consolaberis
me in terris Respondit deus Et ego
ero consolatio tua [illegible] ~~[illegible]~~
[illegible] que [illegible]
[illegible] me ad eum [illegible]
[illegible] in gaudium [illegible]
[illegible] Quinta que [illegible]
[illegible]
[illegible]
[illegible] Tercia [illegible]
[illegible] magna [illegible]
[illegible] gratia [illegible] sibi in gaudium que
[illegible] ~~[illegible]~~
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
~~[illegible]~~ [illegible] consolabitur [illegible]
[illegible]
[illegible] bona [illegible] annos
[illegible] et cum [illegible] in
gaudium [illegible]
[illegible]
[illegible] gaudium [illegible] Nota
[illegible] gaudent in hoc mundo sunt [illegible]

pim qui ludunt sup glaciem et gaudent
qui nō timent tn̄ dimꝰ frangi glacies
et cadunt in pfundum aque. Similiter ho-
mines mundani ludunt et gaudent ta-
quam secure in vita sua licet ipi qui ama-
re tn̄ debent frangi dies vite ipsorum
et cadunt in pfundum inferni. Sed d̄ꝰ
misericordia mundanorum ambitiones confundit
qui ad illos mundanos ipse vitam
mittat eos tempore et pmanent pauper
ubi complacent accipient et vitam
eternam possidebunt. ~~Rogationum~~ d v

Amen dico vobis si quid petieritis
patrem in nomine meo
dabit vobis ~~et Johannis~~ xvjº. Con-
suetudo est quod cleri vel maiores
sunt in alterius proficiunt et litteras
mittunt eorum servitoribus. Tunc eos
quos diligunt in discipulos suos. Sic
xpc fecit qui voluit redire in patrem
suum propterea mittit discipulis suis
dixit. Hec sunt verba dictum sunt
dicens petite et accipietis ut gaudi-
um plenum sit. Gaudium plenum est
in celesti patria. Cum ergo plenitudinem
celestis gaudii exspectat instanter debet
petere quia petitio plenum gaudium
non obtinebit sine petitione plenum
3o supplicandum. Et sic in suo. Tertio si volu-
mus habere plenum gaudium tria que
debemus petere. Primo debemus petere
remissionem omnium peccatorum sicut ipse
dominus informat nos dicens petite
et accipietis. Sic petivit publicanus
qui dixit ~~ut deus~~ Deus propicius
esto mihi peccatori etc. Cum sic petit
pervenit petere. Secundum sapientiam
petimus et tunc non gaudium sicut
qui petit vindictam inimicorum
suorum vel qui petit temporalia illi
nihil petit quia non gaudium
debemus petere sicut dominus informat

nos ~~iterum~~ ubi legitur ut gaudium vestrum
plenum sit. Gaudium plenum non est in
in patria. Hoc gaudium petivit philosophus
dicens Domine ostende nobis patrem et suffi-
cit nobis. Gaudium illud ita plenum est
quod glorificata nulla amoris non
reputant unam horam. Sic enim
si esset possibile quod ex dulci gaudio non
diceret caperet unam scintillam totis
mundus compungeret. Tanta est dulcedo
illius gaudii quod si acciperet ipse mi-
nutum et per singulos annos unam
guttam haurire et de mari si tota
aqua exhausta maris esset debet tamen de
de illo gaudio toto tempore illud repu-
taret qui non unam diem et sic solle-
runt qui laudaverunt gaudium celi
temporali gaudio petere omnium gaudio
gaudio. Tertio debemus petere fidem rec-
tam sicut discipuli. ~~Luce~~ xvijº Domine
adauge nobis fidem. Constituta in hoc
necesse est quia salus non in hac
multa impugnatur. Sine fide impossibile
est placere deo ~~Ge~~. Cum in credulis
est non habebit vitam eternam sed ira
dei manet super eum. Unde dignum
non respiciunt ubi est salus nam
secat eum audiens ut paganus quod si
velit tamen nunquam salvabitur quia fidem
christianam non habet. Contra fidem christianam
dicunt. Quomodo ~~legitur in actibus apostolorum~~ cum
beatus ~~paulus~~ disputaret cum beato dyo-
nisio ariopagita contra fidem christianam sig-
ficavit ut ceteris quondam tunc presentibus
coram eis et patrem ait beato dyonisio
beato paulo dicens Paule si dixeris
quod vero inquit dicam vult et videt
ego statim credam in deum tunc si-
non verum vel quod mirabile quod fecit nostri
verba que sunt sine efficacia. Sequitur

cum presbiterum et fratrem vellet decollare cum
presbiter In nomine Ihesu Christi nazareni crucifixi
Christi cui tantum qui resurrexit
et ascendit in celum Unde beatus
Paulus ut ... talem supplicium
dixit Dionisio ut ipse eadem ...
... et in eadem forma ...
dixit Dionisius ... per ... e ...
... vidit et ... Dionisius
... et fidem ... in ...
... Hec que ... fides
ipse per fidem Christi habitat in cordibus
nostris Enim cum est fides est ...
... bono ... adhibenda ...
... Tercio debemus
petere karitatem ... per ...
... primo ...
... karitas magis ac magis ...
... Karitas est fundamentum ...
... quidquid super ea edificatur
... est et ... legitur ... di-
xisse discipulis suis Hec mando vobis
ut diligatis invicem legitur in vita ...
... quod ... adultam
... et ... apostolorum
... ut possit plura
verba dicere ad ... dixit
filioli mei diligite alterutrum ...
discipuli hec audientes quod ...
verba ... dixerunt ei ... quare
hec semper repetis qui respondit
Quia hec sola si fiat sufficit ... debe-
mus tempore petere ut ... dicit ...
... dicit ... beatus ...
Karitas est ...
Quarto debemus petere ... in hac
... petimus ...
... petimus ...
... in hac ... audivi

est ... debemus petere ... ut ...
... tibi tribulaciones cum pacientia
quod possim ... ... Tri-
bulaciones non ... absque
... tribulatio cum pa-
ciencia ... gaudium plenum
ita ... tribulaciones ...
... mille ... gaudiorum Tribu-
latio est ... si cum pa-
ciencia ... paciencie
... tribulaciones ...
... et in ... ...
... legitur de ... ...
... quadam nocte ad ...
... quidam ...
... et ...
... efficiens ...
natus est et ... ...
dixit O bone Ihesu ubi eras ...
... quare non ... ut ...
... mea et ... adesse ...
... si ... ...
... Et qua ... ... in
toto mundo faciam te nominari
Ecce quod ... paciencia in tribu-
lacione Quinto debemus petere ...
bonum et perseveranciam in bono ...
... est ... perseverancia
... qui ... incipiunt et
male finiunt ... multi ...
... ...
pascha incipiunt ... sicut
... ... Tales ...
... qui ... ...
... ...
... ...
... ... in
bono ... perseverancia ...
... ...
... ... Sermo tercius

Marginalia: ... ; ... ; ...

Ipsi mei non possunt quidquam in ma-
nibus petere et accipere [illegible]
[illegible] in eum [illegible] arguitur dure
quod discipuli non intrant petere
quidquam petere quia [illegible] in [illegible]
[illegible] Tertio [illegible]
[illegible] accipere [illegible]
[illegible] discipulis [illegible]
petere et accipere [illegible] multi [illegible]
[illegible] petere quidquam [illegible]
[illegible]
plenam sicut ille [illegible] dicat
[illegible]
[illegible] petere [illegible] ut gaudium
vestrum plenum sit [illegible]
[illegible]
petendi [illegible] et accipere [illegible]
[illegible] est quod multi petunt [illegible]
[illegible] Quidam petunt [illegible]
[illegible] Quidam petunt et obtinent
[illegible] Quidam petunt
[illegible] obtinent non
[illegible] petere ut [illegible]
[illegible] pauperes
[illegible] petunt [illegible] pauperes [illegible]
[illegible] obtinent et sic [illegible]
illi qui in humilitate petunt [illegible]
[illegible] accepta est [illegible] pater
in publicano [illegible]
[illegible]
est [illegible]
in [illegible] Salomonis [illegible]
petere sapientiam [illegible]
[illegible] puer [illegible]
[illegible]
[illegible]
[illegible] plurima obtinuit quia
petiit et sequitur [illegible] petere
[illegible] multos [illegible]

petere in humilitate [illegible]
[illegible] petunt et obtinent [illegible]
[illegible] sicut [illegible] in [illegible]
[illegible] impetrant qui [illegible]
[illegible]
[illegible] pauperes [illegible]
est in libro [illegible] regum [illegible]
[illegible] Salomoni [illegible]
[illegible]
[illegible] omnia que
petiit [illegible]
[illegible] et [illegible]
pauperes non obtinent quod petunt
[illegible]
[illegible] exemplum [illegible]
[illegible] petunt et obti-
nent qui habent multos [illegible]
[illegible]
[illegible] impossibile est [illegible]
[illegible] est [illegible]
[illegible] aliquid obtinere [illegible]
[illegible]
[illegible] ut [illegible]
[illegible]
[illegible] petunt et obtinent per adulacionem
[illegible] adulatores [illegible]
[illegible] plures et [illegible]
[illegible] quod [illegible]
[illegible] debemus [illegible]
[illegible] petunt [illegible]
[illegible] Christo [illegible] regis
[illegible] Christo [illegible]
[illegible] angelus [illegible]
[illegible]
[illegible] adulacionem meruit
audire [illegible] sit [illegible]
[illegible] petenti [illegible]
[illegible] adulari [illegible]
[illegible]

Petere et accipere etc. Iohannis xvi°
Dicimus quod aliquid agere in oratione
principis et libere ut actio sua perfecte
operetur ut ita fiat. Primo oportet
eum querere quod habeat unum plenum
et devotum et ydoneum prolocutorem
qui faciat et audiat. Hunc autem pre-
cunque et faciat principem adoptivum
suam inclinare. Secundo debet prin-
cipium quod sibi potest. Omnes
enim in vendendo bene advertunt ac-
ceptum principis et non debemus eligere
ydoneum prolocutorem quam Christum
qui ut prima doceret pre omnibus
quod debemus petere non autem non cu-
rentur sed remissionem omnium peccatorum
que dicitur bona dona hominibus et adeptis
principibus sunt ut per ea hominem advocat
et ita unusquisque debet gaudere sibi de
magna bonitate et pietate tua. Si
enim nos vel principes temporales principi
talem tam in momento et dicere petere
vel multa gaudebit. Multo magis
debes gaudere quod Christus celi et terre
venit nobis ad petitionem in ... dantes
... dum vobis si quid petieritis
patrem in nomine meo etc. Sed quia sicut
peccato suo habeat essentiam et potest
supplicatione inspirare de misericordia
Tertio debet petere humiliter sicut illa
chananea de qua legitur in ewangelio que petivit
pro salute filie sue que vexabatur
a demonio ... dixit ei
me filii David ... dixit ei
... autem non est bonum sumere
panem filiorum ... dicunt eam dare
... te peximam donec me exaudias.
Quarto tu debes instanter petere. Si enim
duo ... vel ... vel in tua
oratione te non non exaudiat

peccato non debes cessare clamare et pulsare
... importunitatem quod si primo vel secundo
vel tertio non tangit mentem tuam dum
captat quamvis tangit mentem. Sed
et si tu vel dominum ... spem
non exaudivit quia ... probare
constanciam tuam vel ... per... in
petitione. Sed adhuc quamvis probare
et non exaudit ... exaudit te tam
petitionem sicut aliam que
petivit ... inimicorum ... Tertio
quamvis debet respicere ... suam
et ... suam ... petere ... qua
... iniquitatem sicut apostolus ...
de meo etc. Quarto enim patientem et perseve-
rantem petentibus ... remissionem peccatorum
tunc ... debes quia deus exau-
diet te. Quarto debes petere cum hu-
militate quia deus ... Christus ...
nem ... plenum etc. Sed petere
vere ... sicut ... David ...
sum ... de ... suo et ...
... capite tunc ... omnibus ...
menta non ... etc. ...
riam. Sed et tu debes surgere de pulvere
... tunc ... quia si
te humiliaveris deus inclinabit se ad te
et dulce tibi indulgenciam omnium
peccatorum tuorum ... et ... et supplex
erit ... Sed ... ego tibi
non sum sicut ceteri etc. ... non de-
exauditus. Sed hec ... tibi ... Quinto
... dei quia non potest
... inimicos ... posset in
... Sed debes orare quod
ut deus confirmet eos in bono ...
sicut ... tuis ... sic ... bo-
et sapientes ... tunc angeli susci-
pient orationes tuas et presentent ante
deum. Sed petere ... Sexto debes or-
are ... devote et ... labiis sic

orecapias de quo legitur Petrumque sup petrum gratiae et non spiritualis quia qui quod cum spiritualia petierimus obtinebimus. Item Christus deitatis sue humano et filii dei sumus impossibile est preces filio denegare peticionem debitam. Secundo quia multos genuit ipse per mariam et amicos suos et tercio quia comprestitit nos deus exaudire sicut dicitur ~~Regum quarto~~ Amen dico vobis etc. Vnde cum comprestitit quod audit negare nullatenus ipse dicit michi quod Celum et terra transibunt verba autem mea non transibunt ~~Rogemus dominum~~ Sermo bonus xvii

Petite et accipietis etc. ~~Johannis xvi~~ Reminiscimini propter peticionem suam desiderare exaudiri. Primo in littera sua peccatum predicans ut placeas deo. Cum tenent eternam terra bibat in tribulacione sed deum dicat etc. Primo oro insta ebrium [...] dicit ~~eo~~ quem [...] ~~oppositum~~ eciam cum mali passione tribulacionem tempestatem dicit deus ad moysen. Item non q[...] ipse dicit ei ad dimitte me ut irascatur furor meus sup eos. Narrat de tribus bene dicit dimitte me quia petere te [...] aliud non dimisit petere eum nisi oro moysi ne perderetur sicut meruerunt flagellari. Item adhuc oro tenent eternam terram dum ne paciebamur sicut meruerunt faciendo. quia mala sunt sed non pauca fuit non quod peccatum valde et ut possunt eum tenere. Sed eciam aliquando eciam tenent eternam suam terram et non flagellaret eam ex quo rediret pro suis [...] Illo est qui in [...] iam tenent deus qui surgat et veniat [...] logat ad similitudinem alicuius [...] qui dei filius sui baculum flagellaret

tenerent ab aliquo ut non videret filium propter impedit sed etc. Secundo oro tenent eternam vinat deus et ita est magna [...] non est peccatum sup terram qui dicit ~~eo~~ et dicit domini et peccatum tenent eternam vivat ~~[...]~~ [...] eum sp[...] de quo [...] in occidentem et precepit sibi ut veniret velociter et refert sibi responsum et venit deus ad quo dampnum [...] [...] quo quidam [...] [...] non potuerit eum alterum et non [...] non cessabat oracionem et redyt sine effectu [...] Julianus querere [...] Narrat de morte sua et sine effectu rediit sup[...] cum per [...] [...] et [...] [...] oracione ut [...] et [...] [...] sic [...] agens Narrat quod oro tenent eternam [...] ut dicit et [...] paulus [...] [...] [...] ut oremus si cum devocione Dicit [...] [...] Narrat non [...] [...] est [...] de [...] illa q cum [...] [...] Omnes eum sic [...] nobis ut oremus [...] sed cum [...] domini [...] nos et [...] nos ut oremus ~~[...]~~ Petite et dabitur vobis Item quod monet nos ut apud [...] [...] nobis [...] petendi Non [...] [...] nunc petere [...] [...] Narrat quod [...] [...] [...] [...] [...] [...] [...] quia [...] nos [...] [...] [...] [...] [...] [...] ut petere [...] [...] [...] [...] plus eum [...] [...] quam [...] [...] in [...] ille qui petunt [...]

dicens memento mei domine etc. Insuper docet
ipsi regnum celeste petere ut latro iste fecerat.
Tercio oracio bonorum hominum vincit celum ne
ut quod celestis enim nacio est sola ut innuit
[illegible] si semper trahit [illegible] aliquis sacer-
ut cum nemo solus potest in uno loco
[illegible] hoc oracio bonorum hominum Josue
Quam Josue vincens ne sole cadere
[illegible] sole fugeret in [illegible] dictum
[illegible] est deus et orant [illegible] sol
contra Gabaon ne movearis et luna contra
vallem Elyon steterunt et sol et luna donec
ulcisceretur se de inimicis suis. Et
quanta facit oracio bonorum hominum quia oracio
[illegible] suscitavit mortuos [illegible] tercio
[illegible] audire. Sic libenter deum
orare et hoc cum humilitate quia oracio
facta cum humilitate medicina est spiritualis
[illegible] medicina [illegible]
[illegible] adhuc est sine in [illegible]
[illegible] est in [illegible]
[illegible] Sic [illegible] medi-
camentum [illegible] adhuc [illegible]
[illegible] est [illegible]
[illegible] Sic [illegible]
[illegible] que tali [illegible]
[illegible] oracionem si [illegible]
[illegible] tunc [illegible]
[illegible] in [illegible] Rogemus
dominum [illegible] xpm. Sermo de eodem

Omnis qui petit accipit etc. Luce
[illegible] admirans principis etc. Re-
quere [illegible] quod [illegible] si pedi-
mus oracionem ne aliquis [illegible]
[illegible] in fidelitatis. Sic Jacobus [illegible]
aut in fide nichil hesitantes. Sic [illegible]
[illegible] non amorem [illegible] si petit
[illegible] que non [illegible] ipse
[illegible] non exaudiet [illegible] aut [illegible]
[illegible] Si enim in fidelis est dominus non
[illegible] et si non [illegible]
exaudi [illegible] Psalmus

et sic [illegible] dicit. Dum [illegible] est [illegible]
[illegible] quia [illegible] tam [illegible]
est [illegible] et [illegible] quia [illegible]
est [illegible] quia
[illegible] filius [illegible] ymperere [illegible]
quia [illegible] filius [illegible] ymperere [illegible]
Sicut enim debes petere [illegible] et [illegible]
[illegible] de [illegible] Secundum quod impedit ora-
cionem ne aliquis exaudiatur est superbia
[illegible] enim humilitas [illegible]
sic superbia est [illegible] mali [illegible]
de publicano et phariseo phariseus [illegible]
et non fuit exauditus. Non [illegible]
[illegible] plurimum [illegible]
[illegible] Cum [illegible] quia
[illegible] gratiam [illegible] se
erigit et [illegible] fugit ab eo gratia divina.
Sic autem [illegible] in pulchro
angulo [illegible] etc. Et sic non
[illegible] Tercium est [illegible]
[illegible] ad [illegible]
etc. [illegible] quod [illegible] contrarie
[illegible] et [illegible]
[illegible] etc. Si non [illegible]
[illegible] deus [illegible]
[illegible] qui noluit dimittere [illegible]
et [illegible] est si non dimit-
tis non dimittetur [illegible]
[illegible] clamorem etc. Si non exaudis [illegible]
nem pauperis ut deus exaudiet
te et oracionem [illegible] Si dimittes non
[illegible] regnum celorum [illegible] quod
[illegible] pauperes [illegible]
[illegible] regnum celeste [illegible]
[illegible] dabit
[illegible] elemosinam [illegible]
[illegible] magnam [illegible]
[illegible] etc. [illegible] regnum
celorum [illegible]

qui sunt in tenebris qui se ipsum excludunt.
Quintum est exemplum Petri qui audiens
racionem et petrus abel et alii cum dicerent
dicentes. Dic rex nolite perdere eum
quod pessimum est male fecit ipse accepi
unt eorum consilio nolite perdere eum
quia clamaverunt et cum dicerent hic plures
acceptores et oppressores pauperum. Qui
si libet perdere tunc scias fautores.
Sexta de [illegible] est in medicina animi
et corporis unde dicit Sara nunquam sum
cum [illegible] meam dicat deinde dicat.
Septimum est maledictio dei. Quia qui
avertit faciem suam ne audiat legem
eius. Si libet perdere debes deo alicere.
voluntatem tuam debes conformare
voluntati divine. Si infirmaris vel de
paupertas scias pro certo quod sit volun-
tas dei et sic perdere audieris. Et illa que
deus [illegible] dimittit sed propter vo-
luntatem et placebis deo et exaudies
rogamen dominum. Alius ut ante &

Multum enim valet deprecatio iusti
assidua Jacobi. Notandum quod o-
ratio iusti ad multa valet. Sed oratio
debet esse ad nobis sancta et ore et
corde et opere [illegible] dominum dico
primo tamen ut exaudiat. Si non
concordant tunc [illegible] primo. Si autem con-
cordant tunc [illegible] primo in auribus
dei. Primo vero pura et munda potest
est in corde ita quod deum laudat et di-
Nota cit quo [illegible] sicut [illegible] in vitas
patrum de uno heremita qui cum in pu-
ra devocione et orante [illegible] quidam
dic reperit unum se [illegible] animo
ad alterum quod dicebat [illegible]
[illegible] parum magna [illegible] [illegible]

Primo dicit quod in [illegible] [illegible] quod [illegible]
peccatorum videtur sibi eo in mundo. Qui
dicit sicut modicum patiens sunt [illegible]
tus dicit quod libenter audiebat [illegible]
deum. Certus dicit quod libenter
orabat etiam [illegible] [illegible]
[illegible] oraverit deum ut [illegible]
eius deum qui eorum [illegible]
esset dei et cum [illegible] audierunt [illegible]
tem dicentem. Primus [illegible]
[illegible] fecit [illegible] per [illegible]
[illegible] qui audiebat [illegible]
[illegible] [illegible] qui [illegible]
[illegible] quia [illegible] vero pura
et munda [illegible] [illegible]
[illegible] dei. Qui est [illegible]
et [illegible] apud deum quod [illegible] moysi
[illegible] est [illegible] filii israel
in egypto et cum venissent ad mare ru-
brum orabat deum moyses et deum
percussit [illegible] virga mare et divisum est
[illegible] filii israel [illegible] siccis
pedibus [illegible] et [illegible] transire
[illegible] mundi [illegible] deum. Item
[illegible] pura [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible]
[illegible] post [illegible]
et valet ad remissionem [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad deum [illegible]
cum [illegible] ei. Respondit
[illegible] duo [illegible] erant [illegible]
[illegible] [illegible] et alter pauper [illegible]
ille [illegible] [illegible] et [illegible]
alter valde pauper [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] et [illegible] apud [illegible]
pauper [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible]

ad dimittendum illum parcens sumere de ovibus
et bobus suis ut exhiberet convivium peregrino
qui venerat ad illum et dives tulit ovem
pauperis et preparavit cibos illi. Iratusque
David adversus hominem illum et dixit ad Nathan
Vivit dominus quia filius mortis est qui fecit
hoc. Dixit autem Nathan ad David: tu es
ille vir qui fecisti hoc. Hec dicit dominus
deus: Ego unxi te in regem super Israel et
eripui te de manu Saul regis et dedi tibi
domum domini tui et uxores domini in sinu
tuo. Dedique tibi domum Israel et Iuda, et si parva
sunt adderem tibi multo plura. Quare ergo
contempsisti ut faceres malum in con-
spectu meo? Uriam percussisti gladio
et uxorem eius accepisti tibi in uxorem,
quamobrem non recedet gladius de
domo tua usque in sempiternum. Et dixit
David ad Nathan: Peccavi domino. Dixit
Nathan ad David: transtulit dominus
peccatum tuum, non morieris, sed filius tuus qui
natus est tibi morietur. Et sic per eum
obtinuit remissionem peccatorum petendo
[illegible] obtinet [illegible] per [illegible]
[illegible] per [illegible]
dominum deum nostrum. De ascensu Christi

Sic veniet quemadmodum
vidistis eum ascendentem in celum.
Actuum 1°. In actibus apostolorum qui dominus
volens ascendere voluit facere sicut
[illegible] consueverunt [illegible] facere adim-
plere [illegible] aliquis [illegible] ad pe-
regrinationem vel longam viam non re-
dire [illegible] suis nisi prius faciat
[illegible] bonam et [illegible]
[illegible] consolacionem [illegible] Sic Christus
[illegible] qui voluit ascendere ad patrem suum
[illegible] noluit recedere [illegible]

suis sic apostolis in fine [illegible] in [illegible]
et communicavit. Dicit enim Lucas in actibus
apostolorum et convescens eis per xl dies
post apparuit eis in monte oliveti
qui distat ab urbe spacio unius mili-
arii, qui non amplius [illegible] spacio
sabbati [illegible] [illegible]
[illegible] [illegible] de
regno dei et precepit eis ab Ihero-
solimis ne discederent sed expectarent
promissionem patris [illegible] et videntibus
illis elevatus est et nubes suscepit
eum ab oculis eorum. Cum intuerentur [illegible]
[illegible] ascendit, quod non
[illegible] sed quod [illegible] ascendere
quod [illegible] patet [illegible]
[illegible] suo et cum ascendisset apostoli
[illegible] apparuerunt [illegible] post eum
in celum. Ecce duo viri id est duo angeli
in forma virorum apparuerunt iuxta
illos in vestibus albis et dixerunt
Viri Galilei [illegible] [illegible]
geli apparuerunt [illegible] apostolos consolarentur
[illegible] fuit de recessu domini
[illegible] [illegible] in celum [illegible]
[illegible] dominus [illegible]
[illegible] in [illegible] et ibi
expectarent promissionem patris.
Notandum quod David vi modis a- Nota
scendit in celum et [illegible] in modo
[illegible] iudicium [illegible] de [illegible]
[illegible] Primo quia ascendit in 1°
[illegible] nichil aliud fuit nisi
[illegible] angelorum [illegible] qui [illegible]
[illegible] in gloria tunc precedunt
[illegible] [illegible] Dicit Christus [illegible]
[illegible] tubicines [illegible] et [illegible]
[illegible] [illegible] Dicit [illegible]

veniet in voce tube Sicut paulus ait
net enim tuba et mortui resurgent tuba
omnibus ita generalis est quod petras
scindet et monumenta aperiet et
animas corporibus reddet Huius ipsius tube
est sic Surgite mortui et cetera Iheronimus
Sive comedo sive bibo et cetera Ibi tam
puto timeret quod tamen miser homo faciens
qui plenus est peccatis cuius saluti auto
creatorem tamen quod fugere non poterit
Quamvis libenter fugeret ipsum si posset
Augustinus Deo est qui se abscondat a calore
eius et sicut apparebit in voce tube Sic
2o etiam descendet in voce tube Sed as
cendet elevatis manibus Sicut actum
elevatis manibus ... magistrum
... apparebit elevatis manibus.
Ratio ut precem celestem parentibus supplicet pe
tit aspiciens ... aliquis sibi ab
aliquo vult petere supplicat petat ele
vatis manibus sic Christus apparebit e
levatis manibus ut supplicet parentibus
oret Sic et in novissimo die veniet
admodum elevatis manibus ... ve
niet elevatis manibus propter duo Primo
propter querimoniam manendam de ipsis
et malis ... etiam querimoniam
... et suam damnacionem
... dicens propter ... peto te ut ...
... a facie tua separes et se
... ut magnam amo
videat faciem tuam Secundo veniet e
levatis manibus quia ... vult
... sicut qui elevat manum ad
feriendum percuciendum Sic Christus eleva
bit manum suam ad feriendum percuti
endum peccatores ... enim

cum corpore et anima in signum ... dabis
quanta miseria tunc erit quod ...
nimirum quem tam tale erit et tam ...
aut viderunt damnacionem et separabi
3o a facie dei et pulchritudine Christi ...
apparebit in benedictione ... et
benedicet eis ... amici separant
alii venient ab ... dilectione in
lucient ... Sic Christus ... separabi
abiciens ... benedicet eis
in signum dilectionis Sic veniet in be
nedictione quantum addicatis et in ...
venite benedicti patris mei et cetera ...
... veniet in maledictione ut ...
5o ... est ... apparebit in ...
... apparebit ... in ... ...
Si homo cum magno gaudio vadit
ad locum ubi ... et multum diliget
... vadit ... ...
non est ... ...
tanto ... sicut Christus ... ...
... non ... si ...
celestem cum gaudio ... est ...
angeli ... Sic veniet in nube
... quantum ... est ... ...
... et ... ...
7o ... et ... ...
pendet in nube ... et nubes ...
... enim ... et cetera Sic ...
... ...
... nube veniet et cetera Et ...
ex ... ... in nube ...
Ratio quod nubes ... et ...
... et ... Sic et Christus ...
... novissimo ... clamabit ...
... damnatos ...
... ...
... ...
... ...

dampnatis rogare christum qui eum dolorit
homines quod semper permisit [illegible]
tunc videbit de dampnatis. Unde ego
loquor dum ita vivo. Hic etiam leta-
buntur quia videbunt contumeliam christi
vindicare. Ubi sequitur passio non re-
manebit nisi perpetuus luctus. Secundo
pluet super eos sulphur et ignem et
[illegible] ut rapiant manum et pedes et pa-
tiantur ignem eternum et cetera. Tertio ab-
unus dabit impios ab ira patris sui et cetera.
Quarto in nubes consurget. Hic ascen-
det et illuminabit lumine vultus sui impios
et electos bonos quod fulgebunt sicut
sol etc. Sexto ascendit sicut descendit
volumen [illegible] vel ~~legit~~ qui domini
ascendit et secundum pariant vultum [illegible]
[illegible] ~~[illegible]~~ In ore angeli et maiores
interrogaverunt. Quis est iste qui venit
de Edom tinctis vestibus de Bosra. Ubi
~~Ubi~~. Quidam angeli non plene co-
gnoscentes misterium incarnacionis pas-
sionis et resurrectionis et cum viderunt dominum
ascendere cum multitudine hominum et
angelorum dicentes. Quis est iste qui venit
de Edom tinctis vestibus de Bosra. Qui
dixerunt. Quis est iste qui venit sursum
[illegible] de terra. Et et venit ad mediatorem
[illegible] sicut vultum [illegible] sicut
sol plenum [illegible] ut videat que
[illegible] tunc [illegible] de terra
unus gladius [illegible] per acutus
gladius [illegible] nichil aliud est nisi
[illegible] cum qua [illegible]
cum [illegible] qui [illegible]
[illegible] ~~[illegible]~~ De ascensione

Ascendit deus in iubilatione et cetera.
[illegible] rex triumphans [illegible]
[illegible] tunc per magnum laborem
vadit ad ynnescendum et est plus [illegible]
[illegible] Hic [illegible]

[illegible] de [illegible] et [illegible]
[illegible] ad ynnescendum post multos
labores quos sunt [illegible] et plus
[illegible] Tunc [illegible] largius fit peta-
[illegible] ut nos [illegible] in gra-
[illegible] sine qua esse non possumus. Nota
[illegible] quod deus [illegible] causis
ascendit [illegible] Primo ut [illegible] patris
[illegible] Secundo ut dona fidelibus suis
[illegible] Tertio ut [illegible]
[illegible] ut [illegible] e fidelibus [illegible]
Quarto ut [illegible] Primo ut [illegible]
[illegible] ut illos qui peccant
[illegible] Unde [illegible] homo peccat
[illegible] patrem [illegible] clamat [illegible]
[illegible] ut vindicet. Et quanto homo plus
peccat tanto deum plus provocat [illegible]
[illegible] Quanto plus [illegible] in
[illegible] tanto plus [illegible] gladium
[illegible] cum de gladio [illegible]
Hic [illegible] Hic [illegible] ut [illegible]
gladium [illegible] gladius sit ira
dei sit acutus [illegible] gladius [illegible]
in sanguine [illegible] cum [illegible]
[illegible] tunc filius respicit
[illegible] [illegible]
qua [illegible] emptum [illegible]
inter [illegible] cum [illegible] Hic [illegible]
Si aliquis esset [illegible] admortem
et alio [illegible] qui posset eum
[illegible] liberare si non faceret crudelis et
[illegible] iudicaret [illegible] et [illegible]
[illegible] Hic [illegible] tunc [illegible]
[illegible] quod [illegible] admortem [illegible]
[illegible] et [illegible] crudelis et
[illegible] Ascendit ad patrem [illegible] et [illegible]
[illegible] per nobis [illegible] dominum [illegible]
[illegible] mortem. Secundo ascendit ut
dona fidelibus suis mittat. Unde [illegible]
dona que deus suis fidelibus [illegible]
[illegible] alia [illegible] dona [illegible]

pt s. docet spc sc. Dicitur dr in psalmo Spm
assumptus fuero mittam eum vobis
spm veritatis et gaudebit cor vestrum
Dicitur autem de sancto spiritu sicut paraclitus invoca-
tur. Spus sanctus dicitur spus veritatis propter vita-
lem spiritum inspirando docendo et sug-
gerendo ~~unde dicitur in Joh.~~ Spus sanctus quem mit-
tet pater in nomine meo. ille vos docebit
omnia et suggeret quidquid est faciendum
inspirat. Dicitur et contra spus spiritus non veri-
sed falsitatis et nequicie qui spus promittit
et suggerit sed non est filii veridicus quia
mendax est et pater eius. ~~Unde~~ Dyabolus
apparuit cuidam heremite in specie chri-
stianus. Et clare dicat in specie patris tu
venies ad te tamquam pater ut recipias
et accipias sermonem in gratia patris et consule
prevaricatos enim ne tibi possum nocere.
Cum fatuus heremita credens sic patris
per adiutorium respiciendo veneratur. Unde
tamquam heremita videt credidit enim esse
dyabolus [illegible] quem non infecit.
ecce quid decipit dyabolus de monacho
qui sibi nimium credidit. Sicut si credideris
ei tamquam tibi patrem suggerit in te stet te.
Dicitur spus sanctus quem promisit Christus discipulis
suis ille docebit et suggeret omnem
veritatem pete enim [illegible]. Tercio apprendi-
tur nos annuere ~~mistice~~ ad spm ~~Dyabolus~~
Apprendimus i. et pandamus [illegible]
apprehensionem eius [illegible] ad
[illegible] ipse fecit eam [illegible]
[illegible] nos et ducere [illegible]
ne post ipsum erraremus ubi multi
viri [illegible] defecerunt [illegible]
erraverunt ipse [illegible] nos ut ipsum
sequeremur. Et dominus fecit [illegible] ...
Aquila que videt pullos suos [illegible]
ad volandum et nolentes eas [illegible]

[illegible] pennas carne rubeam in aliqua
parte ut [illegible] super eos ut [illegible] au-
rem [illegible]. Sic Christus carnem rubeam
[illegible] ut nostrum [illegible]
ascendit. Unde [illegible]
apprendit ut eos [illegible]
[illegible] apprendit ut [illegible]
et [illegible] suis apparet ~~[illegible]~~
[illegible] parte [illegible] Ipse enim [illegible]
[illegible] qui [illegible]
in [illegible]
[illegible] Dominus
ut [illegible]
[illegible] 2 [illegible]
[illegible] regis [illegible] ut [illegible]
regis captivus [illegible] apparatur [illegible]
et in tenebris [illegible] detinet-
[illegible] et [illegible] nostri nomine
fatuus et stultus [illegible]. Sic et [illegible]
fatuus est [illegible] filius [illegible] regis
[illegible] ipse [illegible] pugnans sui
captus est per dyabolum et mittit in carcere
[illegible] qui [illegible] est Christus ipse
porrigit nobis manus et trahit nos
tamquam gratia sua ut sequamur eum in et-
ernam requiem. Qui autem manum retrahit
et dyabolum sequitur ipse retrahet te
[illegible] ubi [illegible] amplius [illegible]
[illegible] requiem. Requirat dominum [illegible]
[illegible] anima [illegible] que [illegible]
[illegible] adhuc [illegible] est nobis faciendum
quod petamus dominum ut possimus [illegible]
multum [illegible]. Quarto apprendit ad [illegible]
quia multum [illegible] laboraverunt. Sic
enim miles qui [illegible] pugnat in bello
et post pugnam et laborem [illegible]
in domum suam et quiescit et [illegible]
cum familia sua. Sic et Christus post pugnam
et laborem quem sustinuit in mundo
[illegible] apprendit in celum ut ita [illegible]

complacet cum familia sua celesti adim-
plendum premium nobis patri et filio et spiritui sancto
Ascendit ut pandens iter ante eos
Mich 2°. In verbis propositis breviter
comprehendit misterium sollempnitatis
hodierne quantum ad duo. Primum est ne-
cessarie et illud notatur cum dicitur ascendit. Secundum
ipsius celestis [illegible] cum dicitur ut pandens
iter. Hodie Christus consummavit omnia
que pertinebant ad salutem nostram. Racio se-
cundum hodiernum dicitur per ea cum fecit inicium
et [illegible] pro [illegible] propter nos enim incarnatus est
passus est et tercio ascendit ut nobis
celum aperiret. Quod hodie sancte ecclesie racio dicitur
1° epistola invocata ascendit ut pandens ante
eos. Unde videamus quod ascendit. Secundum
quod ascendit quadruplicatur scilicet potenter
patenter letanter et velociter. Primo ascen-
dit potenter quia propria virtute. Unde dicitur
Iohannis 3° Nemo ascendit in celum nisi qui
descendit de celo scilicet propria virtute et filius homi-
nis qui est in celo. Licet duo in quadam
[illegible] in [illegible] ascendit [illegible] tamen fecit non
quod ipsius [illegible] indiget sicut Christus
ascendit quod omnibus creaturis patet est
[illegible] suo creatori. Racio angeli quando
viderunt ita potenter ascendere dixerunt
[illegible] Quis est iste qui venit de E-
dom tinctis vestibus de Bozra. Et dicunt
Quis est iste qui venit sanguinem notus
dextra Christus potencie duo respondit
Ego sum qui [illegible] ultor.
Ego sum rex glorie qui est potens. Ascen-
dit enim cum multitudine angelorum
et cum magna [illegible] 2 [illegible]
[illegible] cum fide racio est [illegible]
fidelis in mundo. Item cum caritate
[illegible] est in mundo. Item cum Adam
et Eva [illegible] respectum pena [illegible]

in mundo qui [illegible] 2 [illegible] tenebant mar-
morum [illegible] cum ipsis hodie duo potenter
ascendit scilicet propria virtute. Unde quidam
[illegible] dicunt Christus sicut corpus [illegible]
[illegible] illum [illegible] sol [illegible]. Secundo
ascendit patenter quia videntibus
discipulis [illegible] videntibus
illis elevatus est et nubes [illegible] Et in
[illegible] Viri Galilei qui [illegible] Christo
[illegible] discipulis videntibus voluit no-
[illegible] qui ascensionis testes essent [illegible]
sequerentur [illegible] caput [illegible]
[illegible] membra. Unde Christus qui est caput
nostrum [illegible] nos [illegible] nobis locum
ut ipsum sequamur [illegible] sequeremur per quam
viam ascendit. Dicamus. Respondet quod
per viam [illegible] duo scilicet per viam
primo et tribulacionis [illegible] [illegible]
[illegible] debebant in terra [illegible] primi
[illegible] addunt per quam viam
ascendamus. Tunc respondit duo per [illegible]
[illegible] [illegible] intelligit
per viam [illegible] propria voluptas
et per [illegible] viam oportet te ire.
Et sic [illegible] sequi. Quam [illegible]
enim Maria Magdalena et Paulus
et multi alii [illegible] [illegible]
[illegible] gaudia et tormenta aliorum non
poterimus sequi dominum. Tercio ascendit le-
tanter quia in iubilantibus angelis
[illegible] de [illegible] multe gaudium
quod explicari non potest. In tali gaudio
ascendit dominus. Nondum quod Christus 2°
ascendit in quadruplici gaudio. Primo
ascendit in [illegible] sui ipsius propter [illegible]
mundi [illegible] Secundum
qui quibus [illegible] in magna [illegible]
tribulacione [illegible] et [illegible]
[illegible]

magnum est illud gaudium. Sicut Christus dicit.
Secundo apparuit in nubibus angelorum
propter nomen domini imponentes quia ipse precedit,
dicit Petrus in manu angeli descendant
properavit. Et iubilant propter ruine sue rep-
arationem. Hodie enim incipit ruina eorum
reparari quia plenus in mundo & in psalte-
rio. Sic gaudium in sua nativitate. Quanto
multa magis gaudium in sua ascensione. No
Tercio apparuit in nubibus patrum antiquorum
prestans antiqui iubilant propter in sua
carnis incarnationem propter deum et angelorum
delectabilem societatem. Quarto apparuit
in angelorum nubibus et hoc mirabiliter qui
primo debebat tristari quam gaudere
quia ille recepit alias de quo habebat
gaudium inseparabile. Hoc potest apparere s-
ecundo pro similitudine. Sicut enim potest homini so-
lacium sine magno dolore sic erat corpo-
re discipulorum Christi ecce [illegible] sanctorum apostolorum
quia nichil aliud habebat nisi cogitatio-
nes Christum deum qui apparuit primo debe-
bat tristari quam gaudere. Quarto apparuit
videtur quia in nubibus celi dicit quod habi-
taculum inter celum et terram tanta spacia est
quantum homo posset in planicie terre iter
in quingentis annis et sic in celo. Videte ergo
quantum sit spacium quod Christus in ictu
oculi transivit quod apparuit videntibus. Dic-
et nobis apparebimus videbimus si in hoc sumus
sine peccato regnum dei. D. infra ascens.

Estote prudentes et vigilates in ora-
tionibus vestris. Primo Petri. Que-
ritur utrum princeps vel magnus dominus
debeat esse ad hospicium alium promittat ma-
num qui hospitem primitat quod prepare-
tur ut honorifice recipiat talem dominum
vel principem ne postea confundatur.
Dic et secundum dicit quod Christus promisit spiritum sanctum
mittere discipulis suis cum recederet
dicens mittam vobis spiritum sanctum ipse pro-
misit promissum inter se spiritum sanctum petrus qui
in hodierna epistola dicit nobis quod
debemus nos preparare ad receptionem
tanti hospitis spiritus sancti cum dicat
Estote prudentes et vigilate in orationibus
vestris. Cum ergo in recepto tanto credendum
est respondendum quod in hoc fit quod preparare
nos ad receptionem spiritus sancti. Primum est
sine mutua caritate spiritus sanctus. Cum dicitur
est arbor et non quod dependet in
ad amandum sed hoc dicit Ysidorus. Secundum
vult spiritum sanctum recipere debet perseverare
in caritate. Caritas est vinculum quo
deus ligatur. Omnia enim opera que fiunt
sine caritate annichilantur. Sic dicit apostolus ~~[illegible]~~
~~dicit~~ Si distribuero omnes facultates
meas in cibos pauperum et cetera. ~~Et dicit~~
~~[illegible]~~ Dyam non timet tempestates
in nobis si sine caritate fuit. Caritatem
quam nobis [illegible] impedimentum timet
et vult recipere. Sic quod tibi non
veniat in talibus et cogitatus ad malum
sunt qui sunt in libertate quod in spiritus sancti
impedit. Legitur in vitis patrum quod dum
frater in terra celam suam posuit et stabat
in cella que erat uti vir sanctus
sunt qui fuerat et sanctus est ut possit
firmiter et devenerat adiutorium igitur
quod erat frater ille qui sibi sua [illegible].
Tercium ad recipiendum spiritum sanctum est quod
est omnem dicens Christus. Vivimus
vias quia propter eas vadis ad regnum
celorum. Sic qui spiritum sanctum habet ipse debet
ipse caritatem addere et ad primum
sunt. Secundum est quod preparat hominem ad
receptionem spiritus sancti est [illegible]
[illegible] sine utilitate et celorum ~~[illegible]~~
Quintum ad recipiendum est ad [illegible] quod
portaret mala. Ideo qui non [illegible]

os suum est quod civitas absque muro. Unde
vult custodire civitatem suam sine tutela
quod quidem tunc impediat peccatum. Dicit Bern.
Tunc custodit animam suam optime qui bene
impediat os suum. Spiritus sanctus linguae maxime
et specialiter praeerat in suo tempore. ~~Joh.~~ Simi-
liter linguae specialiter corpus [illegible] in apostolis
~~legitur~~. Unde manducaverunt linguas suas
prae dolore, blasphemaverunt Deum caeli [illegible]
et quod manducaverunt manus suas et ce-
tera membra, sed linguas, et hoc propterea
quia non custodierunt linguas suas. Non-
ne in medio [illegible] et abhominabile quod per-
mitteret si possibile esset inducere morte
suo? Sic abhominabile et in mundo detrac-
tores mendaces injuriosi ore indiscreti
etiam et faciat sibi habitationem. Sic ille qui casto-
dit os suum et ~~linguam~~ suam, in eo[?] ...
spiritus sanctus. ~~[illegible]~~ Unde in custodiendo os suum
custodit animam suam. Dicitur tertium
[illegible] ad recipiendum spiritum sanctum
est devotio orationis ~~[illegible]~~. Unde or-
antibus apostolis descendit spiritus sanctus. Unde Gre-
gorius: [illegible] aliquando nequeunt incidere peccata per-
mittente [illegible] ut facilius impetrent. Do-
nis [illegible] impetrare spiritum sanctum debemus
praemittere puras orationes [illegible] ~~[illegible]~~.
~~[illegible]~~ Cuius quaesivi me in toto cor-
de [illegible] in [illegible]. Sed multa
sunt impedimenta orationis ~~[illegible]~~. Impuri-
tatem [illegible] non [illegible]
[illegible]. Deo [illegible] pura [illegible]
[illegible] a morte [illegible] et [illegible] post-
[illegible] in [illegible] anima quae post-
quam fuit ad mortem [illegible]
oravit Deum et [illegible] liberata
fuit. ~~[illegible]~~ [illegible] petere
spiritum sanctum [illegible] petere

ex ore ac non debet nullus pectus amore
Domini [illegible]. Certum est quod [illegible]
[illegible] ad suscipiendum spiritum sanctum est afflictio
carnis ~~[illegible]~~. Non inveniunt [illegible]
[illegible] et non sunt apti ad [illegible]
[illegible] ligna quae ardere [illegible] et [illegible]
[illegible] inflammantur. Dicit ille qui sunt
in [illegible] ~~legitur~~. Unde quidam habuit
pulcherrimam filiam quam ita tenerrime
dilexit quod nihil [illegible] necessarium
[illegible] rependere noluit. Mortuo eo
[illegible] successit ei in hereditatem [illegible] illam
filiam [illegible] dixit [illegible] per fe-
de [illegible] quia quidam fuit in [illegible]
vita [illegible] diligit carnem suam
quod [illegible] nihil [illegible] laborare
[illegible] et [illegible] moritur tunc
[illegible] corrodunt carnem suam
quam ita tenere dilexit. De qua plus
fuit sollicitus quam de [illegible]
[illegible] in [illegible] relinquit
qui quanto plus nutrit carnem
suam tanto plus [illegible] in
mundo nihil ita [illegible] et [illegible]
[illegible] mortuum. Magis
non [illegible] in [illegible]
non suspendunt ne aer corrumpatur
sed [illegible] in
[illegible] ne amplius [illegible]. [illegible]
[illegible] sine [illegible] petere
Deum ut [illegible] ut [illegible] post
mortem [illegible] spiritum sanctum [illegible]

Paraclitus spiritus sanctus
spiritus quem pater mittet in nomine
meo ille vos docebit omnia ~~[illegible]~~.
Unde aliquis hospes [illegible]
familia gaudet [illegible] qui-
dam in [illegible] apostoli [illegible]
adventum spiritus sancti et [illegible]

in vehementer gaudebant et tamen de novo
in cordibus spiritum recipiebant. Sic et nos
debemus nos separare ut recipiamus deum
in nostro corde cum affectu. Sed filius dei
ascendit apostolis remanserat quia licet quam
multum quia debiles et desolati erant
turbati erant, 2o dedit eis spiritum sanctum
paraclitum spiritum sanctum quia deus sunt [illegible]
precia [illegible] ministrationem in
[illegible] humano consortium sic spiritus
sanctus vehementer quamvis bona faceret quamvis
quam mala quod facit peccatum anime. Secundum
quod spiritus sanctus datus est in quintuplici
signo. Primum malum quod facit peccatum
anime est mortua cordis. Primum ipso quod
homo peccatum mordet suo tamen deum non potest
esse letus quia mordet eum quia quedam
[illegible] in conscientia sua. Sic simul [illegible]
qui non poterat consolari primo
[illegible] spiritu gravissimum [illegible]
in corde. Sed apostoli ipsi deo [illegible]
post pharaonem peccatum est demonis
quod [illegible] primo in pro
2o nullam quia licet dominum et quia fuit propter
peccatum demonis non permittit hominem esse
in bono [illegible] sed pellit eum a [illegible] in peccatum
Sed cum homo fuit diabolo [illegible]
non est contentus sed vult ut [illegible]
[illegible] suis avarus et sic pellit
eum de [illegible] in peccatum. Tales non possunt
esse leti quia habent peccatum in corde quod
mordet eos in corde quia [illegible] quedam
in conscientia sunt debent clamare ad deum
ut mittat eis paraclitum id est consolatorem
ut consolentur eos de peccatis. Secundum
malum quod facit peccatum anime est
privatio vite eterne. Peccatum enim privat
animam vita sua scilicet deo quia deus

est vita anime ut dicitur [illegible] nostra que
peccaverit ipsa morietur. Omnia bona
que facit homo ubi facit peccatum mor-
tificat et abscondit et ideo comparatur
[illegible] Sed contra
ait eis spiritum et quedam aurem [illegible]
mittit et spiritum [illegible] adveniunt et tamen
deflaverunt quod in terra de nobis et alios
devorant. Sic dyabolus aperit os suum
et emittit adversus peccatorum qui prius [illegible]
[illegible] videt et intrant in os dyaboli ita
quod anima ipsa corpus morti [illegible]
dyaboli devorant. Tales debent clamare
ad deum ut mittat eis spiritum sanctum quia
spiritus sanctus bene [illegible] est 2o fuit
datus in flatu, flatus est signum
vite [illegible] insufflavit et dixit
accipite spiritum sanctum. Tertium malum
quod facit peccatum anime est [illegible] quia
[illegible] comparat [illegible] Quia
tangit picem inquinabitur ab ea ecce
dicit qui facit peccatum inquinabitur
3o ab eo et propter [illegible] peccatum
non [illegible] facit propter [illegible] manibus
[illegible] et est [illegible] quibus primum est [illegible]
manibus [illegible] Sic et peccatum [illegible]
animam et reddit eam immundam.
Quartum est quod [illegible] facit
peccatum [illegible] plus [illegible]
quam anima [illegible] Quintum
est quod [illegible] est [illegible] Sic
anima que moritur in mortali peccato [illegible]
[illegible] Quinto quod
peccatum [illegible] animam [illegible]
Dyabolus enim est [illegible] portas qui non
vult [illegible] nisi [illegible] Sic
dyabolus [illegible] pulchris [illegible]
[illegible] et bonis sed [illegible]
[illegible]

B

et ebrietas et ceteris que sunt dormito
rum dyaboli. sicut religiosi dormiunt
et totus mundus sunt sicut in dormitorio
sp dyaboli qui dormitat et commodum
sunt in talibus. Tales debent clamare
ad deum ut mittat eis spiritum suum ad
emundacionem cordis. spiritus enim est quod
mundus. Secundo autem spiritus sanctus sa-
lutis dator quia datus est in aqua
~~in fonte~~ Nisi quis renatus fuerit ex
aqua et spiritu sancto i. regeneratur spiritu
qui datur in baptismo non potest possidere
regnum dei. Tercio malum quod facit
parum cor est ex terra racionabilis.
~~in pp~~ Formavit eos malicia cor-
porum enim vita ex terra nobilitatem quod
quod non potest desiderare celestia
contempnere terrena parum durare.
ut terre. Sed enim parum ex
terra ut hominem animam possidet ex
ponit ad omnia parum sicut terribiliter ad
ruinam nisi spiritus sanctus illuminaret
eam et sic mortem illi ille nunc desidera
cum de celestia ut despiciat ter-
rena ut contempnat in spirituali tractat
ut ergo spiritus sanctus ostendat se doctorem
datus est in lingwis lingwa enim
docet et ~~in specie~~ docet nobis o-
mnem veritatem. Quarto malum
quod facit parum cor est debilitacio
parum enim debilitat animam ex
studio nichil boni potest facere facit
eam fortem ad parum sive ad malum
et difficile ad bonum semper inclinat
hominem ad malum et animi [illegible]
pronitatem [illegible] hominem
[illegible] enim sicut hominem
Nullus enim est sicut [illegible]
populo deum sibi comparat [illegible]

habet venenum nichil aliud tam ydra
delectat ut dulcedo parum comparat
dyabolus paruulus et ideo hoc mittatur
spiritus sanctus ut corroboret sed quia spiritus sanctus
venit in animam facit eam audacem
quod audet respondere temptacionibus
et ideo hoc ostendit se fortem
celo datus est in igne sicut enim
fragilem terram fortem facit sic
tam se facit ignis ideo se facit
hominem fortem quod potest resistere
dyabolo et peccato ~~Regem~~ De spiritu sancto

Repleti sunt omnes spiritu sancto
~~Actus 2~~ Cum amicus debet
remunerare amicum ut est racio
oportet enim deum facere sicut ut
dicitur illis de [illegible] ideo
dignum est ut [illegible] sibi [illegible]
Secundo enim [illegible] aliam [illegible]
melius deum [illegible]
dedit deus amicis suis scilicet apostolis
Nam illi dono non est similis in
celo et in terra [illegible] Quia bo-
nus et sanctus est deus ideo [illegible]
de bonis quia sicut sup-
[illegible] quo sit hoc per apostolos
quod ideo sic [illegible] quam
unquam [illegible] peccare potuit
Sed deus multis quibus unquam
dedit plus amicis suis quia apo-
stolis repleti sunt omnes spiritu sancto
repleti sunt [illegible] locuti sunt
[illegible] magnum quod receperunt
spiritum suum. Notandum quod [illegible]
sunt in apostolis ideo omnes repleti
sunt spiritu. [illegible] est quod sunt
unanimes [illegible] de [illegible] Secundo des-
cendit [illegible] sunt in eodem loco 1r

Hic 2 spaciis sunt ~~b[ernardus] li[bro]~~ in actibus apostolorum quod erat in ore cor[dis] et anima una in eis. Quoniam q[ui] vult accipere spiritum sanctum ille debet adunari 2 discordiam a se removere per similitudinem spiritus sanctus homines non unit sicut membra corporis nisi sint unita per concordiam (per ea[ritatem]) et sicut lignorum ignis coniunguntur.

Hic ipse sanctus coniungit per dispositionem in hominibus scilicet caritatis de apostolis. Ipse sanctus in venit eas concordes in caritate et illustravit eos. Unde 2 te a per te concordiam in venire si vis in venire spiritum sanctum. Secundum est quod
2m
sunt humiles. Hoc quod per dicitur de apostolis datus est spiritus sanctus ut Gregorius est mediante humilitate. Unde vides ipsam spiritum sanctum qui super humiles requiescit ~~b[ernardus] ysydorus~~ non vult spiritus sanctus te[nere] nisi ubi honorat [illegible] sola humilitas honorem spiritum sanctum humilitas non est sicut in ~~a[lia]~~ aliarum virtutum ~~b[ernardus] Gregorius~~. Unde cetera virtutes 2 ipsa humilitas tanta fuit beate virginis marie ut filius dei ad eam veniret b[ernardus] ipsa dicit respexit deus humilitatem meam spiritus sanctus non venit ad eum qui non est humilis si vis spiritum sanctum habere oportet te sedere ibi i[d est] esse humilem ~~b[ernardus] Gregorius~~ tamquam non in venit humilem levitas
3m
fugit. Tertium quod sunt pacifici

cum mente 2 in terra in quibus sunt in qualibet
bn pacifici quoniam filii dei vocabuntur
que mens potest ipso pacatos unde g[ratia] n[ostra] et spiritum sanctum accipere debet esse pacificus. Unde non autem ad spiritum sanctum necessaria fuit sic pax splendida sicut ~~de [illegible]~~. Unde venit ad pupillos fugientes in claustro et dixit pax vobis deinde statim insufflavit et dixit accipite spiritum sanctum. Pax enim spiritualis est cum lecta

et in pace requiescit vult ~~b[ernardus]~~ po[sitio] 2 ipse pax factus est locus eius 2 ipse vobis est pax.
2m
Ubi et deus. Quartum desiderium multis spiritum sanctum. Hoc enim aliquis liberalis incitat se ad hospitium ubi sunt se desiderare adventum suum papue ad suum hospitium multum super hoc rogat enim. Hic spiritus sanctus liberalis venit ad eos qui sunt in oratione 2 desiderant adventum eius. ~~B[ernardus]~~ unde maxime est via ad recipiendum spiritum sanctum et in legimus de apostolis quod erant unanimiter perseverantes b[ernardus] ~~cunt eam~~. Unde orantibus apostolis deus de celo misit ~~b[ernardus] dicit ysydorus~~. Unde quis orat spiritum sanctum ad se vocat. Aliquo venit contrarium temptationis et ahulorum que se mentibus humanis immiscunt per orationem eius se non ha[ben]tes effugiunt ~~rogemus~~ De festo
Žannytan swaty dussye nepsly
z srdcye nassye dussye swaty duch
kosstchuy z (?) ye hosstim[i]
zynyly przieliss dosty Rozmyetly
alsen tweg mylosty dary abychom
pusznye posluchaly wssyech skutk[ow]
kozych zachowaly. Dewssyem swo
kohsa kragyecye dobre skutky
pladyczye przetoz nass koskssye
tzemsky . Daruod nass kragyecz[in]e wi
dopay assysso prym trochy ty ~~geni~~
ye[s]t siwdzel mylosti ~~[illegible]~~
Dabo vobis cor novum 2 spiritum
novum ponam in medio vestri
~~Ezech.~~ In verbis propositis deus intendit
laudationem spiritus sancti. Unde de dat
de suis liberalitatibus et dicitur q[uo]d liberalis
primo not[andum] cum dicitur dabo vobis
spiritum novum in medio vestri. Unde non
quis magnus liberalis ostendit liberalitatis

q anima dns demandans spiritum suum exibunt
Primum est donum prosperitatis que est libertatis
dare prez valencia non sufficit dns
dat nobis mundum cum suis pertinentibus
argentum aurum celum et animam. Secundo
dedit spiritum sibi equalem quod est maius
quam seipsum quod facit dns spiritum sanctum
dedit seipsum et dat nec igitur nobis deceat
~~vti dr in Joh~~ Spiritus sanctus quem mittet
pater in nomine meo ille vos docebit
anima est enim vnum faciens. Sicut
enim spiritualiter mortuos hoc signatum
est ~~[illegible]~~ Ossa arida audi
te hoc dicit dns qui admodum omnia
mortui sunt adhuc me a pus bo mi
sicut in morte separat animam a cor-
pore aqua acqua anima corpus sed
valere remanet corpus sed in
talis ad opus boni et ideo maiore
spiritus sanctus necessarius est sine spirituale
anima si adhereretur ad eorum hoc
continuo moreret. Dic est in theologiis
dispon[illegible] vnit cum corpus non
sit bene sine anima et anima sine
spiritu sancto bene non sit et quia dns
liberaliter dedit spiritum suum apostolis quod
petunt ut nullo ex sua libertate
impediatur spiritum suum sed qui vivificet
et nobis in anima alius non sufficit Tercium
est dandi celeritas quod dns celer-
ter dedit et dederet spiritum suum hoc
signatum est ~~actu p°~~ Aeque liquide
petro tradet spiritus sanctus super omnes
qui audiebant verbum dei. Secundo
quod dicat tradite non bonum viri
di vel bullandi sed tradite. Sed secundo
quod spiritus sanctus videat in tan- tum
tunc audiat circum fiducia verbum dei
et spiritus compacio in verbo dei et bono

operis aliqui sunt qui cum operantur
quod bonum opera et aliqui vel bene
opera faciunt subito in eis de facit
admodum temperans sunt Sed
petrus ante passionem dni bene
opera cum cepit et sibi non opperiva
vit in eo ~~ideo~~ Et si oportuit me
mori tecum et postea ad vocem famule a
alie negavit dnm. Sed cum recepit
spiritum sanctum tunc ita fortis fuit quod
non timuit crucem affligi pro dno
Dic est de omne qui suscepit spiritum
sanctum tunc fortes sunt ita quod illi
qui erant sibi proxima sunt de ra
tabernaculo ad suscipiendum petendum
Tercium est eius plena curiositas
Mo Mondum quod dat prosa et circo
separatus non est pene liberalitatis bonum
legitur in actibus apostolorum quod ~~cum pro~~
~~cant~~ et inde dicit Spiritum nomen po
nam in medio Deinde dicit dns spiritum
sanctum in medio pater accipiat quod qui
vult puto petro si primo producitur
aurum et argentum in medio bonum vnum
quisque animi recipit Sed quod ait
patri materiale certum est datum in
pluralitatis semel dare non est magnum
Dns quod non semel ~~[illegible]~~ sed ymo legitur
ter dedisse spiritum suum et hoc ~~[illegible]~~
Quintum est donum prosperitatis dicta
replevit totam domum ubi erant se
dentes Et sic gracia spiritus sancti non datur in
mensura sed simul ut tamen animus
repleat et cum dns eum non dedisse
se reputat nisi simul dicit quod bonum
spiritus sanctus dat clampus sed non dns
anima sua simul dat cum suis
sunt desiderant pro ~~[illegible]~~
gerunt omnem [illegible] Sedum

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Ascendit ignis de petra et carnes
et azimos panes consumpsit
Judic. vi° Cum terra madidorum quievisset
xl annos fecerunt filii Israel malum No
in conspectu domini et propter hoc tradidit
eos in manus Madian vii annis et oppressi
sunt valde ab eis ita quod nichil No
relinquebant in Israel. Et clamaverunt
filii Israel ad dominum postulantes auxi-
lium postulantes contra Madian. Et e-
misit dominus prophetam qui dixit ad eos
Hec dicit dominus Ego liberabo vos de
manu Egiptiorum et omnium inimicorum vestrorum
et tradidi vobis et tradidi vobis terram
eorum et noluistis audire me. Venit
itaque angelus domini et sedit sub quercu
ubi erat Gedeon filius Ioas ut excuteret et
purgaret frumentum et fugeret Madian. Et a-
pparuit ei angelus domini et ait ei Dominus
sit tecum virorum fortissime. Cui Gedeon
Si dominus est nobiscum cur apprehenderunt
nos hec mala. Nunc autem dereliquit nos do-
minus et tradidit nos in manus Madian.
Responditque angelus Vade in hac for-
titudine et liberabis Israel. Scito quod ego
te miserim. Ego liberabo te et percucies
et percuties Madian quasi virum unum.
Cui Gedeon Si inveni graciam coram
te da mihi signum quod tu sis qui
loqueris ad me. Nec recedas donec revertar ad te et
portans sacrificium et offeram. Cui respondit
angelus Ego prestolabor adventum
tuum. Ingressus est itaque Gedeon in domum suam et
coxit edum et azimos panes in
canistro et obtulit sub quercu et obtulit ei.
Cui angelus Tolle carnes et pone super petram illam.
Cumque fecisset Gedeon extendit angelus
summitatem virge quam tenebat in
manu et tetigit carnes et panes
et ascendit ignis de petra et consumpsit
panes azimos et carnes et statim

recessit angelus ab oculis eius. Edificavit
Gedeon ibi altare domino et vocavit illud
altare pacem domini usque in presentem diem.
Per petram Christum intelligitur. Ipse
enim erat petra dicit ~~Paulus~~. Ignis autem
de petra ascendit cum spiritus sanctus in igne
in apostolos fuit missus. Nota quatuor sunt
in igne et illa eciam facit spiritus sanctus in anima.
Quod ignis naturaliter sursum tendit.
Idem facit spiritus sanctus. Secundo ignis
inflammat. Tunc semper facit eum sursum
tendere ad celestia. Semper enim qui sursum
cor est in celo ~~sicut dicit Paulus~~.
Corpus in psalmo dicitur cum Christo. Capitulum
Spiritus sanctus quod enim sic bene operatur
vel intendit hec sit contente spiritu
sancto. Si intendis sursum ascendere
deus in celis tunc in Christo dominus intu-
eatur talem spiritum suum. Tercium est quod ignis
illuminat et accendit. Sic spiritus sanctus illu-
minat hominem ad intelligenciam spiritualem
bonorum et accendit ad opera bona. Ignis
enim qui in eo enim est comparatur
vero per se qui sunt intelligenciam spiritualem
spiritualem et accensi sunt a spiritu sancto vo-
luit alios sibi assimilat cum eos verbo
et exemplo ad divinum amorem accen-
dunt et similiter. Carbo enim mortuus
positus cum vivis accenditur. Sic la-
pis vel ferrum quamvis sit frigidum
si ponitur ad ignem accenditur
et ignescit. Sic et peccator quamvis
sit frigidus et durus tamen si co-
nversatur cum bonis hominibus accen-
ditur et ad amorem divinum amoris
et fit per spiritum suum et eo dicitur
Cum sancto sanctus eris etc. ... cum
bonis et malis cum aliis con-
versatus est dicitur qui inflamat

Nota exemplum de
ardenti contricione

hominem ad malum sicut et lignum
et alia vana que destruunt hominem
ad eternam miseriam. Sed bonus con-
siliarius est spiritus sanctus ille consiliatur
et inflammat nos ad dilectionem dei
et proximi. Hic karitas dei diffusa est
in cordibus nostris per spiritum sanctum qui
datus est nobis. Tercium est quod ignis
consumit. Sic et spiritus sanctus consumit et delet
peccata in anima. Hoc significatum est 3 Reg. 18
quod helias propheta cum populo adorabat
baal dixit ad eos vos clamatis
ad deos vestros. Ego deum adorabo vestrum
... et erant ibi quadringenti
et prophete baal. Dixit autem helias
accipite bovem unum et ponite eum super
ligna et ignem non supponite et dixit
... emittat ignem et consumat holo-
caustum. Tunc ... sunt ... Et
cum diis vestris facere non potuistis et
Ego hoc faciam cum deo meo. Tunc
ceperunt ... et illi cum suo clamore
potuit ... Sed cum oravit he-
lias ignis descendit de celo et con-
sumpsit ignem et holocaustum. Per heli-
am bonus homo intelligitur ad cuius ora-
cionem ignis de celo id est spiritus sanctus descendit
et consumpsit omnia ligna id est peccata.
Istum ignem debemus petere ut semper
ardeat in cordibus nostris. Certum
est quod dum multi fuerunt dum ardentes
per contricionem. Sicut patet in maria
magdalena ... contricionem fuit
... post conversionem ...
... ita fuit multum fervens quod
multas fudit lacrimas ... apostolus(?)
spiritus sanctus ... adhuc dum ardenter
multa per contricionem sicut exemplum.

Cesarius narrat de duobus fratribus qui nunquam
volebant confiteri. Contigit quod duo fratres
quodam tempore ... suam
quos cum ... vocavit
eos dixit. Videte fratres karissimi si pos-
sibile ... ut ...
... ardeam
ut confitear ... ardentes ad
eum dixit. Tunc ... est. Videte
ille ardens ... ci-
... ...
... Cum iste utique ... fra-
tribus est ut ille qui emit vel vendit
vendit rem quam vendit illi ...
... Ego ... et ...
omnia bona opera mea que in ...
annis in ordine que ...
... ...
... omnia ... tali ... ...
... de ... ... Tunc ipse
cepit omnia peccata sua dicere que fecerat
et cum audisset omnia peccata ...
aliquo ... que ... ...
... tenens rogabat fratrem ...
dicens. Dixit ... fuit ...
... rogo vos propter deum ...
ad confessionem meam et tunc
cepit cum lacrimis confiteri quod ...
... Illud tamen fuit ...
et mortificatum fuit peccatum. ...
... petere deum. De sancta trinitate.

Benedicamus patrem et filium
et spiritum sanctum ... ...
... ... et laudemus pa-
trem et filium et spiritum sanctum ...
... in nativitate filii ...
... ... filium
quem propter nos ... est ... assumpsit

carmen de regno glorie. In pascha lau-
datur filius quia tunc redemit nos
de potestate dyaboli. In penthecoste laudatur
spiritus sanctus qui discipulos repleuit.
Hodie laudatur pater et filius et spiritus
sanctus, et dicitur hoc festum festum trinitatis
in quo laudatur pater et filius et spiritus sanctus
simul. Nota quod verba ista hodie
cantantur et leguntur ad laudem indi-
uidue trinitatis, set est bona et [illegible]
et imprimuntur [illegible] in nobis ipsis in quo
tria nominantur. Quia pater et filius et
spiritus sanctus tres sunt persone et unus deus,
et hoc exemplum habemus in multis. Primo
exemplum in igne. In quo tamen sunt scilicet fu-
mus, calor et lux, et tamen est non nisi vnus
ignis. Similiter in aqua. Primo est fons
qui primo scaturit et fit riuus, post ea
fit stagnum, et tamen est nisi vna aqua.
Sic pater et filius et spiritus sanctus vnus est deus.
Similiter in sole tria sunt, radius, calor
et lux, et tamen est nisi unus sol. Sic pater
et filius et spiritus sanctus. Hanc fidem debes
credere, set non inuestigare. Et ideo dicit ecclesia:
Benedicamus patrem et filium cum spiritu sancto.
Primo debemus laudare patrem propter
potenciam, quia ipse ex nichilo omnia
creauit, celos, angelos, apostolos et totum
mundum. Omnes enim principes non pos-
sunt creare vnum folium de arbore. Set qui
omnia creauit ex nichilo, creauit et te.
Item laudes eum. Set Gregorius: Omnis cre-
atura ad nichilum rediget nisi susten-
taretur ab eo. Deus est tamquam cardo
omnia continens. Item laudes eum quia
sustentauit te et sustentat in [illegible]
dam [illegible]. Set quidam laudant patrem
et filium [illegible] ei [illegible]

sicut sunt detractores, qui sunt lingwas ha-
bentes plenas veneno. Venenum aspidum sub
labiis eorum. Lingwa est modicum membrum
et inflammat totum corpus. Sicut enim
modicus ignis magnam siluam com-
burit, sic lingwa multa mala facit
et maculat totum corpus. Vnde Jacobus:
Cum homines [illegible]. Contra multa per-
[illegible] Moyses [illegible] quod [illegible]
[illegible] et vellet deus quod [illegible]
[illegible] quod [illegible] deus [illegible]
tunc multi [illegible] et [illegible]
animas suas. Tales detractores non lau-
dant deum patrem, set contumeliam
sibi inferunt. Item debemus laudare
filium quia ipse nos reconciliauit
per passionem suam. *Nota* sicut
per mortem Christi [illegible]
Item filium debes laudare, quia per
mortem Christi nullus enim poterit
reconciliare hominem deo patri nisi filius
dei. Ecce deponit delictum hominem
cum deo per reconciliauit. Debes eum
laudare, quia ipse dabit suam [illegible]
malis et bonis. Set [illegible] Omne iudi-
cium dedit filio. Potes enim sic laudare
quod dabit tibi suam eternam beatitudi-
nem. Venite benedicti patris mei et
potes enim ita laudare quod dabit
tibi eternam maledictionem. Item
debes eum laudare propter eius sapientiam
7 quod filius attribuitur sapiencia. Et illa debe-
mus a [illegible] petere, quod sibi placeat
et nobis expediat. Sicut legitur in [illegible]:
Salomon non petiuit nec longitudinem vite
nec annum nec diuicias nec honores
temporales, set petiuit a deo sapienciam.

Videmus de talem sapiam non habent filii
sicut Roboam qui consultacione senum a
misit regnum decem tribuum, quia consilium (Ysbokenye)
seniorum regni noluit, quia ut precepit sicut
Ieremias et iuvenes sunt consilium in
nimium qui in deliciis fuerunt. Sic
adhuc multi propter malum consilium, dantes
corpus et honores perdunt. Unde laudanda
est ut det tibi sapiam, ut ipsam sapiam
anima diligat. Tercio debemus laudare
spiritum sanctum quia ipse purgat a peccatis
hominem. Sicut est enim ignis consumens.
Sicut enim ignis purgat metalla au-
rum et argentum, sic spiritus sanctus purgat ho-
minem a peccatis, unde si homo indiget
peccatis signum est spiritus sanctus. Sicut enim ignis
illuminat, sic spiritus sanctus illuminat intellectum ho-
minis. Si homo habet claritatem conscienciam
et nichil mali in ea abscondit, signum
est spiritus sanctus. Si homo ardet sicut ignis
et ardet in amore dei, signum est spiritus sanctus
regnare in eo. De sancta trinitate sermo

O altitudo divitiarum sapiencie et sciencie
dei etc. Ad Romanos XI. Paulus sancte trinitatis
tem sestimabilem inlitudine sapiencie sue
videns divisit in V loca. Sicut enim
nos sicut mundus est celum ad quod
virgines accipit. Tercius est locus in
sicut ad quem pedes vanus qui est pur-
gamentis et alius est limbus. Quartus
purgatorium ad quem sunt latres. Quintus
locus est limbus ad quem pueri non
baptizati descendunt. In primo loco sunt
mundi sunt boni et mali. In inferno sunt
mali de quibus impia ampliatur e
speciem Clamandum quod continetur et quia

vadunt ad locum tamen ad infernum pueri
gaudentes, ridentes, dormientes et ludentes.
Pueri vadunt ad infernum gaudentes
sed dimittentes qui hic habent consolacionem
suam, quam pueri habent. Saltat cum
eis et per eam verba loquitur, ad infirma
coniugium parentum, ipsa imprimentur de quo dicit
ad infernum. Quare quia nimis tenere
diligunt pueros suos, nolunt eos in
due addisciplinam et morum eorum dya-
logum. Quod dicit moribus et spiritualiter
morte, de eo quod filios suos in minis
male corrigit ut arripiunt ideo dampn-
natus est. Caveant ergo parentes ne pueros
suos mittant in malefactis ne possede-
riant hec secula. Sic legitur in dya-
logo, de quo libro in dialogo qui
puerum suum nimis diligebat, cum ei
aliquid abstulisset statim nomen
dei blasphemavit, de quo diabolus ra-
puit eum de sinu patris. Tales cu-
raverunt ne suos ludentes impleant ludentes
nescientes malum, venit mors. Secundi
vadunt ad infernum ridentes, sed ridentes
et in misericordes, tales qui sedent
et ridentes, sicut similes homini
qui habet lignum. De quo
accidit quod in perpe est dives, in
mane est mendicus et nichil habet, quia
tota abstulit sibi. Sic sepe contingit
talibus quia ridentes mira premiunt
maledicciones quia per unum verbum accidunt
homines. ~~Pecco dampnum~~ Tercio vadunt
ad infernum dormientes, sed qui estimant
se bonos esse, tamen tales pessimi sunt. Ut
Petrus qui salvat solum sua, tum
tales sunt falsi et proba estimant se
esse bonos, tamen tales pessimi sunt. Ut dicit
Salomon, est via que videtur homini recta

no a cunctis reb*us*. Unde dicitur de illis qui volunt
complecionem suam qui ambulant deberent
et quo urgeant ut suum alterarentur
sicut contigit in psalmista inquirendo
~~in Job~~ Vos et frondes tua repeto
propter nemet metus. Tales vadunt in
infernum decurrendo, quia estimant se
bonos eos tamen omnino pessimi sunt.
Secundi vadunt videntes ad infernum scilicet clerici
religiosi et alii sapientes scilicet in littera
qui sciunt discernere inter bonum et malum
si aliorum cavent propter pallium pro dicta quod
aperte noluerunt respirare. Cuius enim debe
rent esse informatores aliorum. Tales
sciunt iudicabit deus. Tercii vero sunt
qui statim quos statim evolant cum
anima macula, cum anima separatur
a corpore. Quarti sunt pueri qui vivere post bapti
zati quam statim post baptismum mori
untur et alios statim post quam moriuntur
evolant in celum quia peccatum origina
le evaserunt per baptismum. Secundi
sunt inveniens ~~[illegible]~~ Unde celi apta
Tercium sunt in infirmi in temporalibus et
partes in dilectione dei ~~in explicitis~~ tem
poralibus non habeo laborare, quia non
sunt sorte mortis desiderant sicut ipse
la pauperes. Quinti eciam tales qui sequuntur
qui vadunt ad tam locum scilicet purga
torium. Primum qui illuc vadunt sunt
qui in mortale peccato sunt et confessi
fuerunt et non satisfactionem de aliis
sunt qui velut a culpa per tullius. Illud
agrimat de quibus sensibus ita adpur
gabunt vadunt. Unde quam grave
est in hoc seculo satisfacere dicens quod
omnis est inspirabilis. Illud est quod
per tempus aculeus expiant et claudi sed
est illa pena quam sustinuerunt sancti

lamentans in tractatu. Sanctus Augusti
nus nunc de non contingeret satellitum
clamus ignis. Unde enim lacrima sancti
cordis et contristo si plorando satis
quet annos penas. Unde necesse est
ut caveamus a [illegible] ~~[illegible]~~ Sed
Cum vellet deus pedes lavare discipulorum
et qui venit ad petrum dixit petrus
Domine non lavabis michi pedes in eternum.
Deus. Et si non lavero te non habebis mecum
partem in celo, si capud in lecto autem
pars in mundo. Petrus enim sensit mortalia
peccata et tunc deus dixit si non lavero
te non habebis mecum partem in celo
quod oportet te lavare scilicet penitentia venia
lia tamen mortalibus dicit. Quarti sunt qui in
vadunt pueri non baptizati qui in
melius est illi eos separatim eos a purgato
rio quia nichil patiuntur sed carent vi
sione dei. ~~Unde apostolus~~ O altitudo divi
Nota ciarum sapientie et scientie dei, ~~[illegible]~~ legitur
de sancto anthonio quod semper cogitavit
secreta dei qualiter unum salvaret et
[illegible] dampnaret. Et qualiter unum de bona
vita diceret et alium a mala converteret.
Respondit vox ei dicens Anthoni ista
sunt secreta dei et tibi scire non expedit
non sunt enim in ostia apud me sed
signata cum sigillo meo ~~[illegible]~~ Dives
Homo quidam erat dives [illegible]
quam [illegible] apud deum [illegible]
est dives quod tam aliene [illegible]
de divite et mendico [illegible]
Nota dimittere non [illegible] [illegible]
[illegible] respondit [illegible] quod non [illegible]
ut dives lazarum [illegible]
[illegible] sicut mea divitie
[illegible] est pauperis [illegible] mea dei
[illegible] est divitis. [illegible] si mea dei

dei ablata sunt tam / Exemplum eius qui quam
animam a peccato nisi sola mia dei Exemplum
impetret animam ad eum vult / in mia
dei Exemplum appareat tibi regnum celorum
nisi mia dei. Nota legitur quod quidam petrus
fuit mortuus quem dormiente venit
angelus suscitavit eum / et adduxit eum
per duas misericordias / et cum venit ad
primam fuerat / que dicit ad invitatorem
qui vult apta est eis. Dixi in morte libenter
pecunias assumere dat eis / si aliquid de
dei de dare de panis / vel aliquid [illegible]
ut de [illegible] / apparet quod [illegible]
angelus domini quis e angelus domini / in
mia dei. Cum autem [illegible] de [illegible]
duas de per duas misericordias / de omnibus eius
ponunt duplicem misericordiam / una que
dei est in corpore / aliam que [illegible]
de corpore / Exemplum de eo qui nunquam
unquam eum deserunt [illegible]
[illegible] eum de corpore et quod trahant
eum in penam / Exemplum de eo vult [illegible]
rem [illegible] / tamen recipit eum
sicut accepit [illegible] / Ita [illegible]
[illegible] de uno pane [illegible] panem Dixi a
[illegible] recipit vos a penis / apparet quod [illegible]
[illegible] mia dei / quod vos de recipere non
potest / tamen [illegible] [illegible] / [illegible]
[illegible] super [illegible] / quibus tamen a penis
de in mia dei / Exemplum de [illegible] non potest
tamen [illegible] / i. [illegible]
[illegible] / promittit [illegible]
[illegible] / ad [illegible] / [illegible]
[illegible] / tamen [illegible] / Exemplum
[illegible] de / in mia dei / quia si [illegible]
ut si mia dei / placet tibi [illegible]
misericordiam / placet tibi [illegible]

Sed misericordia est quam de omnibus po
nunt [illegible] / aliter [illegible]
[illegible] mia dei / qui est [illegible]
de [illegible] legitur quod quidam [illegible]
[illegible] in [illegible] et a
quererent [illegible] / quod [illegible] Respondit
Bene [illegible] / Venit eum principes [illegible]
et in me non [illegible] quod [illegible] / Exemplum
principes [illegible] in eo non [illegible]
[illegible] / nisi [illegible] mia dei fuit plus
[illegible] Dixi quia [illegible] ut mia dei [illegible]
de [illegible] pauperum [illegible] Dixi
[illegible] ut [illegible] de misericordia [illegible]
plura / [illegible] / [illegible]
de [illegible] celorum / in [illegible]
Dixi [illegible] suis [illegible] / et mia
dei [illegible] / [illegible] quos
plus [illegible] / [illegible] pauperum / audi
quod dicit augustinus / [illegible] quam
[illegible] ut [illegible] / vel [illegible]
Ego qui [illegible] / qui vel
[illegible] Ego qui [illegible]
de [illegible] / [illegible]
[illegible] ad pauperes /
et [illegible] Exemplum si [illegible]
in [illegible] / [illegible] quod de
[illegible] in pena [illegible] / Exemplum quod [illegible]
ille [illegible] / qui [illegible]
[illegible] in [illegible] / qui nulla mia
[illegible] / [illegible] pauperes / [illegible]
in [illegible] ad [illegible]
[illegible] ad [illegible]
[illegible] Exemplum quadam quod nulla mia
apud [illegible] / [illegible]
fuit [illegible] / [illegible] quadam die [illegible]
[illegible] suis [illegible] ad pauperes / Exemplum [illegible]
degnetur [illegible] Sermo 2

Factum est ut moreretur pauper et
portabatur ab angelis in sinum
Abrahe. Luce xvi. In hiis verbis notat dominus duo
facit. Primo describit finem pauperis
Lazari ad consolacionem bonorum pauperum
et tribulatorum ne desperent. Secundo
describit finem mali divitis ad terro-
rem malorum malorum divitum ut se
Nota corrigant. Circa primum. Notandum quod
dominus describens finem Lazari consolatur
tribulatos et pauperes in quatuor modis.
Primo consolatur eos in morte per bonos
angelos suos ad eos mittendo. Unde
dignum erat eum describere consolacionem divinam
[illegible] consolacionem angelorum.
Quoniam enim videns pauperem Lazarum in illa
vita in miseria reputasset eum fuisse
derelictum et omni bono indignum quod
tam dignus fuerat regno celesti et dominus
in morte sua [illegible] dilexit respondit
quod ad eum [illegible] misit angelos.
Nota Et notandum est quod dominus mittit su-
os angelos in morte iustorum propter tria.
Primo ut eius viam ad celum preparent.
~~Malachie iij~~ Ecce ego mitto an-
gelum meum qui preparabit viam an-
te faciem tuam. Secunda quia tunc honoret
deus. Tercio mittit eos ut ab impugnatoribus
qui ibidem sunt et [illegible] [illegible]
ut eas protegant. ~~[illegible]~~ Immittit an-
gelus domini in circuitu timencium eum et
eripiet eos. Tercio mittit eos in celesti
gloria ipse honorifice collocando ~~[illegible]~~
Hic Factum est ut moreretur mendicus et
portaretur ab angelis in sinum Abrahe.
Circa quartum honorem facit dominus in pace pro
[illegible] [illegible] Quarto consolabitur
eos in futuro iudicio eorum tribulaciones
et paciencia commendando. Magna
est consolacio [illegible] [illegible] qui [illegible]

arcesit suo quod bene pugnavit in bello.
Dicit et regno celesti magnam gloriam et
consolacionem facit tribulatis pauperibus
suis qui eos in iudicio coram tota curia
celesti eos de tribulacione et paupertate
quam paciente sustinuerunt coram
toto mundo et omnibus angelis com-
mendabit. Et sic ~~[illegible] [illegible]~~ [illegible] est qui
permansisti mecum et beatus vir qui suffert
temptacionem [illegible]. Tercio consolabitur
eos in futuro iudicio potestatem iudiciariam
eis tribuendo ~~[illegible]~~ iudicium pauperibus
tribuet. Boni tunc malos iudicabunt.
Quanta gloria et consolacio erit pauperibus
qui nunc despiciuntur et opprimuntur in mundo
cum aperte videbunt non timebunt
imperatores reges sed iudicabunt eos
[illegible]. Iudicabunt [illegible] [illegible]
et in apocalipsi. Cum sederit filius hominis
in sede maiestatis sue etc. Ecce quanta
gloria erit tunc pauperibus mendicis quod
tunc iudicabunt reges et potentes
mundi. Quarto consolabitur eos donando
regnum celorum eis afferendo. Tunc dicet
illud Matthei. Venite benedicti patris mei possidete
regnum quod vobis paratum est [illegible]
[illegible] in futura vita. Ubi enim est gaudium
[illegible] [illegible] [illegible]
et gaudium super caput eorum. Ubi enim
[illegible] [illegible] [illegible] [illegible]
[illegible].

Homo quidam erat dives etc. Luce
xvi. Epistola hodierna tota
est de dileccione dei et proximi et
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] qui tantam [illegible]
[illegible] [illegible] [illegible] pauperis [illegible]
pauperi dare. Racione cuius divitis
et pauperis [illegible] [illegible]
[illegible] [illegible] [illegible]
notat ~~[illegible]~~ [illegible] [illegible] [illegible]

Nabochodonozor qui possedit [illegible] ... nab
[illegible] ... succendit eam igni et tota
muros destruxit propter [illegible] et detulit
eam de divitibus et de pauperibus in Ba-
biloniam et de vineis quosdam reliquid
de divitibus pauperrimos. Sed Galiam
et quosdam pauperes de pauperibus
plures reliquit per multitudinem [illegible]
in terra qui [illegible] divisio maior
[illegible] et omnes quam [illegible]
duxit personam in Babiloniam in [illegible]
confusionem tam divites quam pauperes
Nam omnes divites dampnantur. Nota ad
pauperes salvantur in Ezechiel et multi
reges salvati sunt. Iudas pauper qui
vendidit Christum est dampnatus quam in
plures pauperes dampnantur et in tam
de divitibus quam de pauperibus multitu-
do [illegible] ad [illegible] Nota
quod [illegible] sunt re per [illegible]
divites qui adhuc sunt in multis divi-
tibus. Primum est quod fuit [illegible]
[illegible] divinam. Iste [illegible]
qui [illegible] pauperem [illegible] ut sic
illi qui [illegible] ultra
[illegible] multa sunt [illegible]
quod similes sunt in suo. Dicitur in
[illegible] magna repletur animabus
Dicitur in [illegible] peccata [illegible]
[illegible] Iohannes [illegible] sup-
[illegible] paludum. Cum
erat mors et [illegible] eum [illegible]
sic [illegible] dicit [illegible]
Iudas vendidit Christum et laqueo se sus-
pendit propter avariciam. Dicitur Christus
[illegible] et [illegible]
in suo [illegible] laqueo [illegible]
[illegible] caput sunt tamen laqueus
avaricie [illegible] consistit [illegible]
[illegible] sunt [illegible]

[illegible] pauperum [illegible] non [illegible] iusto
[illegible] unde non dimittit [illegible]
nisi restituat ablatum. [illegible] non
restituit [illegible] non [illegible]
mittat restitucionem [illegible] sic [illegible]
eos [illegible] alterius dicam [illegible] eis in a-
[illegible] et dicat eis nolite restituere
pauperes [illegible] ponunt [illegible]
filios et alios amicos in restitucionem
amicabile est [illegible] tua et filii tui
vel amici tui plus amaret [illegible]
tuam qua [illegible] quod [illegible] se dampnari
et dampnaverit de illo qui sunt [illegible]
plures [illegible] Sunt eciam quidam qui faci-
unt eciam clericis [illegible] de male acquisi-
to credentes se per hoc salvari. Dicit sic
legitur in [illegible] patrum
quod [illegible] panem eciam [illegible] et
[illegible] panem et carnes offerendo
[illegible] clericis [illegible] intelligitur [illegible]
avaricie divitibus qui [illegible] clericis
[illegible] sed sic [illegible] carnes [illegible]
[illegible] non [illegible] simili-
[illegible] peccatum [illegible]
clericis [illegible] non debent [illegible]
pauperum. Dicitur dicit [illegible] illud [illegible]
[illegible] et quia
ille dives fuit [illegible] sepultus
est in [illegible] et omnes divites [illegible]
[illegible] in suo [illegible]
fuit [illegible] in dividat
[illegible] et [illegible] plurimis [illegible]
[illegible] multa mala facit. Primum
est quod [illegible] pauperes [illegible]
[illegible] quod [illegible]
[illegible] pauperes religiosi [illegible]
[illegible] facilitate [illegible]
[illegible] est [illegible]
[illegible] multos [illegible]
[illegible] enim

et ornavit secundum corpus / ac si esset
perpetuum. Quid est corpus hominis nisi
vas vermium. Unde legitur cum cornix fuit
inter aviculas que essent pulchriores. Cor-
nix aqualiter a vicula pennam accipiens
mutata est tamen quod alienis pennis
adornata superbiret. Rex autem preci-
pit ut quelibet avicula penna sua
reciperet / quo facto cornix nuda / et nuda
remansit. Similiter continget illis qui
in vestitu superbiunt / qui moriuntur / tunc
nudi manebunt. Unde gloriaris
meo / quod tuum non est. Similiter enim alie
que mulieres que ornant se nunc
peplo nunc cingulis / nunc albo / nunc
rubeo colore / nunc longo pallio
movent pulverem et vocant homines
ut deberent emere panem / sicut ca-
udam [illegible] / [illegible] eum estate
gaudet post se. Secundum quod fuit
hoc est quod fuit gulosus. Unde
epulabatur cottidie splendide. O male-
dicta gula quanta mala operatur
propter gulam Johannes baptista de-
collatus est. [illegible] [illegible] in principe
[illegible] audivit / hoc [illegible] fecit homi-
nem in mendicum. Dicit legitur hodie
quod dives ille non fuit lazaro com-
passus. Ut facit hominem [illegible]
[illegible] / juvenem homines morte ama-
riorem / sicut [illegible] est voluptas
carnis / que morte amarior est
quia non una morte / sed duplici mor-
te mactat / scilicet temporali et eterna. Unde
ipse comedebant et saturabantur quia
quia non fuit ea que [illegible] haberent
aut de ipse cum / talibus ferunt panis
in [illegible] suo. Quarta fuit avarus quod
fuit in mortis / et nota in hoc quod
vidit pauperem / et mendicum lazarum

ad januam suam / et non fuit misertus
sui / et non dampnatus est. Nondum
quod dives ille micas aliquid abstulit
vel aliquid adversum accepit / sed quia
in mortis fuit non sepultus est in inferno.
Dicitur autem dives / et in mortis dam-
pnatus / quem dominus omnibus bonis
ditavit / et nichil vult in manum paup-
peris / et sunt gazophilacium ... sed
poterit vult in manum christi ponere non
recipiet de manu dives et ponitur in
manum diaboli. Nichil est quod [illegible]
cum talibus facit sicut [illegible]
Unde et quia ille dives in pecunie et in
mortis fuit non sepultus est in inferno.
Regnum domini

In tenebris lucet ... xlviii
ta verba dicit dominus ad ladisla-
vum regem hungarie / vis terra possit non
... bonitas ... ladislai digni-
tas ... utilitas ... nota quod
divina bonitas aperit in hoc quod tale
donum voluit dare mundo scilicet ladisla-
um specialiter huic regno hungarie et in
solacium peccatoribus in tenebris sede-
ntibus. Illis enim in tenebris necessario
est dyabolus qui est princeps te-
nebrarum tantum ... primi[?]
... ...rum regni hungarie tenebrose
quod nemo valebat illud in ...
lumine fidei agnoscere. animus ...
... in fidelitate omnes co-
lebant a diabolo ... fuderissimi
... in fide ... quasi in qua-
... temporibus ... in ... ad
dominum. Sed postea dominus ... sua
in mensa bonitate ... dedit
regno hungarie virum electum de plebe
... ladislaum per quem ...
est accende lumen fidei in cordibus

Hungarorum animos in fide corroborabat
et aliquorum paganorum defensabat et
tanquam parvus agricola postremo primas
et minimos et illos non integros per
nunc habet aliquis qui non premuit cogi
tacione verbo vel opere ergo effectus sum
sicut qui colligit racemos in autumpno
etc. Sicut Deus dicit urbi in themathe
assumpta videlicet dedi te in lucem gencium
Sed dignitas eius apparet inquit quia apud
[illegible] sua deo devote et fideliter famula
batur Rex iam factus fuit fidei defen
sor et cultor omnium ob[illegible] pietatis
[illegible] usque ad [illegible] penitus re
vocabatur [illegible] et oracionibus insta
bat ... pro peccatis populi plangebat et
in [illegible] hostiam vivam offe
rebat Cum si noctibus vigiliis et pe
[illegible] oracionibus fatigatus contigisset
[illegible] lectum repetebat Sed in
[illegible] eciam parvulum pausabat
Quadam nocte Varadiensis mona
sterii [illegible] est ut oraret effectum
est autem ut plurimus oraret quidem
cubicularius [illegible] exp
ectabat [illegible]
surrexit et [illegible] vidit quod dominum
suum [illegible] corpore sursum mira
bilit elevatum obtinuit [illegible] adhuc
in carne constitutum carnea moles ne
[illegible] sed [illegible] ad [illegible] for
tum superiorem sublevabat Et [illegible]
[illegible] dixit dominus ad eum dedi te in luce
et ipse fuit lucerna lucens coram deo
[illegible] Nostra utilitas ap
paret [illegible] nos videlicet [illegible]
[illegible] ipse datus est in luce [illegible]
et [illegible] multos

ad fidem verum [illegible]
[illegible] miraculis [illegible]
[illegible] vita humana fuit
[illegible] exercitu suo [illegible] magna pa
[illegible] ad dominum ut eis necessa
ria provideret statim exaudita fuit oracio
eius [illegible] misit deus
multitudine maxima ferarum [illegible]
quibus ad saturitatem [illegible]
expediebat recepit et [illegible]
laudabat et magnificabat dominum [illegible]
suo [illegible] erat
Post hec vir dei Ladislaus Jerusalem
[illegible] veniret ut ibi sanguinem
[illegible] Jhesu redemptoris nostri
fusus est ibi ipse sanguinem suum
[illegible] dimicaret pro
[illegible] ad Hungariam est cum exercitu
[illegible] Bohemos in expedicione [illegible]
[illegible] causa sedicionis sublata
[illegible] corporis [illegible]
cepit destitui [illegible]
[illegible] regni principibus [illegible]
[illegible] dissolucione sui corporis [illegible]
Et accepta eukaristia corporis Christi
et sanguinis domini nostri Jhesu Christi in vere
fide [illegible] tota vite [illegible]
feliciter ad dominum migravit Cum autem
[illegible] sui corpus Varadinum [illegible]
[illegible] loco videlicet in [illegible]
[illegible] capella in honore
[illegible] edificata [illegible] et
[illegible] fatigati dormierunt [illegible]
[illegible] plus solito [illegible]
[illegible] fuit
corpus [illegible]
[illegible]
[illegible] Varadinum ultra [illegible]

lantes aut eum sic invenientes
gstati valde ceperunt plorare disere
inuenerunt qz cuiu visus vera
diuin ultra evente et tercium corp9
in eo positum videntes itaq mira
culum p corpus bti confessoris ad
locum quem ipse pelegerat divinitus
pfertur deo gras agentes lauda
uerunt dnm qd nobis sit trudere do
dens omnipotens in secla sclorum

ere viri ipe dualibz pplo
meo Jheremie xxx thema ad
hanc dicta sunt de Saulo rege
de quo dr q ab humero et sursum
eminebat sup populum. Et illud
de legitur de bto ladisslao qui sup
omnem pplm ab humero et sursum e
minebat. Vn hec in merito va
ria possunt intelligi ea sunt i
laude bti ladisl in quibus b inter
cetera pnt noui scz virtus sanitas
dignitas potestas et dilectio sanctitas spa
litas Primo scz commendatur virtute
ubi est viri dignitate i ipse
dualibz Tercio specialitate ubi ppli
meo Dicit 2o virtute sanitas est
viri Iusticia cum scriptura dicit
viri multiplicat invenire que i
bto ladisslao convenit ut patebit
reperit enim ro fidelis vir
vir fidelis multum laudabitur. Virtute
fidelis fuit btus ladi ita enim legit
=Deo in legenda sua constanter in qr fidei
cultor eximius fidem veram in tota
suite fidelit amplectendo tenuit
vn de eo dr regi fuit bone th
delis qz i p f fide in te 9 i fid
e q d tui ppositi Esto fidelis
usq ad mortem et dabo tibi co. vite

Non in merito sit vir tam fidelis et
tante fidei ladisl lauda cum ve
ctos decs collaudare multi i qt
laudabit. qz sit d Baptes viri
fidele qs in venit q d varius e
ideo e laudandus It repit vir bo
hunc dr xiiij diebus suis se
lebr stultus et sup eu bonus v et
Et btus ladis quante fuit boni
tatis in legenda sua Erat i spirit
tristibus i inna sua et solator
afflictorum. sublevator oppressorum
pius pr pupillorum. i quilz det
esse bonus pxio suo ...
btus petrus in cano. sua con
sacrum nescia it quites ...
inuenit eciam in sac scriptura v sa
piens ... convenit bto la
di ... deo q erat cultor iusticie
esuriunt et sitiunt iusticiam ut a
scriptura pnam felicitate pficit ...
eq ... dr devt ... abss
... ut sapit ...
ns. prudens ... acta ...
in scdo li ... dsla phe dista p
dentia Nos enim p an oculos e
sufficit i ... vir ... p scia
iusticie dr dus ... estote
prudentes ... sicut fortis ... xxiiij
vir sapiens fortis est et vir doctus ro
bustus e dr patuit i bto ladissl
qui vlt silvaticas ptes obtinuit
et tirannos devicit vn pt dici de eo
de fortitudis ... xviij
iudicabit illis ... principem
regni potencia ... eum et no
solu fortitudis ... tercio

statu & erga adiutorem. Unde dicere
possent id ps. fortitudinem meam
ad te custodiam. Commendans pt
dici id servire ys. Sponsam e 9
tur eorum fortitudine sunt velud milites
Unde de quibus p° eorum sunt uos uili
in fum in bellatores. et eam uenit
in dns fidelem promittens bonum
et fortem constituit eam dns rege
sup potestas suum tho. et ps. sex dug.
gr in qt apto meos. Unde potuit id
dicere psalmi Ego dixi constitues
sui abes rex. et illi q uoluit dicere
uoluit Regnabit. Et dns dicit sut
p uos venire. de go ppt dignitate
potestatis ipse dicitur extruendu
ij adsectac duum quos pertinent
liba potestas, ut sit potens cor re
bellos. benignus erga deos in iusticia
in tenui bonitas. quam circa suitos
et venia postulantes dpotestate p
pt dici. Iob. potestas quia p. nob
iustissime est. Unde hic sunt robustioribus
lad. pungentiate i agmendo ro
bustior apparatur sustinendo robust
ss. postata in pseverando libera
gentiu ipe sem adonnes poterat
dici id q dicitur de Rege assuero. He
st ... facies tua plena est gratiarum
... ad aspectum tu adeptum
vir et abeunnt rex dicebat dicens
eius pt accipi id dilexisti iusticiam
et odisti iniquitatem. Propterea unxit te deus t.a.
leticie pre consortibus tuis. dilexisti iu
sticia ... dicitur ... dux
increpa obsecra argue ob
servantes pmcendo ut timeat pe

na suspiciens in inuites ut resistant
obsecrans comit alios ut subtra
heat. Summa quam sunt ... reges
dent hec dicitur prouer xx° misericordia
et ueritas custodiunt regem et roboratur
clementia thronus eius. affinit re
missiones subiectis subueniendo co
fessa petentibus remittendo delic
tas specialitas ... cu subinferiori
apto meos ... dns hic ipos
... vane uanitatis. quia caue
... cermis
nomine quasi ... Unde sic deos
... notescat Unde sicut deos
poli eius quia ipe est dns in nos
et p ... spali amplius
eius dicit ... conde et
sunt condiciones ... hic tolis
sunt ... Unde ut sit ... in
amplius dni ... ut sit populu ...
... Unde pos populu ...
salua faciens ... sanctis ...
hoc atque adsumitur pmcior
... esse ... ...
... Unde ... et ut sit
... forti in adusitate Unde mexordo
... amplius inc ... fortior nobis
... quibus ... ... exterioris
Unde ps populo ... laudabo te
et ... temp ... vanitatis
... ... plus
... ... rededisti
... dre ... ...
Unde dicitur ut affectu cuscat ...
vanitate ... psunt
... amplius ...
... ...
... ...
... dns ... ...
... exornando ... ...

in inmne abisset cum exercitus famine pa
teret misit ob eius preces remittit sic in
morte cum omnes eius sine aliquo ad
iutoris corporali contulit corpus eius [illegible]
dimittit. Sic quod leproso qui fuit cura
tus dum venit ad sepulcrum eius. et multa
alia fecit mirabilia et adhuc facit et
non cessat facere cottidie [illegible] at
tende [illegible] contra offendo [illegible] per
gratia et honore [illegible] ita illa eo
na gloria [illegible] propter preciositatem spe
ciositatem et infinitatem [illegible] in [illegible]
et illa gloria est preciosa [illegible] considera
re non valent ei comparari est enim
inestimabilis quia [illegible] in dextra
eius [illegible] vestitudo.

Si quis michi ministrauit honorificabit
eum pater meus qui in celis est Joh. xij.
Cum hic [illegible] fuit [illegible] petitur
quibus cum hoc fuit illi libuit po
teret quia ipse sibi plus quam xxx in [illegible]
[illegible] suo guttas
sanguineas perfudit ipse enim creator
celi et terre. dominus [illegible] gubernator ge
neralis. sine voluit creaturam [illegible]
redimendo suo precioso sanguine [illegible]
[illegible] moriendo ideo dicit [illegible]
[illegible] me fecisti in iniquitatibus tuis [illegible]
pellis passus sum. Si enim homo non pecca
sset xpus mortuus non fuisset. Sed quia homo
peccauit. Deus misericors aliud modum
[illegible] quo homines a penis liberasset [illegible]
non potuit nisi quia pellis mortalis fuit
bonus enim [illegible] hominis esset [illegible] pa
[illegible] sine eius [illegible] mori [illegible]
[illegible] et talis fuit saluator noster [illegible]
xpus qui [illegible] nobis [illegible]
voluit [illegible] Johis x. Ego
sum pastor bonus. bonus enim pastor [illegible]
suam dat pro ovibus suis [illegible] pastor
fidelitate [illegible] fidelitatis
[illegible] fidelis pastor xpus.

fuit quando [illegible] fidelior [illegible] fuit
corpus eius in [illegible] et sanguinem suum in
potum [illegible] in [illegible] suam
in redemptionem dedit. Nullus autem [illegible]
bonus censetur qui huiusmodi [illegible]
oblivisceretur. [illegible] nobis [illegible]
[illegible] et [illegible] pati [illegible]
[illegible] ipse dixit. Luce [illegible] vult venire
post me abneget semetipsum et tollat crucem suam et sequatur me et [illegible]
[illegible] vera [illegible] cum [illegible]
[illegible] debemus [illegible] hortatur
nos dicens [illegible] in [illegible] multi in
[illegible] multis temporibus [illegible]
[illegible] nulla [illegible] mercede accipientes
[illegible] fidelis [illegible]
[illegible] mercede non perdet [illegible]
[illegible] hunc [illegible]
[illegible] debemus [illegible] resistentes [illegible]
[illegible] prosperitate [illegible]
[illegible] sustinentes [illegible]
[illegible] dico vobis quod [illegible]
domum aut fratres vel sorores patrem [illegible]
[illegible] aut filios propter me [illegible]
accipiet et vitam eternam possidebit [illegible]
homo esset qui [illegible] non daret [illegible]
vel argento [illegible]
[illegible] affectione
[illegible] esset qui [illegible]
relinqueret [illegible]
[illegible] fuit [illegible]
qui [illegible] rex [illegible] regni [illegible]
terrena [illegible] et celestia cupiens
[illegible] preposuit [illegible]
[illegible] studuit [illegible]
[illegible] laus
data [illegible] sonat [illegible] laus
data erat [illegible]
[illegible] fidelis [illegible]
[illegible] possessores [illegible]
faciat in [illegible]
[illegible] Erat [illegible] fidelis

et devotus mercatorem benivolus, hospites
liberalis, in amicos munificus, in sub-
iectos misericors, in afflictos validis-
simus, oppressorum liberator. Cum enim in
regem elevatus fuit, non affluentibus
diviciis aut aliis temporalibus cor
apposuit, sed eternum bonum perpetue pos-
sidendum illud in sanabili desiderio cu-
piebat. Erat itaque benignus in affatu,
prudens in consilio, verax in sermone,
constans in permissione, iustus in iudici-
is, severus in corripiendo. Duas ecclesias
episcopales construxit et sufficientibus
redditibus dotavit. Et quis possit
bonitate et sanctitate huius inclitissi-
mi regis enarrare. Cum autem deo volente
consecrasset, curatum regem principibus
Hungarie omnibus resignavit et accepta
licencia sancta fecerit ad dominum migrat
in quo feliciter credidit, quem toto corde
dilexit, quem tota virtute confitetur.
Qua audita, clamor plangencium ad
celum extollitur, ploravit autem univ-
ersitas Hungarorum ... plures sunt
in primis duces et principes, iuvenes
et virgines. Postea totum annorum spa-
cium corea non duxerunt, dum con-
musici et instrumenta ... silu-
erunt. Dum tamen corpus suum sanctissimum
Waradinum ducebatur, plures ... gesta-
ntes et fatigati quievit ... de
illis autem vestibus corpus suum ...
sine opibus ac aliis ... divina
voluntate in Waradino fuit consti-
tutum, ubi multa miracula fuerunt
facta et adhuc hodierna die pene
fiunt. Magis cum ipse omnia esse
in eternam constare dominum consuevit, mundum
contempsit et sic regnum celorum adeptus
est, ubi nunc regnat in secula seculorum.

Qui mihi ministrat
me sequatur. Iohannis 12. Istis possu-
mus verbis commendare magnam misericordiam dei, qui existens
in hoc mundo non solum suos apostolos
et alios qui eum secuti sunt consolabatur,
sed etiam nos, qui sumus in hoc mundo,
et eciam alios qui post nos erunt con-
solatur dicens: Et ubi ego sum, illic et mi-
nister meus erit, quasi diceret: filii dei, carissimi
dilecti filii, nolite perturbari in hoc mundo,
sed si precepta mea servaveritis, non solum
vos in mundo consolabor, sed etiam in regno
celorum. Considerate fratres karissimi, quantus
honor sit omnibus illis qui secuntur dominum
nostrum Iesum Christum, ... magna est gloria eorum in salu-
tem tuos etc. Ergo sequebantur dominum
sicut sanctus Petrus et cum aliis ... Christi
prudencia qua habuit non solum
in corpore sed et in corde, quia dilexit
iusticia iudicia non solum meruit
coronam suscipere, sed ... vide ...
in ... Andreas ... mundo corde, qui
... coronam obtinuit
adeo ipse per predicationem in ... multum la-
boravit ... proprius ... fecit ipse
magna caritate, qua habuit
ad proximos suos volens et desi-
derans omnes ... perducere ad regnum
celorum. Tercia coronam obtinuit adeo
ipse vite sanctitate quam habuit in hoc
mundo, ieiunio, oracione, elemosinarum
largicione et aliis bonis operibus
et ideo obtinuit tercia coronam. Et
nos si non possumus ... coronam
adeo obtinere, saltem unam obtineamus
sequentes dominum ... dicit in ewangelio:
Qui mihi ministrat me sequatur. Unus sequitur
eum in humilitate, qua deus multum
diligit, et tu talibus deus liberat

quesit i. qui habet cor humile vnde dicit
Cor contritum et humiliatum deus non despicies
Iacobi 4 ca. dicit deus superbis resistit
humilibus autem dat graciam
vnde ysaye super quem requiescet spiritus
meus nisi super humilem et quietum
vnde in canticis marie deposuit po-
tentes de sede et exaltavit humiles vnde dicit
in Exo. discite a me quia mitis sum
et humilis corde hoc bene ostendit christus in
humanitate celos descendit 2o debemus
esse secum in caritate quia habuit filius
dei non solum ad amicos sed eciam
ad inimicos suos et hoc bene ostendit in cru-
ce quando iudei crucifixerunt eum ubi potuis-
set vno verbo perdere omnes/ tamen nol-
uit se vindicare in eos/ sed cum maxime
patebatur tunc dixit pater ignosce
illis quia nesciunt quid faciunt quoniam
pauci sunt in hoc mundo qui secuntur
in hoc dominum suum in caritate/ omnes quidem
volunt cum ipso regnare/ sed pauci sunt
qui volunt cum ipso in malis susti-
nere/ tamen aliquis dicit alteri vnum verbum
statim vult se vindicare in eo. vnde dicit
deus michi vindictam et ego retribuam
Propterea dico vobis quicumque fuerit
iram in corde suo/ et non vult dimittere
proximo suo. quidquid facit bonum non est
deo acceptabile nec ieiunium nec oratio
nec elemosina [illegible]/ Et si non
dimittit iniuriam que sibi facta est
proximo deus non dimittet ei peccata
sua Paulus Si distribuero omnes
facultates meas in cibos pauperum
[illegible] [illegible] dicit [illegible]. [illegible]
[illegible] [illegible] [illegible] mala
[illegible] non possum [illegible] dimittere
homo attendas hic quia fecit ho-

mo vel attende quod tu facis deo et
proximo talis homo dicit [illegible]
dimitte nobis [illegible] in [illegible]
acceptum est deo quia [illegible]
fecerit proximo suo vnde [illegible]
si offers munus tuum ad altare et ibi
solum illa que per baptismum homo
egit/ sed eciam peccata [illegible] que
in baptismo fuerunt ei dimissa
iterum replicabuntur/ Tercio debemus esse
secum in bonitate/ ut sit per bonum
est ita et filii debent boni esse/ [illegible]
[illegible] [illegible] bonitate dei [illegible]
qui nos honoravit in quatuor primo
honoravit nos in potestate sicut testatur david
omnia subiecisti sub pedibus eius oves
[illegible] [illegible] [illegible] deus [illegible] dedit homi-
ni totum mundum [illegible] [illegible]
[illegible] solem et lunam [illegible]/ ut homo [illegible]
[illegible] [illegible] [illegible] ut liberius [illegible]
deo vnde dicit ysaya [illegible] [illegible]
terram et celum super terram [illegible]
sibi omnem [illegible]/ [illegible] nulli sunt
qui nolunt cognoscere creatorem suum
[illegible] cognoscunt creaturam [illegible]
[illegible]/ quam creatori suo [illegible]
nulli qui colunt lunam vel solem et
[illegible] et [illegible] [illegible] in [illegible]
adorant illud/ [illegible] [illegible] [illegible] in
[illegible] vel [illegible] [illegible]
[illegible] deus [illegible] xxx reges et
[illegible] [illegible] [illegible] populus [illegible]
omnes [illegible] [illegible]/ [illegible] solo
reges sed et omnes [illegible] [illegible]
tribus suis. vnde [illegible] hic [illegible]
faciunt nos habet sibi deum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] poterunt [illegible]

vn[illegible] qui cum talibus conuersantur
vel ad demones corporaliter vadunt vel tales
introducunt aut interrogant, sciat se
christianam perdidisse fidem et est sicut
paganus. Tertium munimentum dei creatoris
sui. Quarto in custodia, quia unicuique
creature misit ad custodiam angelum
suum in homine. Quinto in paciencia
sicut filius dei multa passus est pro nobis.
Ex quo ille passus est qui nullum
peccatum fecit, nec alius intrare poterit
in regnum celorum nisi per multas tri-
bulaciones, secundum quod scriptum est Luce
ultimo dicens: Oportebat Christum pati
et intrare in gloriam suam. Et Actuum xiiii°:
Oportet nos intrare in regnum celorum per
[illegible] in summa dignitate. Secundo notandum est
quod quattuor sunt vie per quas homines
vadunt ad aliud seculum. Prima est via ad
limbum, illuc vadunt pueri non baptizati
vel male baptizati in ecclesia. Pueri
in limbo positi nullam penam sen-
ciunt sed solam penam dampni sen-
tiunt et patiuntur. Illuc vadunt et pueri
iudeorum et paganorum. Secunda via est
ad infernum, per hanc vadunt triplices
homines qui in mortalibus decedunt
peccatis, quibus penis est pena quam
iudei vel paganorum, qui sunt non
[illegible] sacramentum confirmationis et sacro [illegible]
Tercia via est ad purgatorium,
per hanc vadunt duplices homines.
Primi sunt qui sine mortali peccato
decederunt, secundi sunt qui peccata mortalia
fecerunt sed non ad plenum penituerunt
et ideo in purgatorio plenius purgantur.
Quarta via est ad regnum celorum, per hanc
vadunt triplices homines. Primi sunt
pueri baptizati qui cum moriuntur statim

euolant ad celum sine pena. Secundi
sunt penitentes qui sufficienter peccata
purgauerunt in hoc mundo. Tercii sunt martires
qui suum sanguinem fuderunt pro deo.
Isti omnes quam cito moriuntur
statim anima corporis euolat ad regnum
celorum quod nobis prestare dignetur.

De sanctis Cosma et Damiano

Medici suscitabant [illegible] fuerunt
pro ista verba quod propheta videtur
posuisse in crastino [illegible]
exponi possunt de istis sanctis martiribus
scilicet Cosma et Damiano qui ipsi
[illegible] medici fuerunt
corporum et animarum. Multos ab in-
firmitatibus suscitabant et hoc non sibi
sed deo attribuebant. Dicit autem [illegible]
[illegible] quod sunt videlicet. Primus quod
[illegible] fuerunt contra adversarios. Secundum
[illegible] sanctis pro Christi nomine passi
[illegible] etiam quod duobus [illegible] sunt
[illegible] felix [illegible] quod sunt [illegible]
religiosis [illegible] bonitas cum
[illegible] ex multorum filius
[illegible] super [illegible]
[illegible] dat [illegible]
[illegible] et si [illegible]
esse sunt bonum [illegible]
[illegible] ambo mali [illegible] fugiat
et dimittat [illegible] alter bonus et alter
malus [illegible] sic videat
[illegible] si [illegible] bonus et [illegible] mala
magis [illegible] fieri. Est et ista [illegible]
[illegible] felicior quod sunt martirio
coronati quod [illegible] beatitudo
magna [illegible] Mathei x. Beati qui persecutionem
patiuntur propter iusticiam etc.

Istam autem passionis beatitudinem
nos hic non possumus explicare quia
ut dicit Augustinus maior est pena [illegible] quam tanta
gratiam non meruimus ut eos pati digni
sumus. Alia est pars diaboli, quia scelera
nos puniantur quorum gratiam in suis
peccatorum ad regnum perveniet celorum
nos prestat impedimentum celorum ex
parte dei quia scelera nostra in suum tantum
nos. Volo misericordie dic quod desperet de re
ista ad beatitudinem passionis isti mar-
tires habuerunt quia et deus illos dig-
nos fecit et constantia eorum et demo-
nes impediens potuit. Est ista
sanctitas felix et felicissima quia adeo
celeste gloriam et assumpti felices [illegible]
[illegible] sunt quibus hos v. [illegible] inuenit [illegible]
be [illegible] speciales [illegible]
[illegible] vinis [illegible] sibi [illegible]
[illegible] deus [illegible] ipse apparate [illegible]
[illegible] quia si [illegible] dei ab alio
fuerit [illegible] se a diabolo et tempta-
tionibus [illegible] quia si [illegible] sapia [illegible]
fuerint [illegible] deo [illegible]
si sic in dei amorem inflammat quia si
deus dormiat [illegible] sit [illegible]
si sic in dei amore copulat quia [illegible]
[illegible] triplex [illegible]
[illegible] fuerint sic v. [illegible]
et [illegible] fuerint [illegible] ad arte [illegible]
[illegible] fuerint medici [illegible] sanabant
[illegible] [illegible] magis quia [illegible]
[illegible] divitibus et pauperibus et [illegible]
[illegible] [illegible] impediebat
sanabant [illegible] quia [illegible] ab aliquo
recipiebat [illegible] gratis [illegible]
sanabant [illegible] ut [illegible]
[illegible] sunt [illegible] pre [illegible]
[illegible] in [illegible] sanabant [illegible]
[illegible] quia [illegible] morbos [illegible]
pellendo [illegible] peccatorum [illegible]
[illegible] in [illegible] [illegible] fue-
[illegible] ad passionem corporis [illegible]

fuit gloriosa quia a diuersis [illegible] fuerunt
cruciati [illegible] a aqua [illegible]
[illegible] fuit mirabilis [illegible] quia [illegible]
in [illegible] videbat [illegible] fuit
[illegible] fructuosa quia [illegible]
[illegible] habuerunt [illegible] quia [illegible]
in terra bona [illegible] bona [illegible]
[illegible] habuerunt [illegible] passionum [illegible]
[illegible] fuit [illegible] voluntatem quia
[illegible] [illegible] optimum quia [illegible]
[illegible] fuit [illegible] quia [illegible]
[illegible] [illegible] in [illegible]
in pedibus fuerunt [illegible]
[illegible] fuerunt [illegible]
[illegible] quia [illegible] sic [illegible]
quia [illegible] fuerit [illegible]
[illegible] in [illegible] fuerunt
[illegible] [illegible] habuerunt
[illegible] [illegible] illo [illegible]
[illegible] [illegible] ab [illegible]
[illegible] [illegible] illo [illegible] uxorem
[illegible] [illegible]
[illegible] habuerunt [illegible]
[illegible] [illegible] [illegible] sue [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] ut [illegible]
[illegible] impedit [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] ab [illegible]
[illegible] [illegible] Job [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] sic isti martires habuerunt [illegible]
in potestate sua demones [illegible]
[illegible] quia [illegible] eos emittit ad
[illegible] vindicta [illegible]
[illegible] [illegible] eos [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] gloriose
passionem quia [illegible] pass[illegible]

Homo quidam fecit cenam magnam. Luc. [illegible] In hiis
verbis duo notantur. Primum est largitas Christi
et notatur ibi cum dicitur vocavit multos. Secundum
est insanitas illorum qui recusant nobilissimam ce-
nam venire noluerunt. Homo iste qui fecit cenam
magnam est Christus Ihesus qui [illegible] dilectione
[illegible] et habet [illegible] epistola
[illegible] fecisse nobis cenam magnam notitia dando
nobis corporis sui [illegible] et sanguinem suum in pot[um]
Tandem fecit nobis cenam magnam modo cum vide-
bimus eum sicut est. Prima cena dabit nobis [illegible]
ad consummationem seculi. Ista dabit electis in celis [illegible]
Nota quod in [illegible] cenam. Prima est car- Nota
nalis. Secunda spiritualis. Tertia est infernalis.
Quarta est celestis. Prima cena temporalis [illegible]
[illegible] sunt. In illa cena non debet
homo [illegible] reficere [illegible] sunt
[illegible] Unde [illegible] Cum sederis [illegible] papes
[illegible] Sed multi sunt qui non [illegible]
vocant eos [illegible] venirent non vocati [illegible]
et [illegible] et monstra diaboli [illegible]
[illegible] simulatores qui [illegible]
diabolicas [illegible] talibus dant [illegible] et vestes
preciosas et pauperi qui est membrum Christi denegant
sibi [illegible] panis valet eis quod omnia que ha-
bent [illegible] potius dant [illegible] quam
pauperi [illegible] Nota sicut antiqui qui [illegible]
[illegible] fecisse antiqui [illegible] semel [illegible]
debat et aliud appellabat cenam et [illegible]
[illegible] comedebat et se [illegible] non [illegible]
Nota [illegible] sicut [illegible]
bat tamen [illegible] non loquebantur [illegible]
[illegible] et [illegible]
et [illegible] non [illegible] raptores
sicut quidam [illegible] faciunt. [illegible] qui [illegible]
pauperi denegabit ei caritas [illegible]
[illegible] Secunda cena est spiritualis qua [illegible]
[illegible] et pulso [illegible]
[illegible] et pulsat. [illegible] patienter
[illegible] Christus [illegible] pa-
[illegible] magdalenam [illegible]
[illegible] Sic etiam [illegible] que fecit
[illegible] Nota quod Christus tenuit Nota
in [illegible] in actis [illegible] contemplativis
[illegible] penitentibus [illegible] est quod Christus libenter cum mar-
tha et maria magdalena cenavit. [illegible]
[illegible] Actiui [illegible] quia
[illegible] Penitentes [illegible]
[illegible] consolatione [illegible]

Tales cum pervenerint ad celestem cenam dat eis
[illegible] filius dat eis [illegible]
[illegible] dat eis [illegible] pete
[illegible] Tertia cena est infernalis a qua liberet nos
dominus. De illa cena dicitur [illegible] Venite et comedite
[illegible] Ista cena est miserabilis [illegible]
cena dabitur [illegible] panis miserabilis [illegible]
[illegible] sicut [illegible]
[illegible]
[illegible] dabitur tibi [illegible] panis amarissimus [illegible]
amara. Unde Job [illegible] panis eorum [illegible] amar[illegible]
In illa cena dabitur [illegible] vinum rubeum [illegible]
[illegible] vinum dabitur [illegible] Nota
[illegible] potus ille erit. In illa cena dabun-
tur tibi carnes [illegible] que erunt magna [illegible]
[illegible] miseri [illegible] sicut dabuntur
tibi carnes [illegible] carnes [illegible]
[illegible] Resonabunt etiam
ibi [illegible] Primum in-
strumentum erit [illegible]
erit ululatus demonum [illegible] planctus omnium
Unde [illegible] lacrimas [illegible]
flebit quam [illegible] possunt
Post cenam [illegible] Post
illam cenam [illegible] et serpentium
[illegible] et [illegible] que corrodent corpora
[illegible] Pete ergo dominum ut ab illa
cena [illegible] Quarta cena est celestis
de qua dicit Job [illegible] qui ad cenam vocati sunt
agni [illegible] et pervenit ad illam cenam [illegible]
[illegible] In illa
cena ponetur [illegible] vinum [illegible] omni
gaudio et iocunditate plenum [illegible]
[illegible] gaudio plenum et pulcritudine
decoratum. [illegible] et omnes angeli
et omnes sancti [illegible] gaudia [illegible]
[illegible] gaudium et pulcritudine [illegible]
[illegible] velle [illegible]
non [illegible] Christus [illegible] tanta gaudia [illegible]
sicut dedit beate virgini et angelis [illegible]
essent respectu gaudiorum suorum sicut gutta
maris. Ad hanc cenam quidam vadunt sed non per-
veniunt sicut [illegible] multi [illegible]
[illegible] Sic etiam quidam
[illegible] et [illegible]
[illegible] Sic quidam [illegible] credendum
[illegible] eam [illegible]
sicut sunt iudei heretici et pagani. [illegible]
[illegible] que [illegible]

super. Secundam eam audiunt et vident et tamen
ibi numquam pervenient ut dampnati. [illegible]
vite qui vidit lazarum in sinu abrahe. Secunda
et pervenient ut iusti qui vivunt sine mortali
peccato. Require. Dominica 2a post trinitatis

Homo quidam etc. Luc. 14. Cena picta facit
sicut pictor bonus. pictor pingit bonam
imaginem. primo ut pulchrior appareat pingit
eam diversis coloribus et pingit album iuxta nigrum
sic in precedenti dominica cristus describit et condemp-
navit avariciam divitis epulonis qui non
fuit misertus pauperis mendici lazari.
In hac autem dominica describit et commendat bonitatem
largitate cristi qui omnes invitat ad
cenam suam. Cena ista nichil aliud designat
nisi eternam vitam. Ad quam faciat nos perveni-
re etc. Notandum quod vita eterna dicitur cena propter quattuor
proprietates cene. Prima est cena quia fit hora vesper-
tina et post laborem diei. vita eterna sub tempus
in fine seculi post laborem presentis vite dabitur etiam
plures non laborabunt sed habebunt eternam vitam
et regnum. Absterget deus omnem lacrimam etc.
Secunda est quia in cena dulciora et deliciora solet
dari. Sic cristus in eterna vita dat dulciora. reputa
enim vita huius mundi dat [illegible] et sua dulce-
dine. Tercio in festivis habundant [illegible] illos qui
veniunt ad cenam suam et ad vitam eternam
tanta erit ibi iocunditas ex visione sua [illegible]
Require super de precedenti simone. Quartum
est quia in cena vocantur ad prandium [illegible]
[illegible]. Sic in illa cena beata non remane-
bunt nisi soli amici. Sicut pugna [illegible]
[illegible] Cum ioseph cognovit fratres
suos exclusit egipcios a mensa sua
et fratres solum suos commedere fecit
per ioseph cristus intelligitur qui post ... nos
omnes in die iudicii adveniam invitavit
exclusit egipcios id est peccatores et fratres suos
id est omnes qui fecerunt voluntatem patris
mei qui in celis fecit eos secum cenare in vita
eterna. Sed quidam autem dicunt domino et no-
lunt venire ad cenam suam sed magis
nolunt venire et cenare cum dyabolo
in inferno quam cum cristo in celo sicut sunt
usurarii potentes raptores etc. Unde
dicitur usurario quod dum tunc usurarius

Respondit libenter vellem usuras recipere
quia post me pueros meos mendicos relin-
quere. Alius dicat: O usurarie non recipere
non possem annalibus suos pueros mendicos
perire. O miser quod comparas tibi melius
esset tibi tam pueri tui essent mendicantes
quam tu ipse dampneris in perpetuum. In quo
iuvabunt te pueri tui unam guttam aque
non possunt tibi transmittere immo maledicent
tibi. Tales contrarii dicunt domino et nolunt
venire ad cenam. Quarta est quod in cena
post laborem homines solent melius re-
cumbere commedere. Sic in futuro cena qui hic
magis laboraverunt melius ibi cenabunt
id est plus habebit remoto quam aliis
quam hic sustinuit homo habebit remu-
nerationem. Si libenter audis predicationem
si libenter honoras si eos in [illegible] quam aliis
ipsorum habebis remunerationem. Dicitur propter
ipsas cena quatuor proprietates comparatur cena vite
eterne. Septimo dicitur Secundo cena
propter [illegible] nobilitatem nullus alius re-
manebit nisi reges et regine. Apocalypsis In
capitibus eorum corone aureae omnibus ibi coro-
nabunt assumpmo imperatore vestra
Erit etiam magna propter multitudinem [illegible]
Daniel. Apocalypsis milium milium ministrabunt ei et
[illegible]. Vidi turbam quam nemo dinume-
rare poterat etc. Est enim magna propter diver-
sitatem ferculorum spaciosa in terra ferculum ... tertium
tale. Primum ferculum est ipse cristus in quo sunt
omnes delicie. Require super. Secundum fer-
culum est preciositas mala etiam pars [illegible]
ferculum inenarrabile [illegible]
tibi cristus quod si dampnati haberent [illegible]
illo, omnes pene quas patiuntur [illegible]
[illegible]. Tercium omnes cantores audierunt [illegible]
incontinenter [illegible] mille annis in [illegible]
delectaretis [illegible] sicut [illegible]
Quarta autem est delectatio ubi non [illegible]
omnes chori cherubin angelorum [illegible]
[illegible] Exemplum legitur quod quidam
[illegible] rogavit dominum ut [illegible]
[illegible] si ostenderet sibi. Statim [illegible]
[illegible] cepit coram eo cantare et [illegible]
eam [illegible] fugit et secutus est eam [illegible]
[illegible] et absultando eam [illegible]
una [illegible] annis et quadraginta [illegible]

et tunc cum illi fratres [illegible] spectarent ad claustrum
viderunt totum esse in unitate et nos [illegible]
est intrare et nullo [illegible] est et tunc de
isto [illegible] et ipse de omnibus [illegible]
quererent abbatem qui venisset et frequenter abbati
respondit quod hodie mane venisset aliquis
[illegible] in venerunt [illegible] et [illegible]
ille ad dixit se nisi [illegible] effugisse
tante dulcedinis cum attenderet [illegible] ad
hanc vocavit nos dominus omnes pauperes [illegible]
[illegible] minores et pueros et [illegible] magna
[illegible] sua. Sermo tercius de eodem

Homo quidam fecit cenam magnam
[illegible] Quando aliquis nobilis
facit cenam vel alias festum, tunc solent se
[illegible] veniendum. Quidam veniunt [illegible]
[illegible] et [illegible] Quidam veniunt ut
[illegible] sua accipiant sicut sunt pauperes.
Iste nobilis dominus est ipse, fecit cenam [illegible]
[illegible] dicit: Homo quidam fecit cenam
magnam. Notandum quod cena ista magna est
[illegible] nobilitate [illegible]
[illegible] Primo magna est ratione nobili-
[illegible] Secundo [illegible]
[illegible] nobiles [illegible]
[illegible] omnes [illegible] pauperes
[illegible] reges et [illegible]
[illegible] nullus [illegible]
[illegible] nisi [illegible]
[illegible] gloria pauperi mendico [illegible]
[illegible] sunt [illegible]
[illegible] tamquam [illegible]
[illegible] sicut [illegible]
[illegible] pauperes [illegible]
[illegible] mendici [illegible] super omnes reges [illegible]
[illegible] Secundo ipsa cena dicitur mag-
[illegible] tanta [illegible]
[illegible] si unus [illegible] tam magnus sit
totus mundus et si unam [illegible]
[illegible] totum [illegible]
[illegible] et [illegible] anima una gutta
aque [illegible] et sic tota aqua maris
[illegible] anima [illegible] debet in plena tota
[illegible] quasi [illegible]
[illegible] possibile esset [illegible] unum
[illegible] esse in [illegible] quamquam tot

aqua maris [illegible] et postea [illegible]
[illegible] qua [illegible] angeli [illegible] et postea [illegible]
[illegible] Tercia est [illegible]
[illegible] pater
et filius et spiritus sanctus sunt unus deus [illegible] anima
[illegible] dei [illegible] tunc [illegible]
veniet ad [illegible] apostolus
[illegible] non vidit nec auris audivit et
[illegible]
[illegible] audiet [illegible] angelorum [illegible]
[illegible] Quarto [illegible]
[illegible] magna [illegible]
[illegible] amplius [illegible]
[illegible] Secundo [illegible]
[illegible] apparuit [illegible] gloria [illegible]
illa cena est [illegible] Primo [illegible]
[illegible] similis
[illegible]
[illegible] angeli [illegible] Secundo [illegible]
[illegible]
[illegible] tanta [illegible]
[illegible] vellent [illegible]
[illegible] possibile esset [illegible]
[illegible] angeli [illegible]
[illegible]
ubi videbit [illegible] Tercium [illegible] est
[illegible] angelorum non [illegible]
esse [illegible] Quartum [illegible]
[illegible] benedictio et claritas et sapientia
et [illegible] alia [illegible]
[illegible] alia [illegible] Quarto
est cena illa magna [illegible] quia [illegible]
[illegible] non [illegible] minime [illegible]
est ibi [illegible]
[illegible] mundo [illegible] qui [illegible] venire
[illegible] quibus [illegible] in [illegible]
[illegible] venire
[illegible] sunt [illegible] et [illegible]
mundus non ibi aliquis [illegible]
[illegible] et non est mirum si in mundus [illegible]
[illegible] magna est [illegible] qui poterit
[illegible] et [illegible]
non [illegible] et si [illegible] non est
mirum [illegible] et [illegible] Secundo [illegible]
[illegible] ornatus vestibus [illegible]
[illegible] ille qui non fuit ornatus veste

im peccati vincitur fuit a in pociis Spiritualiter
est componere ornamenta que destruuntur
et in morte ad corpus sic 2 i Item contra
eos qui festinare quia multi quorum intentio sit
ficta qui numquam tardabit mala loca sua
Item Quod luxurians et tabernaria et multi
alii sic festinantur ut viri quia ammirantur
sua moriuntur ad Item Quod multi sic dicunt
sic vult qui valent ut comedere et bibere
extimate vere si desero nichil valent appone
Sic volentes multi pervenire ad regnum celorum
sed nolunt pro laborare Require de

Erant appropinquantes ad eum Do[minica] iii[a]
publicani et peccatores ut audirent illum
et peccatores multiplices appropinquant ad eum
Quidam appropinquabat ad eum ut posset eum
videre sicut Zacheus Sic legitur luce Qui
dam autem appropinquabant ut tangerent eum
sicut legitur de muliere ammorrea que fluxum
sanguinis passa fuit per duodecim annos
Quidam autem appropinquabant ad eum ut vide
rent sicut legitur ut cum traheret ad se
Est enim thesaurus noster ad amandum quod amabilis
est nobis quod fecit trahit ad se sicut Christus multa
corda dura qui fecit trahit et trahit cottidie
ad se Quosdam trahit ad se timore sicut
legitur de sancto paulo qui dixit domine quid vis
me facere Sic trahit ad se quosdam quando
revelat infernum vel penas inferni tunc contriti
et penitentes peccata sua et Sic trahit deus
peccatores Quosdam autem trahit
ad se predicare sicut legitur luce de publicano
Qui pro verecundia sua non audebat oculos
suos ad celum levare ut accusat adulterum
sed percuciebat pectus suum dicens deus propicius
esto mihi peccatori Quod ergo quosdam
quo maiores peccatores sunt tanto prius
accedunt Propter hoc multiplices
oramus corporales Quosdam trahit
ad se promittendo sicut suis potestatibus
fortius fecit amare Quosdam vero trahit
ad se per tribulationes sicut legitur de quo
legitur Quod sanitas sui corporis fuit sibi
ablata per omnia sic bene dicta petere mediam
deus nullos tradit ad ipsum et trahit qui numquam
venirent si non traheret eos deus per suos servi
tores per predicatores et alias diuturnas tribula
tiones unde bernhardus Sic tribulationes
non operant multi ablutiones ad operis sicut enim non
permittit te deus tamen etiam creaturas
sed depnerunt ut enim de habeas dilectum
tuum sicut est quod non permittat ad
genua agnoscat unde legitur Quod quidam ho
bone vite venit ad quendam infirmum
Qui infirmus dixit Rogo pro me ut ab illo deo
ut si plus tantum de tanta es sanus ubique
mors corporis eum Cum ille Qui sit a fine
Respondet ille et deus nunc sciat te primum
quare non sum ablutus Sic quippe trahit
deus homines per infirmitates et tribulationes
Quosdam autem trahit ad se per spiritum
preciosum Quamvis enim suspiras corporis
lacrimare tunc trahit te deus per suas
deum neque trahit te per spiritum passi
onem et ipsa multiplicatur sic debent
debemus eundem accedere tamquam oculis ad dicendum
ut illuminet vitam suam nobis Non quod deus pro
qui peccaverant habemus sed peccatum et dyabolus
Dyabolus facit homini peccare sicut corvus ca
davera. Corvus enim cadaver. Inveniens
primo eruit sibi oculos sic facit dyabolus
cum [illegible] peccatore Primo
eruit sibi oculos visionis ne videat quam
magnum sit peccatum. Secundo mali modo
Primo eruit sibi oculos
ne possit considerare gaudia celi que per
derunt de paradiso et pro suo et totaliter
se bonum Secundo eruit sibi oculos
ne consideret penas inferni quas nunc peccator
meretur de pena in penam Sic peccatores
tunc penas inferni possunt eundem illum non per
dere Quosdam vocavit dyabolus per linguam
quod peccatores sunt cum rubore
dolentur aliquis in sacerdote confessionem
gestiunt pulcra et ... vocare diabolus
sicut suis dyabolus
habeatur debent accedere ad ipsum ut per
illuminet etc. sic primo notatur peccatorum

appropinquato ad ostium. Circa secundum notandum quod
benigne recepto ad ostium peccatori et ibi. Se-
ma peccatores recipit et manducat cum eis
ipsis. Iudicat quod peccatores benigne recipit
ostendit benignitatem suam in in[illegible]. Reci-
pit enim eos festinanter amicabiliter vultuose
et letanter. Primo eos recipit festinanter
ut hoc legitur in parabola filii prodigi revertentis
ad patrem cum humilitate. Cum adhuc longe
esset occurrit. Ut vel sic dicitur. Sic facit deus modo
malis ad penitentiam quem diligit. Cum videt quod vo-
lt talis ad eum venire festinanter accelerat
eum. Sic facit christus peccatori. Quando enim red-
it ad eum primam statim sibi venit per
gratiam primam. Vero rogitat quod vocat de peccatis.
Peto deum ut festinanter recipiat te. Se-
cundo recipit eum amicabiliter in signum cuius
procidit in collum eius et osculatus est eum
in signum amicicie. Sic facit christus peccatori qui
redit ad penitentiam recipit eum amicabiliter
quod nunquam exprobrabit peccata sua. Sic christus
recepit latronem mariam magdalenam
petrum et multos peccatores qui non magis sunt
modo. Pete ut te amicabiliter recipiat
unde extremo vel vultus tuus. Tercio re-
cipit eum vultuose. Unde dicitur Luce: Cito proferte stolam primam
et induite eum. Per stolam in notitia in-
telligitur deus et sua anima et reputatio mag-
nam. Quod appropinquante per animam anima pec-
cata mortalia ablata respicit quod tamen ad-
huc est pugnabilis est. Unde vel ubi [illegible] quod primo
anima peccatoribus post tres dies restituitur in eun-
dem statum. Primo interiam intelligitur peccatum quod
in offendit per peccatum mortale in christum ponit in ca-
rem peccatum. Sed postquam vocat de carcere peccati post
tres dies scilicet confessionibus et contritionibus et satis-
factionibus restituit in eundem statum in misericordiam
paternam que cum fecerat primam et remittit omnia
peccata que fecerat et recipiet eum in gratiam suam.
Quarto recipit eum letanter. Unde reperit
epulam et gaudet. Sic etiam fecit celestis
pater quando peccatorem appropinquat ad primum

tunc gaudet et facit convivium. Sicut enim quando
civitas fuerit capta gaudet tota una cum principibus. tota
Sic de uno peccatore capto gaudet tota curia ce-
lestis principibus. Sicut gaudet filius dei cum videt pre-
tium sanguinis sui quem effudit non esse perditum.
Et gaudet spiritus sanctus quia in peccatore commissa ma-
sio sibi preparatur. Et gaudent anime dampna-
torum quod pena eorum postea non crescit. Quia quanto
plura linquunt tanto maior eis; quanto plus
ardent tanto plus torquentur. Unde dives ille
rogavit deum dicens ut Lazarus veniat et eis nun-
ciat quod eos suppeterit in tormenta. Secundo
Gaudium est angelis dei super uno peccatore
enim aliquis deum sint ubi moriatur captivus
ubi mortuus abarnazeas putabatur et cum sanus
et bene letus respondit ad patriam suam et ami-
cos suos omnes gaudent. Sic gaudent omnes an-
geli quando sunt et propter nos et amici nostri quia custo-
diunt nos sicut amicus amicum omni tempore
quando peccator liberatur a captivitate diaboli terre
et aque agit penitentiam pro peccatis suis et hoc dicitur
Luce. Gaudium est angelis dei et secundum quod virgo
sit quia penitentiam quorum propter diem punctum
eternum in salutem. Et primatum est ubi
deus noluit dare regem de filiis ipsorum. Unde
dominus ad samuelem imple cornu tuum oleo
et perfectum ipsum intelligitur christi qui est unus qui
gratiam / in primo ad quos mittit samuelem
id est unum cordis eligendum aliquis replebantur.
Primi qui replebant sunt superbi qui de peni-
tentia et ceteris bonis se extollunt et de ceteris
in sanctitate preferunt sicut phariseus qui
dicit. Ieiuno bis in sabbato non sum sicut ceteri
homines. Tales amittunt mitem suum et nunc
enim boni fiunt / faciunt propter vanam gloriam
et [illegible]. Superbia omnes virtutes debilitat.
Superbia primam cum melodiam deo facit. Tales
nulla virtus consequuntur in primo non replebantur.
Secundi qui replebantur sunt illi qui promittunt se
facere et differunt de die in diem et non in primo
sicut ille qui intendebat in te romanam [illegible]
super ripam [illegible] et deperdidit / quando tu fuisti in fine
animi sit anima de die quo fuisti anni
complent deum et deum contere. Et antequam
esset tempus in miserabili morte preventus est
et impetrata replebat et sic replebant omnes

sibi similes non desperans penitere / quia si vnu(m)
in venia desp(er)e propriam. Contra in venias (quod) in
sine pena desp(er)erat / [illegible] Si in sin-
initate desp(er)averis [illegible] illud cogitare potes
qua illud (quod) sperabis Anima mors hic vigeret &
[illegible] & pena erit [illegible] & p(er) in te tu(r)bant.
difficile est / quia (quod) d(icitu)r suum emittit Anno
[illegible] plus hominem impugnat / quia also [illegible]
piens si tunc ipsum amisit / animo ipsum non [illegible]
repulsit [illegible] / [illegible] / qui sunt [illegible]
vite & [illegible] [illegible] desperantes [illegible] [illegible]
in [illegible] multitudinem pauci desperat Anima
[illegible] sicut iudas qui prima diuidens se suspendit
Omnis qui se desiderat / quia nos [illegible] [illegible]
[illegible] damnare / [illegible] Nullus de(us) [illegible]
debit desperare / quando [illegible] poste [illegible]
[illegible] debet pere / excepto uno homine (quod)
iste debet paliari / adhuc nullus debet desperare
[illegible] [illegible] debet perdere / (quod) ipse est ille qui sal-
uandus est [illegible] Nullus desperet & [illegible]
si ypocrite qui alios prima sua [illegible] [illegible]
[illegible] ypocrite [illegible] [illegible] & [illegible] mo(r)tuorum
[illegible] [illegible] [illegible] [illegible] si ab [illegible]
sunt [illegible] [illegible] [illegible] [illegible]
[illegible] & [illegible] [illegible] [illegible] homines
in [illegible] [illegible] [illegible] est [illegible] [illegible]
[illegible] intus habet [illegible] [illegible] [illegible]
[illegible] ypocrite [illegible] [illegible] [illegible]
si intus [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / et tales [illegible] [illegible]
hominibus / si [illegible] [illegible] est [illegible] si [illegible]
in fortitudine sua non [illegible] [illegible] / si [illegible]
[illegible] [illegible] sua [illegible] [illegible] [illegible] [illegible]
[illegible] / et erit [illegible] error [illegible] [illegible]
[illegible] [illegible] / [illegible] si qui [illegible] [illegible]
et non [illegible] & [illegible] [illegible] [illegible]
qui [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] si [illegible] [illegible]
[illegible] [illegible] & [illegible] [illegible] [illegible] si
qui in [illegible] malis [illegible] [illegible] [illegible]
[illegible] [illegible] si [illegible] / qui [illegible] [illegible]
[illegible] [illegible] pane [illegible] [illegible] [illegible]
[illegible] sup(er) [illegible] & [illegible] [illegible] [illegible] [illegible]
[illegible] panem [illegible] [illegible] tales [illegible]
bona [illegible] cum malis / tales cum tali

pura [illegible] [illegible] fructu eius [illegible] [illegible]
[illegible] si [illegible] [illegible] [illegible] [illegible] [illegible]
si qui [illegible] & non [illegible] / non [illegible]
quia omnia que sunt placere deo faciunt [illegible]
[illegible] elegit ad celeste regnum / ad quod nos [illegible]
[illegible] pater & filius & sp(iritu)s s(anctu)s Amen. Trinit(atis)

Erant appropinquantes ad ih(esu)m publicani &
peccatores ut audirent eum [illegible]
[illegible] & [illegible] dicentes Quia hic peccatores
recipit & manducat cum eis [illegible]
[illegible] & [illegible] [illegible] [illegible] in [illegible] [illegible]
[illegible] dauid fugit a facie saul [illegible] [illegible]
ad dauid [illegible] [illegible] [illegible] [illegible]
[illegible] eius [illegible] & [illegible] qui erant in [illegible]
[illegible] / [illegible] [illegible] & [illegible] [illegible]
[illegible] dauid [illegible] [illegible] [illegible] [illegible]
qui [illegible] [illegible] et [illegible] eos
[illegible] [illegible] [illegible] / [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
deo [illegible] deo / cum homo [illegible] [illegible]
cum homo [illegible] [illegible] [illegible] appropinquare
non audet [illegible] [illegible] [illegible] qui ipsum [illegible]
et repellunt [illegible] [illegible] [illegible] [illegible] appropinquare
cum homo [illegible] [illegible] respondeo [illegible] [illegible]
appropinquare sine [illegible] noli [illegible] [illegible] [illegible]
[illegible] [illegible] / si [illegible] [illegible] [illegible] non [illegible]
filius appropinquans ad patrem [illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] patrem omnipotentem & [illegible]
[illegible] [illegible] / [illegible] [illegible] [illegible] [illegible]
ne [illegible] est / qui [illegible] [illegible] non [illegible]
[illegible] [illegible] / qui [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] cum dauid [illegible]
[illegible] [illegible] magno absalon filium [illegible]
et cum dauid [illegible] [illegible] [illegible] [illegible]
et filius [illegible] [illegible] / dauid [illegible] [illegible]
[illegible] [illegible] filium [illegible] [illegible] [illegible]
[illegible] [illegible] filium [illegible] absalon & [illegible]
magno est [illegible] / qui [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible] [illegible]
magno [illegible] [illegible] / [illegible] [illegible] [illegible]
angelis [illegible] [illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] pater miseretur [illegible]
quia filius meus est [illegible] [illegible]

in eo. Iusticia apparet sua fidelibus magna et pietatis
tamquam patrem, quia ipsum in patris patrie pauperibus
angelis suis ut ipsum custodiat. Ideo audacter
debemus ipsum inquirere ad ipsum tamquam filii ad pa
trem suum. Secundo quia peccator debet accedere iio
ad ipsum quinque modis: tamquam infirmus ad
medicum, tamquam immundus ad fontem, tamquam
pauper ad divitem, tamquam reus ad iudicem,
tamquam frigidus ad ignem. Primo debet peccator
accedere ad ipsum tamquam infirmus ad medicum
ut ab ipso sanaretur. Pro quo sciendum [illegible]
in infirmitate [illegible] multa [illegible] in infirmi
qui quamvis tantum in vita laboravit et tamen ti
ment periculum mortis, quia multi in medicina
perdiderunt et exposuerunt. Secundo multa sunt
infirmi in anima non in vita in infirmitate
[illegible] in multis, et tamen non curant laborare pro sa
nitate anime propter quam incurrit eciam mortem
eternam quod mortalia peccata commisit. Totam infirmi
tatem anime contraxit et incurrit. Quia sunt
qui contra [illegible] amplius mortalia peccata
committunt et tamen non timet eciam mortem
nec respondet infirmitatem suam celesti me
dico scilicet Christo, quia non curant sanitate anime.
Infirmus qui desperat sanitatem cor
poris respondet infirmitatem suam medico.
Sic peccator qui desiderat sanitatem anime
debet infirmitatem suam celesti medico qui
sanat omnes infirmitates anime [illegible]
[illegible] medicus est etc. Secundo debet peccator
accedere ad ipsum tamquam immundus ad fontem
ut ab eo emundetur. [illegible] omnes desiderantes
fontes aquarum etc. Tercio quia tu summus pe
ccator, tu gravem [illegible] est etc. iiio
Sic peccator si vult emundari in anima
debet tuo querere fontem vite in quo omnes
sordes viciorum diluuntur. Iusticia fonte lota
est et mundata e Maria peccatrix quondam
Magdalena. Iusticia fonte mundatus est latro
et David, qui fuit homicida et adulter et
multi alii peccatores, et omnes mundati sunt.

Iusticia fonte mundatus est Theophilus pro nomine de
[illegible] qui diabolo [illegible]
laudem [illegible] Respondit similiter pater ad immundum
[illegible] quod fecit [illegible] et omnibus angelis
omnibus. Nullus enim fons est ita [illegible] homini
sicut pater deus. Exemplum de angelo [illegible] in
venies [illegible] ut in sentenciis anime mundus
[illegible] debet peccator accedere ad ipsum sicut pauper
ad divitem, quia pauperes sunt domum di
vitis ubi large elemosine dantur ibi veniunt
et petunt elemosinam et invocant pauperes divi
tes presentatione corporis sui ut misereantur.
Sic debet pauper peccator invocare deum qui di
ves est ut sui misereatur. Nullus ita [illegible]
pauper est sicut peccator qui perdidit [illegible]
suis. Ideo debet eum invocare ut sui misereatur
et reficiat eum cum divinis virtutibus anime sue et corpe
[illegible] sue ut preparat sibi invitam eternam
[illegible] Quarto [illegible]
[illegible] Quarto debet peccator accedere ad ipsum
tamquam reus ad iudicem ut [illegible]
[illegible] Sic quibus peccatoris
advocatum habemus apud patrem etc. Quinto
debet peccator accedere ad ipsum tamquam frigidus ad
ignem ut ab ipso calefiat. Ipse enim ignis
qui peccator [illegible] quod [illegible] peccatores
in mundo qui [illegible] amoris [illegible]
[illegible] amoris [illegible] frigiditati
[illegible]
[illegible]
debent omnes accedere ad ignem [illegible]
ad ipsum ut ab eo [illegible]
[illegible] ipso igne tamen ne accenderet
igne [illegible] qui valde vult [illegible] legitur
de [illegible] Romani [illegible]
tempore [illegible]
[illegible]
[illegible]
[illegible] Dominica iiii

Estote ergo misericordes sicut et pater
vester misericors est. Luce vi. Homo quando
ad altiorem [illegible] si tamen [illegible]
[illegible] omnibus bonis [illegible]

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morti adiudicatur. Cum talis iudicium in magno
timore staret, si tunc aliquis sapiens tale
ei consilium daret, quod in illo iudicio non solum
gratiam consequeretur sed remuneratus honoraretur,
ergo quam libenter audiret tale consilium. Unde
in iudicio cuius civitati sumus, est dictum iudicium,
scilicet particulare et universale. Primum est in morte
cuiuslibet singulariter, scilicet in fine mundi. In isto iudicio
cum impius iudex et potens, tunc nullus potest
effugere, scilicet deus. Et qui reddit in illo iudicio et
inventus fuerit reus, eterne morti adiudicatur.
Ideo sapiens et prudens iudex dat consilium
ut non in illo iudicio incidamus, dicens Ecclesiastici 2.
No In publico sunt tristes duo fratres. Primo monet
nos ad amicum cum deo. Ecclesiastici [illegible] Secundo
opponit vobis amicum et formam unde ubi et propter
misericors est. Circa primum notandum quod homo debet
esse misericors propter quinque. Primo propter conformi-
tatem naturae. Nam cum deo habemus de miseri-
cordia. Sicut enim unum membrum compatitur
alteri, sic homo homini compati debet. Cum
enim homo habet dolorem pedis, statim manus
compatitur sibi illuc properando et palpando,
oculus alterius respiciendo. Sic debet homo homini compati,
sibi misericordiam [illegible]. Etiam bestialia com-
patiuntur sibi invicem. Et ideo legitur quod aliquae
aves [illegible] aliquam avem [illegible]
[illegible] de camelo, qui cum cadit veniunt
alia animalia et iuvant eum ad surgendum.
Unde si congruum est debito naturae ut unum
alium adiuvet, necessaria sibi ministrando.
Secundo debet homo esse misericors propter congruitatem
nostram. Habemus enim patrem misericordem. Unde
congruum est et conveniens ut [illegible]
consequantur. Tempore enim est [illegible]
filios de [illegible] misericordes possunt
ad matrem [illegible] appellare. Quales qui non
fuerint [illegible] sunt [illegible]
de illo divite [illegible] sua de-
latabat [illegible] et [illegible] non paupe-
ribus erogare. [illegible] est. [illegible]
ac nocte morieris, et quae [illegible]
runt. No [illegible]
[illegible] Nota quod agricola habebat

[illegible] horrea dilatabat, nec [illegible]
[illegible] suis [illegible] subito raptus est et [illegible]
[illegible] enim [illegible] non [illegible] sed [illegible]
[illegible] non curabat misericordiam [illegible]
[illegible] beatus [illegible] abbas
[illegible] caput [illegible]
[illegible] multas [illegible] misericordia
[illegible] Et [illegible] enim [illegible]
[illegible] misericors [illegible] exemplo
[illegible] misericors debet [illegible] misericordia [illegible]
[illegible] magis [illegible]
[illegible] Tertio debet esse misericors
propter necessitatem [illegible] qui non [illegible]
[illegible] qui indiget [illegible]
sibi [illegible] Unde [illegible] divite
[illegible] pauperum [illegible]
[illegible] pauperi [illegible] talis
et [illegible] centuplum. [illegible]
dedit pauperi elemosinam [illegible] filius
mendicando [illegible]
Quarto debet esse homo misericors propter utilitatem
quam [illegible] quia qui misericors est misericordiam
consequetur. Unde [illegible] Beati misericordes quoniam
ipsi misericordiam consequentur. [illegible]
enim homo esset qui [illegible]
quod [illegible] consequentur [illegible]
[illegible] Johannes elemosinarius
[illegible] quandam [illegible] pulcherrima habens
in capite suo [illegible]
[illegible] misericordiae [illegible]
adeo [illegible] quod [illegible]
[illegible] pauperibus erogare
[illegible] avaritia et [illegible]
[illegible] quod [illegible]
[illegible] terra [illegible] quae [illegible]
[illegible] aliquis [illegible]
[illegible] aliquis ita [illegible]
[illegible] pauperi [illegible]
[illegible] compatiuntur [illegible] corde et non [illegible]
[illegible] legitur de quodam qui [illegible]
[illegible] et vidit pauperem [illegible]
[illegible] laborantem et lacrimas fudit propter paupertatem
sed [illegible] noluit aperire quod sibi [illegible]

pecunia se non oneret in talibus non est caritas et
ideo nec misericordia consequenter. Vnde ait dominus Estote mi-
sericordes sicut pater vester celestis misericors est. Amor
tamen qui [illegible]. Estote misericordes sicut
et pater vester misericors est. Misericors enim dicitur quasi miserum
habens cor. quod miserias alienas sicut suas patiens compatitur
et sustinet. Ideo ille misericors est qui videt
inimicum suum morientem in desperatione et posset se
vindicare in ipso nec tamen vult, sed ex misericordia
motus reddit ei bonum pro malo et adiuvat eum.
Immo multum est misericors. Item misericordia
commendatur in pluribus parabolis qui sicut scriptum est
sin. aliquis tenaces vel amplius offendit cum
quo pares suis maledictis et non desperat
eum sed recipit eum in gratia sua sicut amicus
amicum. quem vult revocare a malo nec ad
separationem corporis et anime. Sic tu debes miseri-
cordiam habere ut misericordiam recipias.
Estote misericordes et consequemini misericordiam. Secundus
hic. Exemplo patris familias vineas suas
et agros suos bene excolit et satis seminat
bladi tunc vini copiam colligit nisi precium
sive vel contrarietas temporis impediat ipsum. Similiter
quando homo bona opera facit semper est ut si
continuat a deo magnum premium accipit et
ideo dicit beatus paulus. Qui seminat in spiritu me-
tet vitam eternam etc. Tertius est vir papinus de
operibus misericordie. Secundus enim homo per opera que manu
facit proximo suo miseriam corporalem et animo
consilio et spiritu et ad miseriam miserie vitat
nec dici hec [illegible]. Estote misericordes et sic de-
[illegible] quod multa invenit nos admirari. Primum
est templum dei. Vnde enim [illegible] consulit [illegible]
sit misericors quia misericordia superexcellit aliis
virtutibus sicut oleum aliis liquoribus
ideo oleo [illegible] virgo xpi. Sic enim medici-
na maxime indiget / qui indiget vino
sic pauperes indigent [illegible] quia sicut [illegible]
xpi [illegible] qui [illegible] non [illegible]
pauperes [illegible]
[illegible] pauperes [illegible] nobilium
et potentum propter nimias exactiones [illegible]
pauperes qui [illegible] contra [illegible] trahunt eos [illegible]
et [illegible] sicut lupus agnum [illegible] eos in [illegible]

ubi nulla est [illegible] Si pecunias pauperes [illegible]
[illegible] tempestas [illegible]
Sicut [illegible] qui [illegible] pauperes [illegible]
[illegible] Sic [illegible]
[illegible] et [illegible] pauperes sunt
[illegible]
[illegible]
[illegible] remanet [illegible]
[illegible] quod [illegible]
[illegible]
misericordes in pauperibus [illegible]
[illegible] Secundum est [illegible]
nos admirari [illegible] est exemplum xpi qui est mi-
sericors [illegible] quod [illegible] est alta et pro-
funda lata et longa. Primo est alta quia tam alta quod
[illegible] et [illegible] super [illegible]
Est enim tam profunda quod [illegible]
et [illegible] Est enim lata quod [illegible]
per totum mundum [illegible] misericordia domini plena
est terra. Est enim tam longa quod [illegible]
[illegible] misereri [illegible]
tuam. Sic et tu debes esse misericors [illegible]
[illegible] filii [illegible]
[illegible]
[illegible] suum [illegible] quidam
miles [illegible] quadam die [illegible] et vitam
[illegible] et [illegible] non posset
miles [illegible] ad pedes filii regis et rogavit
ut [illegible] faciat [illegible] Sed [illegible] motus
pepercit [illegible] tunc [illegible]
[illegible] magna [illegible]
et [illegible] alius [illegible]
[illegible]
[illegible]
[illegible] hodie [illegible]
[illegible] ego [illegible]
et [illegible] tibi a [illegible] tua [illegible]
[illegible]
[illegible] misereri [illegible]
[illegible] fugiendo [illegible]
[illegible] peccatum mortale [illegible]
mortale [illegible] michi enim [illegible]

mali est sicut morbo parum Item prodest si in
ha domus edificaveris vel reparaveris Ambrosius
palam legitur reparavisse templum et si ad mor
ti parum faciunt morientes nichil tibi proderit
quo ad vitam eternam Item vivi quam defuncti
sui misereris i. anime sue Ecclesiastici [illegible]
[illegible] debemus misereri maxime que sunt
in purgatorio que clamant ad nos [illegible]
miseremini mei [illegible] Item [illegible]
[illegible] que sunt in purgatorio
[illegible] nos [illegible]
est si [illegible] ambulans [illegible]
[illegible] Hic dicit quod i pro
sunt porte [illegible] orantibus et elemosinantibus
[illegible] Item [illegible] orationis [illegible]
[illegible]
[illegible]
[illegible] orationes [illegible]
in purgatorio orationes [illegible] et nos liberemur
[illegible] liberat [illegible]
debemus misereri [illegible]
[illegible]
in bono [illegible]

Item trahis Deo dona

Date et dabitur vobis Luce. Date [illegible] tempo
[illegible] dabitur vobis [illegible] dicitur
[illegible] quod [illegible] Item [illegible]
est quod [illegible] datur [illegible] Dabis [illegible]
[illegible] misereri [illegible]
[illegible] sui [illegible] miserere [illegible]
[illegible] suas [illegible]
Deo [illegible] Hic [illegible]
qui [illegible] suas [illegible]
[illegible] maior est [illegible]
[illegible] et [illegible]
[illegible] elemosinam [illegible]
[illegible]
[illegible] Deo [illegible]
[illegible] pauperes [illegible]
[illegible]
[illegible]
[illegible] pauperes [illegible]

[illegible] plures [illegible] elemo
[illegible]
[illegible] Hic [illegible] elemosina
[illegible] acquisita si sit non [illegible]
[illegible] non placet [illegible] Item [illegible]
[illegible] elemosine [illegible]
[illegible]
[illegible]
[illegible]
[illegible] potest [illegible]
[illegible]
[illegible]
[illegible] pauperes [illegible]
[illegible] Christum [illegible]
[illegible] Hic [illegible]
[illegible]
hospitalis [illegible] pauperes [illegible]
[illegible] pauperes [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] elemosine [illegible]
[illegible]
[illegible] elemosinam [illegible]
[illegible]
[illegible] pauperibus [illegible]
[illegible]
[illegible] Legitur quod [illegible]
[illegible]
[illegible]
elemosinam [illegible]
[illegible] quadam die [illegible]

leprosus tamen [illegible] in facie venit
[illegible] publice [illegible] que videns episcopus descendit
de equo suo dedit ei elemosinam [illegible]
leprosus autem [illegible] necessaria [illegible]
[illegible] episcopo [illegible] leprosus
[illegible] infirmitatibus meis [illegible]
[illegible] digitos tuos. [illegible] episcopus [illegible]
cepit [illegible] capitatem [illegible]
[illegible] non possum [illegible] episcopo
[illegible] vellet aliquid. Respondit nichil aliud pe
to nisi ut [illegible] saliva mea et [illegible]
episcopo [illegible] saliva [illegible]
[illegible] qui [illegible] leprosus splendidissima
[illegible] episcopo [illegible] videntes [illegible]
[illegible] episcopo [illegible] in futuro
[illegible] quantum bona faciat
elemosina que [illegible] domini [illegible]
datur [illegible] leprosus [illegible]
ponitur in manibus domini que datur [illegible]
viduis et [illegible] [illegible]
[illegible] pauperes et [illegible] vidue
[illegible] sua [illegible]
[illegible] que [illegible] et [illegible] dei
est [illegible] servant
[illegible] in lutum vel in [illegible] [illegible]
[illegible] habes [illegible] domini [illegible] et [illegible]
[illegible] offeras [illegible] episcopo [illegible]
[illegible] est que ponitur
super [illegible] domini [illegible]
[illegible] quo [illegible] vel [illegible]
[illegible] valde [illegible] est [illegible]
[illegible] in [illegible]
[illegible]
super [illegible] Sexto ponitur in [illegible] domini [illegible]
[illegible] suas super altare [illegible] sua [illegible]
[illegible] ubi [illegible] corpus [illegible]
et mortuus vel [illegible] vel [illegible]
[illegible] opera [illegible]
[illegible] domini [illegible] Septimo est [illegible]
[illegible] que [illegible] pro mortuis [illegible]
[illegible] et [illegible]
[illegible] et [illegible] [illegible] qui sunt
in miseriam [illegible] qui [illegible]
pane [illegible] Rogemus dominum. **Dominica quinta**

Preceptor per totam noctem laborantes
nichil cepimus. Luce v. In hodierno ewangelio
legitur quod cum turbe irruerent in Ihesum ut audirent
verbum dei, ipse stabat secus stagnum Genezareth,
et mare Tyberiadis et Galilee. [illegible] est [illegible]
ydyoma [illegible] qui omnes congregaciones
aquarum appellabat maria. [illegible] Et vidit Ihesus
duas naves stantes secus stagnum. Piscatores autem
descenderant et lavabant recia sua. Ascendens
autem Ihesus in navem unam que erat Symonis
rogavit eum ut reduceret a terra pusillum, et se
dens in navi docebat turbas etc. Notandum Ita
quod quatuor piscatores sunt qui homines pis
cantur in hoc mundo. Primus est Christus, secundus
est dyabolus, tercius est predicator, quartus mundus.
Primus piscator est Christus qui piscatus est genus
humanum divinitate sua [illegible]. Sicut enim pis
cator hamum tegit et celat aliqua esca
ut pisces capiat et fallat, sic Christus humanam
divinitatem sue occultavit et texit carne qua
assumpsit de virgine et sic dyabolum decepit. Sic enim
dyabolus in incarnacione domini [illegible]
impedivisset. Secundus piscator est dyabolus.
Iste piscator inquantum quiescit, numquam dormit
sed semper intendit quomodo nos capiat et ducat
nos in sagenam infernalem. Iste piscator [illegible]
et piscat nobiles et ignobiles viros et mulie
res. [illegible] [illegible] in sagenam dyabolus
enim [illegible] modum piscatoris. Sicut enim piscator
intendit hamo seu [illegible] ingenio quo capi
at pisces, sic et dyabolus hamo [illegible]
ingenio suo intendit quomodo animas capiat
et trahat eas ad infernum [illegible]
[illegible] [illegible]
dampnacionibus [illegible] [illegible]
[illegible] melius [illegible] pena [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] valde
dulce [illegible] et [illegible]
mala [illegible] non [illegible]
[illegible] [illegible] post
mortem [illegible] aliqua [illegible]
[illegible] Tercius piscator est predi
cator qui piscatur animas et offert eas Christo.
Isti piscatores sunt [illegible] Petri

qui piscabatur christo multitudinem animarum. Quinque piscatores
vocati sunt et aliqui eorum quibus debet aperte
homines [illegible]. Sicut enim piscatores aliquando
[illegible] aliquo [illegible] aliquando capiuntur
aliquo instrumento, sic isti [illegible] sunt allicere
verbis blandis et dulcibus sacrae scripturae.
Sic ergo omnes isti peccant. Item
aliquando sunt temptandi verbis asperis
et duris scilicet de amaritudine mortis, non habentes
aliud cogitent et compungant. Sic dicitur
[illegible] alii [illegible] ignem [illegible] multi sunt tunc
[illegible] que vitare non possunt. Confortentur
non [illegible] non timent que nunc [illegible] et
hoc est primum instrumentum cum quo piscator
piscari debet. Item debet eos capere cum ama-
ritudine pene inferni que sunt multe. Inter
omnes penas tres gravissimas [illegible]
[illegible] enim tribus lanceis quod figuratur
[illegible] de absolone filio david qui pu-
gnabat contra patrem suum, qui cum penderet
in [illegible] et debet [illegible] habebat enim
[illegible] magnis et pulchris per quos [illegible]
[illegible] et suspensus est quem [illegible] principe
militie david in [illegible] tres lanceas
[illegible] eius in [illegible] et mortuus est. Iste quis
est absolon nisi peccator qui david patrem
suum id est christum [illegible] in pugnat, qui [illegible]
cum tribus lanceis transfodietur in inferno. Prima
lancea est separatio a facie dei, et maxime
[illegible] Secunda lancea est eterna
[illegible] qua [illegible] dyabolus
Tercia lancea est eternitas penarum que nunquam
habebunt finem. His tribus lanceis mali [illegible]
[illegible] qui [illegible] non capiuntur. Item debet homines
alio [illegible] est quod debet de pulchritudine christi
[illegible] et gaudiis celi. [illegible] dyabolus multo
pulchriores [illegible] pisces capit et [illegible] et ma-
iores quam christus [illegible]
[illegible] sunt [illegible]
[illegible] Separatim
enim dyabolus pulcherrimis divitiis scilicet malis et
nobilibus [illegible]
pauperes [illegible] et [illegible]
[illegible] Si aliquis dives [illegible] nobilis

habet tres filias quarum due sunt pulchre [illegible]
non [illegible] nec claudas, pulchras tradit [illegible]
et [illegible] nec claudam [illegible] tradit religioni
[illegible]
rationem. Quartus piscator est mors
qui omnes indifferenter capit, tam magnos
quam parvos, tam nobiles quam ignobiles
tam bonos quam malos, tam senes quam
iuvenes. Unde poeta: Est [illegible]
mors nulli parcit [illegible] Isti piscatores
quibus [illegible] sunt [illegible]
pisces suos. Primus piscator scilicet christus
habet suum [illegible] gloria
et gaudio ineffabili ubi [illegible]
Secundus piscator scilicet mors [illegible]
suum scilicet terram sive sepulturam ubi [illegible]
pisces suos [illegible]
[illegible] et sunt [illegible]
tum et [illegible] Unde [illegible]
[illegible] tanto plus ibi [illegible]
Tercius piscator est dyabolus et ille habet
[illegible] suum [illegible]
igne et sulphure [illegible] pisces suos [illegible]
[illegible] eos eterna morte [illegible]
trahunt omnes [illegible] tam bonos quam
malos [illegible] ibi omnes angeli [illegible]
[illegible] electos bonos qui [illegible]
[illegible]
[illegible] mittent [illegible] in [illegible]
[illegible] igne et sulphure in eternum
[illegible] Sermo secundus

Ascendens ihesus in navem [illegible]
[illegible]
duo [illegible]
Primo [illegible]
in mari [illegible] Sic qui [illegible]
[illegible] in mundo [illegible]
[illegible] est [illegible]
[illegible] est [illegible]
[illegible]

in sermone / Iona in mari que statim unus piscis
deglutivit / Per Ionam homo fidelis intelligitur
qui navigaret in mari i. presentia vite sine magno
tempestatis a temptationibus dyaboli / Sed qui ipso
respondere non vult / vitare debeat navem i. deprecationem et [illegible]
[illegible] in mari in [illegible] et sic piscis magnus
i. dyabolus ipsum deglutivit / Secundo quia mari
orta tempestate solent homines plus deum
invocare quam alio tempore ne submergantur
et in [illegible] et dimittunt tunc iniurias / Sic
et nos qui sumus in presentia debemus ignoscere aliis
qui nos ledunt / Sed dimittite et dimittetur vobis / Tertio
solent homines cum insurgit tempestas onera
retrahere de navi ne submergantur / Sic homo
omnia onera que habet super se sic [illegible] mala
quisque [illegible] furta et rapina / Debet a se
proicere et reddere ne submergatur cum eis in profun-
dum inferni / Sed multi sunt qui sunt peiores
nautis qui vident multos aliquos [illegible]
totaliter [illegible] / Similiter [illegible] premoliunt
Quarto videtur quod in omni loco [illegible] [illegible]
tota sua [illegible] ut [illegible] tunc multi sunt
[illegible] quod non [illegible] / nec [illegible] tota
[illegible] dyaboli que [illegible] ipsis / Sed Quinto
cum piscis [illegible] homo [illegible] tempore [illegible]
[illegible] malo [illegible] / Quarto in
[illegible] per mare [illegible] ad sepulcrum domini
Quinto [illegible] prima [illegible] in [illegible] Iherusalem
ubi est sepulcrum domini s. tota trinitas pater
et filius et spiritus sanctus / Sic cum [illegible] [illegible] pe-
nitencia [illegible] cum [illegible] bonum [illegible] [illegible]
[illegible] et ad bonam [illegible] [illegible]
[illegible] mali [illegible] i. mala [illegible] in
[illegible] in [illegible] in [illegible] / Sic debes habere
bonum [illegible] qui [illegible] et [illegible] [illegible]
[illegible] ne submergatur / Hoc est bonum et fidele
et discretum [illegible] qui te dirigit [illegible]
[illegible] ne [illegible] / Multi enim [illegible] in mari
[illegible] mundi quia non habent bonum [illegible]
[illegible] / Secundo principaliter [illegible]
mari quidam piscantur / Sed nichil ceperunt quia
[illegible] Primo qui non piscantur tempore debito
unde sanctus Petrus [illegible] [illegible] per totam
noctem laborantes nichil cepimus

Isti piscantur in nocte qui aliqua bona in mortali pec-
cato faciunt / tales nichil ceperunt sed sic moriuntur /
Secundo qui piscantur in loco infirmo [illegible] dicit dominus Petro
[illegible] [illegible] locus infirmus est hic [illegible] [illegible]
[illegible] facit [illegible] [illegible] / Quandoque in piscatores
[illegible] temporalium bonorum [illegible] laborent quod [illegible]
[illegible] / Tertio qui vident male [illegible]
et fluctus in mari [illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] quia in [illegible] [illegible] / [illegible]
[illegible] si quis navem auro vel gemmis p
[illegible] impleret / sic et [illegible] [illegible] [illegible] [illegible]
[illegible] / Tertio qui non piscantur loco debito [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]
piscantur in [illegible] [illegible] [illegible] [illegible]
[illegible] querunt / et hii nichil ceperunt quia [illegible]
que sunt in mundo nichil sunt respectu celestium / Sed illi
qui [illegible] [illegible] in [illegible] illi [illegible] [illegible]
s. vitam eternam [illegible] / Quarto qui piscantur cum
instrumentis non aptis i. cum [illegible] fractis
[illegible] [illegible] [illegible] tota sua / Isti piscantur cum
fractis [illegible] qui male [illegible] et male
vivunt / Illi [illegible] qui [illegible] [illegible] [illegible]
suam illi habent tota sua integra / ~~[illegible]~~

Est autem quia homo [illegible] Bonus Iacobus
[illegible] [illegible] [illegible] [illegible] reperimus
[illegible] [illegible] [illegible] primo respectu
benignitatis quam Christus [illegible] peccatori / Secundo
respectu [illegible] [illegible] / Tertio respectu
[illegible] s. [illegible] [illegible] et [illegible] [illegible]
benignitatis Christi quod Christus [illegible] peccatori
est triplex s. in [illegible] [illegible] [illegible] [illegible]
[illegible] Christus benignitatem suam [illegible] [illegible]
[illegible] non [illegible] [illegible] [illegible] desiderando
[illegible] [illegible] mundi [illegible] [illegible] mali [illegible]
[illegible] [illegible] / Sed Christus [illegible] benignitate [illegible]
[illegible] ipsum [illegible] [illegible] bonum [illegible] vult
et [illegible] / Secundo [illegible] peccatori benigni-
tatem suam [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] magna est benignitas regis
[illegible] [illegible] [illegible] venit / [illegible] de
[illegible] [illegible] monet et consulit quod et Christus
fecit ~~[illegible]~~ / [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] medicus visitat
infirmos [illegible] quam sanos quia [illegible] [illegible] non
[illegible] sani / [illegible] [illegible] [illegible] [illegible] pharisei
[illegible] et dicentibus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] manducat [illegible] [illegible]
[illegible] [illegible] est [illegible] [illegible]

medicus sed male habitualis quam dicit michi
fuerant ut famulis ne possem uti de magisterio
meo nisi nunc benignitatis Christi quam exhibet
parum nolendo malum eius sepe ostendit
deus benignitatem suam triplicat Primo in
inhibendo ne habeat facultatem peccandi et
retrahit ipsum a peccato quasi flagello a simili
Sicut enim pater filium vel magister discipulum
[illegible] liberat et etiam retraxit a delicto Sic do
minus per benignitatem suam retrahit peccatorem
a peccato Sic ostendit benignitatem ipsius suam
diuinus expectando Secundo modo facit benigni
tatem suam [illegible] vel in latine qui sus
pendi meruit tamen hiis illis vel ter parat
Sic quod deus facit peccatori pro quolibet mortali pec
cato meruit suspendi in infernum Sed deus dissimu
lat ex benignitate sua et hoc est quod dicitur Sap
Nota Dissimulans peccata hominum propter penitentiam etc Ter
tio modo [illegible] non audet quem pro [illegible] quia
non posset enim [illegible] tempore quando vellet sed [illegible]
redderet [illegible] Sed deus omnipotens
est pro peccato quia qui vult peccatorem ca
pere et punire si vult reddit [illegible] Deus e
nim simulat peccata hominum propter hoc licet omnia faciat
et quia non statim punit putant aliqui
stulti quod [illegible] hoc est quod Paulus dicit
An ignoras quia benignitas dei te ad penitentiam
adducat etc Tercio ostendit benignitatem suam
morti crudelissime se pro [illegible] peccatoribus
exponendo quia posset esse maior benigni
tas quam quod [illegible] et [illegible] preveni
sui expendit bona sua et se ad ultimum exponit
[illegible] et dolori Secundo facit [illegible]
Commendat deus karitatem in nobis qui cum
peccatores essemus ipse pro nobis mortuus
est Secundo [illegible] peccatorem respec
tum [illegible] ex parte
[illegible] enim [illegible]
[illegible] possessionibus [illegible]
[illegible] a malo [illegible]
[illegible] Sic enim [illegible]
[illegible] Sic a [illegible]
[illegible] et [illegible] Tercio
ostendit deus benignitatem suam circa peccatorem
respectu sui [illegible] cum deus in
peccato [illegible]
[illegible] vinea enim [illegible]
et frequenter et non fructificat maledicitur

et ex post pacem inter Sic et homo qui diu
corripitur et non emendatur adeo maledicitur
et dampnatur Tales mirabiles sunt triplices
ex parte dei [illegible] enim tardius et [illegible]
[illegible] patrem [illegible] illis qui [illegible]
pugnant quia tamen illis qui [illegible]
Secundo [illegible] ex parte peccatoris [illegible]
antiqua [illegible] non tenet [illegible] doctores
[illegible] possunt esse boni [illegible] ut de se
peccatore [illegible] fit bonus homo Tercio ex parte
[illegible] similiter Quando aliquis deus [illegible]
aliquam [illegible] non [illegible] dimittit eam De [illegible]
[illegible] pomi [illegible] propter longam [illegible]
tudine non libenter dimittit vel amittit pe
[illegible] Rogemus

Dominica Sexta

Nisi habundaverit iustitia vestra plus quam
scribarum et phariseorum non intrabitis in regnum
celorum Mt 5 In omni loco et [illegible]
est [illegible] quod qui plura habent beneficia
plus obligantur Et ideo quia deus plura et ma
iora beneficia [illegible] in novo testamento
contulit quam in veteri testamento
[illegible] plus sunt obligati quam [illegible]
[illegible] enim filium suum in mundum propter nos [illegible]
et non [illegible] Et ideo [illegible] in tempore gratie
[illegible] iustitia etiam [illegible]
in temporalia [illegible] Ysay Si volueritis
et audieritis me etc Et ideo [illegible] magis
et habundantius tenentur deo [illegible]
Nota [illegible] quam [illegible]
[illegible] Primo
[illegible]
[illegible]
[illegible] enim [illegible]
[illegible]
[illegible]
[illegible]
[illegible] et [illegible]
[illegible]
Sic quidam alios [illegible]
[illegible] grana [illegible]
[illegible] uno [illegible]
In [illegible] et [illegible]
sufficit [illegible] in [illegible]
in fructu Sic [illegible] plures [illegible]
[illegible] sui [illegible] apud [illegible]

quam aurum lapidum vel sicut alii fossores qui in ima
[illegible] descendunt / quam nunquam videbis
ad terminum laborant. Sic multi asserunt se [illegible]
super caput domini. Dicunt quod diligunt deum sed
[illegible] non ascendunt ad eum. Sed quidam diligunt
deum et non ipsum et in ipsa [illegible]
ut ad opera se extendat. ¶ Secundo deficiebat
apud ipsos iustitia apud quos quidam propter eam
[illegible] quidam non non / et in moralia [illegible]
[illegible] non [illegible] Unde Matthei [illegible] Ve vobis
scribe et pharisei etc. Faciebant enim sicut mali
[illegible] / qui sepulchris [illegible] medium [illegible]
[illegible] multa faciunt de [illegible] iustitia sua.
[illegible] et [illegible] corpus suum, et [illegible]
[illegible] vestimenta sua [illegible]
non [illegible] [illegible] et [illegible]
[illegible] / [illegible] / ut bona
que faciunt [illegible] / apparent bona cum
malo. Sic enim venditores [illegible]
[illegible] in putredine / et sic [illegible] aliud [illegible]
[illegible] [illegible]. Sic aliqui [illegible] bona
opera cum malis et a [illegible] de [illegible] iustitia
[illegible] [illegible] loco. Tamen [illegible]
[illegible] / [illegible] quod iustitia [illegible]
[illegible] non [illegible] ad aliqua sed [illegible] opera
[illegible]. ¶ Tertio deficiebat apud eos
[illegible] [illegible] / quia non [illegible]
[illegible] se [illegible] ad [illegible]
[illegible] enim [illegible] [illegible] [illegible]
[illegible] / Dum non mandata dei [illegible]
[illegible]. Sic multi [illegible]
[illegible] vel ira vel furta [illegible]
[illegible], de [illegible] [illegible] aut malis
[illegible] [illegible] [illegible]
[illegible] / [illegible] vel [illegible]
[illegible] [illegible] [illegible]
non est accepta [illegible] [illegible] [illegible]
[illegible] deo. Sic [illegible] [illegible]
[illegible] malis [illegible] [illegible] / [illegible]
[illegible] [illegible] [illegible] ¶ Quarto
deficiebat apud eos [illegible] [illegible]
[illegible] enim [illegible] [illegible] corporis

quia dicit Matthei. Ve vobis scribe et pharisei etc.
[illegible] [illegible] [illegible] [illegible]
[illegible] mandata [illegible] / non enim
lavabant manus suas [illegible] mandata
[illegible]. Quando enim [illegible]
[illegible] sed [illegible] ornant enim plus
corpus quam [illegible] [illegible]
[illegible] corpus et [illegible] / et ornat corpus
magis laboribus et operibus / sed [illegible] ani
[illegible] / que plus deo placet / [illegible] ornatus
anime quam corporis [illegible]. Sic enim maritus
plus amat ornatum sponse sue quam [illegible]
sue. Sic deo plus placet ornatus anime
quam corporis. Oportet enim quod ornatus et
iustitia [illegible] et [illegible] se [illegible]
[illegible] ¶ Sermo secundus de eodem

Omnis qui irascitur fratri suo reus erit
iudicio [illegible] duo possunt notari
[illegible] et motus ire [illegible] et ibi
Omnis qui irascitur fratri suo. Secundo [illegible]
[illegible] suadet / et ibi Vade reconciliari
fratri tuo / Circa primum notandum quod
ira est [illegible] [illegible] enim [illegible]
[illegible] [illegible] [illegible] Ecclesiastici [illegible]
[illegible]. Quod autem ira [illegible]
[illegible] [illegible] ultimo [illegible] / Cum tu non
posset [illegible] [illegible] de
[illegible] [illegible] quam [illegible]
[illegible] [illegible] super gladium suum et
mortuus est. Sic [illegible] [illegible]
[illegible] [illegible]
[illegible] et non [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] deo
[illegible] sicut [illegible]. Sic enim [illegible]
[illegible] quod aliquis [illegible] non [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] non [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] reconciliari [illegible]
[illegible]. Vade [illegible] reconciliari fratri tuo. Quoniam
enim [illegible] [illegible] deo et [illegible]

110 proximum suum sed sibi prius reconciliari aliquis
inimicum suum non accipitur deo. Dicitur [illegible]
Secundum quod quilibet habet scilicet quatuor fratres
quibus debet reconciliari in [illegible]. Primus
est quem homo habet cui debet reconciliari est Christus.
Unde Christus fratres meos vocat [illegible]. Unde Christus
post resurrectionem suam apparuit marie ma-
gdalene et dixit ei: Vade ad fratres meos
scilicet apostolos et dic eis: Ascendo ad patrem meum
et patrem vestrum. Isti dulcissimo et fidelissimo
fratri debemus reconciliari, quia ipse vult dare
nobis hereditatem suam [illegible] dandam quae
plena est omni gaudio. Isti fratri debemus
reconciliari ipsum placando. Debemus enim
toto corde et ore confiteri contrita [illegible]
mentis [illegible] satisfactionem [illegible] quia
peccator est [illegible] nobis veniam dare
quam nos [illegible]. Secundus frater quem
habet homo cui debet reconciliari est an-
gelus. Isti fratri [illegible] consilium eius
consilium reconciliamur. Unde angelus [illegible]
[illegible] Unde invenimus Thobias
[illegible] ad angelum [illegible] Azarias
dic mihi quod remedium [illegible] de pisce
[illegible] Respondit ei angelus et dixit:
Cordis eius particulam si super carbones posueris
fumus eius extinguit [illegible] genus
demoniorum. Et tunc Tobias [illegible] angelum
sicut Thobias audivit consilium angeli. Et
et tu [illegible] consilium [illegible]
pone [illegible] super carbones, hoc est quod
debes recordari [illegible] tunc fumus [illegible]
inde procedit et demones [illegible] fugabit [illegible]
[illegible] fratres debemus diligere et honorare quia
nos custodiunt cum [illegible] inimicis nostris
scilicet demonibus qui nos impugnant sine inter-
missione, quibus resistere non possemus
si non esset custodia angelorum. Tertius
frater est homo. Omnes enim fratres sumus
[illegible] nasci [illegible]
et non meus [illegible] tuus sed [illegible]
[illegible] quam pauper. Item [illegible] potes
[illegible] generositate sanguinis [illegible]
est, quia nemo nobilis est nisi nobilitate
[illegible] duas [illegible] quae penitus
sunt [illegible] una est de carnali et

alia non quae carnalis nobilitas [illegible]
[illegible] de ignobilitate. Si autem sunt
[illegible] nichil aliud habebit alia
quae sunt inanimata [illegible] Alia animata
hic est potencia divitiarum quae potentem
[illegible] et sic consideratione reputatur
nobilior alio homo hic carente predictis.
Item nobilitatem hominis [illegible]
cum mors et omnia abstulit et homines [illegible]
sit, tamen abhominabile est [illegible]
divites sicut illius pauperis qui valde [illegible]
habebat [illegible] abhominabilius est
si [illegible] dare [illegible]
[illegible] pauper [illegible]
[illegible] pauper [illegible]
[illegible] Isti fratri debemus reconciliari
sicut [illegible] quod si non [illegible]
tibi sicut [illegible] nequam [illegible]
qui [illegible]
[illegible]
[illegible] si non reconciliaberis [illegible] Quartus
frater quem homo habet [illegible] homo [illegible]
est [illegible] Unde patrem habemus scilicet deum [illegible]
fratre [illegible] frater [illegible]
[illegible] veneno [illegible]
[illegible]
[illegible]
[illegible]
reconciliari quia [illegible]
[illegible]
[illegible]
quidam sunt qui [illegible]
[illegible] quod [illegible]
[illegible] sibi [illegible] quod [illegible]
nullo modo suspenderetur [illegible] furtis [illegible]
multa tandem captus est [illegible]
[illegible] veniet [illegible]
non suspenderis [illegible] quod nulla
[illegible] invenire potuit [illegible] peccatum
et dei iudicio [illegible] quod [illegible] ipse [illegible]
extraxit [illegible]
[illegible]
Vasa [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Secundum quod ipse [illegible] glossa [illegible]
deberet reconciliari sibi ipsi propter deum. Primo
propter deus et vult ut unusquisque diligat pro-
ximum suum sicut se ipsum. Diligite inimicos vestros,
benefacite hiis qui vos oderunt. Orate pro
persequentibus et calumpniantibus vos. Mathei v.
Debemus inimicos tribus modis reconciliari.
Primo est ut ex toto corde parcas sibi quicquid
te lesit. Et hoc potest tunc dici: Diligite inimi-
cos vestros. Caritas non procedit alicuius
membro nisi a corde. Et ideo vult deus ut diligas
inimicum tuum ex toto corde tuo. Sed pauci tenent
[illegible]. Secundo debes reconciliari fratri
tuo ut pro reconciliacione ostendas signa cari-
tatis in rebus, in corpore et in honore. Et hoc manda-
tum dei: Benefacite hiis qui vos oderunt. Et apostolus:
Si esurierit inimicus tuus, ciba illum;
si sitit, potum da illi. Hoc enim faciens [illegible]
[illegible] caritas est super [illegible]. Tercio debemus re-
conciliari fratri tuo quod eciam non solum
bonum temporale sibi velis facere sed eciam
bonum anime. Hoc est quod debes pro eo orare,
et hoc mandatum dei: Orate pro persequentibus
et calumpniantibus vos et [illegible] reconcilia-
[illegible] et faciat [illegible] et ideo dominus
pendens in cruce [illegible]. Si diligitis eos tantum
qui vos diligunt, quam mercedem habebitis? Nonne
et publicani hoc faciunt? publicani et peccatores
[illegible] qui sibi manus
[illegible]. Si vis anime recipere [illegible]
mercedem, tunc diligite eos qui vos oderunt.
Secundo debes reconciliari ipsi Christo et debes
eum diligere ipsum Christum ut sis imitator eius,
qui hoc dicens [illegible] pro crucifixoribus
[illegible] sub [illegible] dicens: Pater ignosce
eis, quia nesciunt quid faciunt. [illegible]
[illegible] Hic imi-
tatus est eum beatus Stephanus, qui dixit:
Domine ne statuas illis hoc peccatum. Et ipse hoc
[illegible] apertum vidit filium hominis
stantem a dextris dei. Hic et [illegible] apertum
[illegible]. Sed puto [illegible] qui [illegible]
[illegible] quam [illegible]
[illegible]. Tercio debes reconciliari fratri
tuo et debes eum diligere ut deus dimittat tibi
in quibus offendisti eum et ideo reconciliari [illegible]

Si enim deus dicit: [illegible] dimitte et
dimittetur vobis. Deus tamen enim nos mortaliter
[illegible] quam omni die dicamus: Et dimitte nobis
debita nostra etc. Si vero dimittis veniam consequeris.
Si non dimittis, [illegible] cum dicas: sicut
et nos dimittimus debitoribus nostris, et sic [illegible]
[illegible] propriis [illegible] contra te ipsum.
Tercio debes reconciliari fratri tuo et ipsum dili-
gere ut amor dei [illegible] in corde tuo [illegible]
[illegible] poteris salvari. Si [illegible]
[illegible] et non habeo caritatem, nichil sum.
[illegible]. Si linguis hominum loquar et angelorum etc.
Primum enim principale quod deus seminat in
corde est caritas, et [illegible]
est [illegible] fides et caritas. Sicut semen seminat
[illegible] semen [illegible] ut patet
[illegible] dei. Et sicut illud semen non fruc-
tificat [illegible] seminat semen [illegible] videre ut
[illegible]. Dicit enim
quod qui [illegible] caritatem [illegible]
[illegible] seminat semen [illegible]
[illegible] et illud semen [illegible] fructum
[illegible] et [illegible]
et paganus [illegible] plus durant
qua [illegible] non credunt
fidem romanam sine qua nullus salvatur. De
[illegible] contra
[illegible] non credunt sacramentum
altaris [illegible] qui [illegible]
et [illegible] fidem romanam. Et hoc [illegible]
[illegible]. Legitur quod quedam mulier
[illegible] venit [illegible] et confessa [illegible]
[illegible] non permitteret eam credere [illegible]
[illegible] altaris quod illic esset verum corpus Christi et accepit
illud et posuit in [illegible]
et [illegible]. Omnibus [illegible] gemma
quam [illegible]. Sed [illegible] plus [illegible]
[illegible] et posuit corpus Christi super [illegible]
[illegible]
[illegible] sanguinis [illegible]
[illegible] non [illegible] accepit
corpus Christi et [illegible] et [illegible] sanguinis
[illegible] super [illegible] emanare [illegible]
[illegible] est
et credidit verum corpus Christi esse in sacramento

alteris et venit ad Christum et confessa est sibi peccatum suum et impetravit veniam ab eo suscepit. Unde dico quod Mariam multis lucrum premeruit credulitatis. Contra debes tu [illegible] tuo ne plura mala inter te et ipsum fiant. Unde [illegible] et odio multa mala [illegible] generantur quod signatum est Genesis xxxvii in Ioseph quem fratres sui primo oderunt, postea non poterant sibi pacifice loqui voluerunt eum occidere et si deus non eripuisset de manibus eorum. Ideo [illegible] est [illegible] ad [illegible] postea sequitur rixa et post rixam sequitur [illegible] [illegible] magna [illegible] [illegible] magnus [illegible] [illegible] et [illegible] venit [illegible] [illegible] sufflat quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible]. Dominica Septima

Misereor super turbam quia iam triduo sustinent me [illegible]. Quando aliquis [illegible] adolescentia sua [illegible] aliquid [illegible] postea illud [illegible] / Et quia deus [illegible] adolescentia sua [illegible] [illegible] anno [illegible] [illegible] [illegible] tempore et loco [illegible] [illegible] [illegible] sic deus misericordiam [illegible] [illegible] Unde non est mirum si deus multa [illegible] [illegible] [illegible] est misertus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] super turbam [illegible] quod deus [illegible] misertus [illegible] [illegible] Primo legitur quod misertus est viduae cuius filium suscitavit [illegible] sicut legitur Luce [illegible] [illegible] [illegible] [illegible] filio suo defuncto [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] adolescens tibi dico surge qui [illegible] [illegible] [illegible] suo [illegible] viduae [illegible] deus suscitavit [illegible] [illegible] deus suscitavit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] quod [illegible] [illegible] deus [illegible] anima [illegible] sua [illegible] [illegible] [illegible] magnus peccatoribus. Unde si vis aliquo [illegible] [illegible] [illegible] [illegible] [illegible] et dic domine [illegible] [illegible] [illegible] quod natus es de [illegible] progenie et misericordia [illegible] [illegible] mei. Unde sic enim [illegible] [illegible] [illegible] [illegible] sicut [illegible] [illegible] in cruce pendentem. [illegible] [illegible] [illegible] te. Secundo legitur quod misertus est [illegible] [illegible] [illegible] enim [illegible] Secundo [illegible] leprosus dixit domine si vis potes me mundare et [illegible] [illegible] est [illegible] [illegible] enim deus [illegible] mundare [illegible] [illegible] [illegible] Secundo [illegible] [illegible] [illegible] tempore [illegible] [illegible] [illegible] [illegible] [illegible] si vis ut deus misereatur tui [illegible] non [illegible] [illegible] [illegible] [illegible] deus [illegible] deus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] deus [illegible] misereatur [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] deus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] magis ac magis clamabat et [illegible] quod deus misertus est [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] deus [illegible]

dem dignitatem ne ut eam conservet. debes
enim devote et constanter orare ad dominum
ter in die. primo debes orare in mane ut do-
minus custodiat te a peccatis ipso die. Unde ecclesia
orat. Domine sancte pater qui nos ad principium
huius diei venire fecisti. Vespere debes eciam
orare ut deus indulgeat tibi quod quasi eodem die
voluntati sue contrarium egisti. Tercia completorium
debes orare deum ut te faciat in bonis perse-
verare. Et hoc signatum est in Daniele VI. ubi
dicitur quod Daniel est ingressus domum suam et
apertis fenestris in cenaculo contra Ierusalem tribus
vicibus in die flectebat genua et orabat.
Hic et tu debes aperire fenestras cenaculi tui. Ce-
naculum tuum est cor. fenestre quinque sensus
tuum orare valebis aperire fenestras cordis
tui contra Ierusalem supernam ita ut tu petas
celestia. Tamen qui petit terrena et divicias
et honores claudit fenestras contra mundum
et non contra Ierusalem. aperta est deus quasi
vitulum de marmorato ~~[illegible]~~ Dominus clausit fene-
stram et dixit Ihesus Pater tedio ad manus te
et iniustus est sui quoniam de marmorata quam
signant hec tradentes illorum miseretur deus
quasi heu unam non temporaliter qui fidem
corrumpit ~~[illegible]~~ Rom in mandulis enim non in
dolore vitam eternam sed ira dei manet super
eum. Tercio scito quod deus iniustus est hoc
sicut legitur in omni gradu per turbam signati
perseverantes illorum miseretur deus. Iusticie
perseverancia tangitur ibi quia tempore sepe
nunc sicut quod manducaret. Hic perse-
verantes relinquit vicia temptacionibus
dominantur sed in bonis operibus persecutoribus et
omnibus qui nituntur bonis tunc deus perseverat
illorum misereretur. Sermo secundus de

Miseretur super terram et est in ultimis ipse
dominus non tamen sed mi est misericordia domini
enim domini miseretur super terram sed est
enim ea ibi. Tercia deus miseretur super
terram quia misericors nobis multo sunt
gracia sua peccatores sibi adiungentibus
tollant. ~~[illegible]~~ Sexta peccata nobis

deus ut misereatur nostri. Quarta gracia sua conservet
nos et benigne accipit. Quinto misericordia per deum
gracia sua. Sexta iusticie remuneat nos de
hoc dat nobis tale exemplum hic Quidam
homines sunt ad quem venit quidam secundum
nulla dicens a peccatis suis et recipit hominem
ut enim recipet ad proprietatem suam. Iste
non noluit sed deponit enim ipse Spiritu Sed
cum vellet sibi hominem facere parcere in-
barem qua tacuit et apposuit eam. unde hic
mitigandi. Quarto angeli eciam eius eidem
hominem deserebat. Ecce non ille quicquam
bonum peccavit et angeli sibi ministrabant
In hoc ergo gracia dei longinqua est magna
dei enarrare. magna est misericordia adeo quod
multi adhuc non sufficiunt quod nunquam
non plangit. quod peccavit magnis ad finem
non deduxit. Sed cum homo peccat et aliquando facit
quod multiplicata sunt peccata tanto congruit
quod multiplicato est misericordia dei. Racionem
quod deus misereret super terram. Terram gracia
est in mundo super terram. Secunda est pur-
gatorio. Tercia est in celo. Dominus propria terram
miseretur deus quod in hoc sustinet. Deus ut impii
homines et sustentat in iusticiam. Legitur
nullo. Secunda deus nobis dat sustinere
sibi vidue. unde motus est et dixit noli
flere. Sic adhuc multis sustentat peccatores
in mortalibus peccatis existentes sicut eciam
fetidum ... in sepulchro. Sicut anima
iacet in campo fetidis contra talia peccata
et tunc deus unam suam quibus resuscitat
tales in mortalibus peccatis fetentes. Nos
enim fetet sicut ... ardebat qui
... peccavit per ... quod ...
... Secunda deus multos peccatores
... gracia sua ... multos
... angelum peccantem
... de paradiso ... quod
... Secunda deus
miseretur ... purgatorium ...
... clamantibus ... ...
... et misericordia ...
misereret ... admonitum

ad mandatum xpi respectu caritatis quamdiu
peccati in se sunt absconde faciens sicut
ab ipsis qui sunt in purgatorio. Sed misericordia
motus impetratur ipsis eos a penis ab-
solui. unde dominus cum facit sicut principes
et reges consueverunt facere in hunc modum quod
alexander milites suos displicencia ipsius
aliquos vero ipsos ponit eos in carcerem ut
in turri. Cum autem eos postea displicencia
tur mittit eos et captivitate et vincula
solvit et nobilibus vestibus eos induit et
eos adornavit. Sic facit xpus qui displicen-
cias in purgatorio hic respicientes eas
et in die eos vocat nosse quos inquam
animas liberat et vocat eas adornari
celeste ubi simul sunt gaudentes. Potest eciam
Tercio misericordia dei super illam celestem qui
virginem est reparabilis per malum
[illegible] in [illegible]. Quod plures [illegible]
[illegible] propositos per quos [illegible]
[illegible] misericordie dei. Quarte non [illegible]
que [illegible] inquam misericordie. Sequitur
[illegible] [illegible] cum [illegible] quia [illegible]
[illegible] et [illegible] dei [illegible] misericordie
[illegible] ut [illegible] non desperant in via
misericordie. [illegible] qui [illegible] pro [illegible] sustinet
[illegible] est dolor [illegible]
[illegible] confessionibus [illegible]
[illegible] ut [illegible] peccata [illegible]
[illegible] et [illegible] sunt
tres [illegible] quos xpus [illegible] templo
[illegible]. Prima ergo [illegible] est [illegible]
[illegible] [illegible] [illegible] peccatorum
ubi [illegible] valebat [illegible]
[illegible] est prima confessio. Confessio prima
[illegible] dum [illegible] [illegible]
[illegible] confessio [illegible] est [illegible] prima
[illegible] [illegible]

Sermo xxiij de eodem

Misericordia super illam [illegible] dei
est [illegible] [illegible]
[illegible] [illegible] [illegible] primi
in [illegible] [illegible] non [illegible]

Sic in xpo [illegible] cum [illegible] et [illegible]
[illegible] et [illegible] quod [illegible] de prima [illegible]
apostoli. Unde [illegible] dulcis [illegible]
[illegible] [illegible]. De [illegible] et [illegible]
[illegible] deo [illegible]. [illegible] [illegible]
[illegible] [illegible] desperacione [illegible]
[illegible] [illegible] [illegible]
quod [illegible] xpus [illegible] dulcis [illegible]
Primum est [illegible] cum [illegible] ut [illegible]
[illegible] [illegible] quod habeat [illegible]
[illegible] sua [illegible] [illegible]
[illegible] sacerdoti [illegible] ut [illegible]
[illegible] absolvitur [illegible] [illegible]
[illegible] [illegible] [illegible]
Sic [illegible] [illegible] [illegible] et [illegible]
quod in [illegible] est [illegible] plus [illegible]
[illegible] homo [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
Sic legitur de maria magdalena que [illegible]
[illegible] peccatum [illegible] quod [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible]
est [illegible]. [illegible] hominem [illegible] et [illegible]
[illegible] [illegible]. Sed cum homo [illegible]
[illegible] [illegible] sicut [illegible] et [illegible]
[illegible] et medicinis ut [illegible] in [illegible]
[illegible] et [illegible] est medicus [illegible]
[illegible] et in hac patet prima magna [illegible]
[illegible] quod [illegible] et [illegible]
[illegible] sed respicit eas oculis [illegible]
[illegible] [illegible] et [illegible] non [illegible]
[illegible] [illegible]. Secunda est prima
confessio [illegible] homo [illegible] et [illegible]
[illegible] sua [illegible] [illegible] [illegible]
et [illegible] se peccasse [illegible]
[illegible] [illegible] libro [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]. Sic [illegible] in
[illegible] [illegible] anima [illegible] sua [illegible]
[illegible] qui [illegible] medicus est [illegible]
[illegible] confessio prima reddit [illegible]

Unde quamquam hoc peccatum ingemuit salvus
est. Plus dico confessio peccati claudit os diaboli
qui si deus accusaret hominem qui deo et non alte-
rius ... et revelatur 4 sentencias de eis et non habet
confitentem. Jer. 3 cognitione (?) iniquitates tuas dei ut
in sicariis (?) ... Qui in mendacio peccatum ...
Dominum est devota oratio. Oratio devota aperit
... ... qui sursum tendit
... Oratio ... et ... amor
... ... esse ...
... ... angelus non ...
... quod plus est Christi ... hoc
... in sinum patris sui ... esset
... ... quam ...
... ... est ...
qui ... contempnunt ... dicit
... et vetule debent orare ... quod frequenter
tam orationem abstinent ...
... esset magnus honor pauperi mendico
si rex vel princeps sibi familiariter loqueretur
... maior honor est cum ... ...
celi. ... enim orationem ... ...
... enim loco debemus orare ... ...
indigentes auxilio dei debemus orare cum
misericordia sicut publicanus qui non audebat
oculos ad celum levare ... fugite ... filii
... qui ... ... peccatum
... ... orationis ...
... est ut homo ... peccatum
sine emendatione faciat ... nam peccator
... reconciliatur deo. Debet enim ... commisit
culpa toto corde dolere ... multi ...
et multa ... ...
multi ... ... reddere ... iudicare
quantumcumque peccata proximi ... deus
... peccata ... et ... ...
peccata proximi deus et ... ...
... amplius ... ...
... peccatum suum ... suum et ...
... sui deus ... ...
quod non habet ... ... in toto ...
... quod non habet odio ... ...
... in eo ... ... petrus

ardentius amavit Christum quam ceteri apostoli
... ... enim si ... in ...
negociatoribus ... ...
... regnum celorum. Et bona ... et ...
... ... Et qui volunt deus
sui misereatur ... ... et in bono
perseverare etc. Rogemus dominum.

Dominica viij

Omnis arbor que non facit fructum bonum
excidetur etc. ... quis arborem in orto
suo plantavit et expensas et labores ...
posuit non est mirum si ... ... et ...
si non fructificat tam diu ... ...
dominus hominem in mundo posuit ut fructum bonum
... faciat ut ... fructum ... ...
pet ... ... nos ut eas et fruc-
tum afferatis etc. ... magis ...
et laborem ... arborem facit non est
... adventum venit et quibus ... ...
... ... et in ignem mittet
et ardebit etc. ... quod ... ... dicit ...
... ... quia non fuit
arbor bona et fructifera ... ...
... ...
quod quemadmodum ... sunt materialia ...
in fructibus ... arbores ... ...
est quod ... materialis ...
et facit formam ... ... sunt
pulchra vel alba ... ...
... et ... in ... magna est ...
... Christi ... ...
... ... est super ...
... ... in ...
sunt ... ... in suo ...
... ...
animam in suo quam ... quam tenebro-
sa ... magis ... eam quam ...
... ... ita sunt ... ...
in ... ...
... si ... ...
... ... faciem Christi que est omni
gaudio plena ... ... dampnati ...
videre faciem Christi potius vellet manere
... videre quam non videre et ...
... ...

ymaginem xpi quam veronica habuit sudario i
pressam inspicere delectabatur intra 2 cum tetigit
adorauit eam 2 statim sanatus est ab infir
mitate sua Sic 2 tu debes imprimere ymaginem
xpi in cor tuum tunc consolaberis 2 sanabitur
anima tua et euades deformitatem inferni
Secundum est quod ignis materialis sitim pro
uocat quod dico Sic ignis infernalis qui est
eternus sic prouocat sitim eternam quod manifeste di
citur quoniam luce 16 Pater abraham miserere mei 2
mitte lazarum 2c Ille enim diues multis annis
clamauit pro una gutta aque 2 non potuit
eam habere Ergo quid tunc fiet potatoribus
qui tota die potant et inebriant Nulli ho ... no
honorem deo 2 sanctis suis imponunt ve ve
talibus ysaie 5 Sicut diues bibebat in hac
vita et non fuissent inebriati vnum vendidit
alterum amicum 2c Ezechie sup Et ecce ubi
in venit longitas aspitas et breues inspitas
Tertium est quod ignis dimicat res mallificat
ut patet in ferro auro et argento Sic omnia
defficiunt a facie ignis materialis Sic ignis
infernalis mollificat miseras animas Ita quod
quelibet pena infernalis sed pressurem inferendi
eas sicut enim ceterius cruciant ita 2 intus
cruciant scilicet in oculis auribus 2 in aliis
membris sicut hic 2 omnibus suis habuerunt
delectationem 2 sic illic habebunt in eis cruciatum
Ergo petere deum Quartum est quod mortifica
dum si fiat ex lignis humidis qui in igne con
solidant Sic ignis infernalis consolidat
animas peccatorum Ita quod nunquam moriuntur
sed semper cruciantur Ignis ille ita calidus est
quod si omnes aque totius mundi confluerent
non extinguerent vnam modicam scintillam
illius ignis Ita illo igne torquentur omnes pec
catores sicut patet Sicut eos ut clibanum igne
in tempore vultus tui 2 quasi sancti in celo in
lumine tuo videbunt sicut patet Ymmo tantum vel ma
gis 2 ignis eorum non extinguetur Et sicut lignum
herba depasta non crescit sic miseri anime
inferno Vnde gregorius Omne sine consumente
Ergo petere deum Quintum est quod ignis
homines ad inuicem alios tunc tenacius
cohibent Sic miserae animae coliuntur propter eorum
filios maledicat 2 filius patrem dicens quod consolatione
suam carne propria sed viuentes pro
carne bella sunt Vocabit viuentem appetitus
insaciabiles Ergo qualis potest dignum ppter
desperabunt mortem 2 fugiet ab eis Ideo
opportet homine si se mi sua possibilitate quam ergo
quia in suo dura culpa non teperet cruciatus
homo rogemus 2c **Sermo secundus**

Non potest arbor mala fructus bonos
facere 2c Narrat aliquis premittantur
sed arborem in orto suo in fructificantem
et non sibi placentem vel sterilem parat eam ut in
ignem mittatur 2 ardeat Sic pater celestis
hominem qui arboris necessaria hic disponit
creauit in mundo qui si non facit fructum
bonorum operum eradicabit eum 2 mittet eum in ignem
eternum Ideo quod species sunt seque cum in specie
ut sit bona vel mala Primum est quod sequitur
tamquam radix arboris hoc est si non est bene radicata
statim cadit Sic est de homine si non est bene radica
tus per veram fidem cito cadit de sancta fide
sicut patet Insuper quod fide vincit Et ibidem
debet esse firmam fidem quia fides est fundamen
tum totius edificii in hoc mundo spiritualiter
tendit ad celestia Ergo vult enim temporalia
quo auferat deterioris hominis faciunt enim sicut
ceci Secundum primum qui mittit eadem
primo eruit sibi oculos Sic dyabolus qui mittit
primo eruit sibi oculos
auferre oculos fidei ne possit deum agnoscere
presidem Dicunt enim impossibile est quod quis
possit ad regnum celorum venire sine vera fide
In ... quod deus tota ablucione
conspicit scilicet fidem veram veritatem
et castitatem corporis 2 illud est primum
tamquam radix arboris bone Secundum est vir
tia scilicet enim est nuda a sapientia fructu in nulla
maturitatem sic si est homo mundus
nat calorosum fructum scilicet scito trinitatis
Omnis enim homo signatus est bonus
tu Deus enim cum ... in sancta
recepit hic 2 ... post Quomodo
in tabernaculis tuis 2c Item in horde
tula 2c Nichil ... pat tui ...
nam sicut ... hec patet in luca
fuit pulcherrima creatura Peccatum ...
|| ...

[illegible]

par[illegible] Adiungitur
pater[illegible] natura. Primum [illegible]
[illegible] non [illegible]
qui male [illegible]
[illegible] Secundum est quod [illegible]
[illegible] Tertium
est ut [illegible]
[illegible]
[illegible]
[illegible]
[illegible] Dominica tercia

Omnis arbor quae non facit fructum [illegible] arbor [illegible]

[illegible]

et mihi dabit ei. Secundo sunt que habent
folia pulcra sed nullum fructum ut talia
per tales arbores signantur. Illi qui habent
verba pulcra sine operibus sicut qui
cantant orant legunt predicant. Illi
tibi ore laudant sed non corde. Illi sunt ma-
ledicti qui habent tantum folia ut arbor sed ca-
rent fructu bonorum operum. Quia omnis arbor non fac-
iens bonum et ad dampnacionem fructum operatur de fu-
more cor vivi. De patarizantibus
qui enim amarescant simul in vino dicit
de. In fabulis quod lupus invenit fi-
golum et eum liberaret exterius
pulchritudinem et intus invenit aliud et in-
mediate invenerat dixit bonum primus
habes sed pax de pinguedine. Dicit qui
dam ubi apparent melia sed fel ibi mo-
ratur. Sunt qui habent folia pungencia sicut
in spinis per tales arbores signantur
detractores. Isti pungunt homines lingua
et sunt odibiles deo. Nulla bestia
est in toto mundo que tantum nocet sicut
mala lingua. [...] homo est ex
primo sed graviter leditur lingua mala
quia destruit unum in caritatem quia
quia destruit unam proximam ut
patet. Lingua illius qui est in bo
nua nota quia ille qui est in pala-
na quia quando infamat eum de
tet eum deo et amicis suis. [...]
mendacia confirmat per dominum et per
et fratres suos quando lingue peccati
pervenit. Homo in fine [...] linguam
in capite. Et nota quod mandavit pro dolore
lingue sue et libere perpetuo unum
dum tele. Item dicit quod manducavit
manus suas. In [...] dominum deus
qui dicitur pone domine custodiam ori

meo. Quarti arbores sunt que habent
folia fetencia ut sambucus per tales
arbores intelliguntur luxuriosi quorum
opera fetent in conspectu dei. Sicut
porcum non in fimo tantum delectatur in
deo. Ad diffinitionem omnium vicium quam mu-
lieres in mundo omnia et fetida
in loco suo intrare non potest prout
ut homo luxuriosus preditus multum
pulcre et mundum. Dicit ut luxuriosi
in loco suo in tali ante ut hospes mane
porro hoc vicium multum displicet non
tantum deo sed eciam fratribus angelis. Possibile
si filia unius principis tradita est alicui
ut custodiret eam non parum displi-
ceret ei si in euntibus eius custodia formi-
caretur quam gravis displicet angelo
dei cum homo fornicatur cuius angelus cui
ad custodiam deputatus est dicitur displicet
inde modicum. Quinto arbores
ferunt fructus communis in suis aliquando
et vilis sicut quedam arbor... mora
mele. Martini per tales arbores intelliguntur
ypocrite qui opera sua faciunt ut ab
aliis audiantur. Isti sanctum in corde
recipiunt alienis aliis. Sic dicit ut coram
melius apparent religiosi et spirituales
et sunt carnales. Tales que pellem
agni tamen non lupum. Tales mortui
sunt in anima non sentiunt fetorem sui
ut odorem pacis. Tales similes
tunique qui sed alias pereunt et aug
carnem suam. Talibus dicitur gravi
multis tribulationes creatorem vel pauli
sunt unam sicut legitur in ... Sermo

Homo quidam erat diues qui
habebat villicum ... et hic
diffamatus est apud illum quasi dissipasset
... ille vult ... in ...

tu amicus specialis noster transisset cum vivi-
ficet nostram eiulationem tum de bonis natura-
libus corporalibus de temporalibus usque ad
mortem nostram amicus qui tibi red-
dere rationem Luc. 16 redde rationem v[illicationis]
de vocationem tottam [illegible] flore [illegible]
[illegible] debes [illegible] videri [illegible] [illegible].
Primum quod scire est hoc quod recognoscere-
[illegible] datum totum quod oportet te redde-
re rationem pro eo quam reddere se [illegible]
recognoverunt omnia bona omnia sua [illegible]
et tu debes recognoscere quod oportet te red-
dere rationem [illegible] deus [illegible]
debes eum recognoscere quod [illegible]
et omnis bonorum tuorum [illegible]
debes vera recognoscere quod de parte [illegible]
rationem qui dicit redde rationem [illegible] dico
nichil habet [illegible] de parte [illegible]
rationem nullus evadet nec papa nec cardinalis
nec princeps nec rex nec dux nec pauper nec
religiosus nec secularis omnes reddent ra-
tionem [illegible] Omnes nos oportet manifestari
ante tribunal Christi [illegible] ut referat
unusquisque [illegible] sive bonum sive malum
[illegible] mala [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
quod [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] quod [illegible]
[illegible] qui reddes rationem [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] qui pauperes suos [illegible]
[illegible] suis [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] gladius [illegible]
[illegible] pauperes [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] sicut [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] tibi

[illegible] pauperes [illegible] [illegible] reddunt [illegible]
qui [illegible] oportebit te reddere rationem
redde eam [illegible] [illegible] [illegible] [illegible] suo [illegible]
quod scire est hoc quod acquisivit amicos
suos de bonis dei sui [illegible] et tu debes tibi
acquirere amicos de bonis dei tui amicos
tibi acquires de bonis dei tui qui das
elemosinas de bonis dei tui [illegible] tuis
[illegible] eum qui [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] non habes [illegible] [illegible] [illegible]
[illegible] [illegible] quod daniel [illegible] [illegible]
[illegible] [illegible] elemosinis redime
elemosina est tibi [illegible] amicus et [illegible]
amicus melius est tibi [illegible] quam elemosina
[illegible] quod [illegible] reddes rationem qui elemosinas et
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est quod [illegible] et hoc quod [illegible] sibi
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] deus [illegible] [illegible] [illegible] [illegible]
[illegible] et tu debes recognoscere quod [illegible] in morte
tua tibi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] auferetur tibi in
morte nichil [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et in [illegible] [illegible] [illegible] quod non
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] mors [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] quod [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] morituri et
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] morte et nichil [illegible] [illegible] mortis
[illegible] quod scire est hoc quod [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
non valeo mendicare erubesco [illegible] et tu
debes recognoscere quod [illegible] [illegible] [illegible] [illegible]
[illegible] qui [illegible] [illegible] [illegible] non valeo
[illegible] [illegible] [illegible] [illegible] tibi [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] non valebis quod nichil [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] qui [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

in futuro. Sed quidam faciunt ut apostoli
cum orare debuerunt dormierunt. Judas vero
qui tradidit dominum vigilavit. Sic quidam
dormiunt cum apostolis qui nil appetunt
nisi celestia. Illi vigilant cum Juda qui pro falsa
et honore laborant et iniuste res acquirunt
Sed ~~tangemus dominum~~ etc. Sermo secundus

Facite vobis amicos de mammona in-
iquitatis ~~Luce xvi~~ In verbis istis beatus
Lucas duo facit. Primo docet nos facere
ad exemplum filii sui ut amicos acquiramus
Secundo hortatur nos ad futurum premissum
ut recipiant vos in eterna tabernacula.
Primum id est docet nos ut acquiramus amicos
veros et illi qui sunt ~~in [illegible]~~ Sed quis
No in venerit amicum fidelem. Sed quia quadruplex
habet amicum homo, scilicet deum, hominem,
angelum et dyabolum. Primi duo sunt fide-
les amici, tercius [illegible] quartus nunquam
est fidelis. Primus amicus est fidelis,
scilicet deus qui nunquam deserit amicos suos
et quod ipse amicus est verus hoc patet in
pluribus signis nobis ostensis. Primo
quia cum liber esset servus est factus
[illegible] et ministrat nobis ~~[illegible]~~ Io.
Ego sum in medio vestri sicut qui mi-
nistrat. Secundo dignitas quod rex celi
voluit esse amicus pauperis sui. Nemo
enim potest estimare amicitiam qua deus
nobis ostendit qui filio suo unico non
pepercit sed pro nobis omnibus tradidit illum. Tercio
[illegible] magnum signum amicicie esset si imperator
fieret amicus medicus ut suum ditaret
[illegible] esset si suus servus furtum faceret
et sibi [illegible] faceret et veste eius [illegible]
et suspendium eligeret ut furem a pena
liberaret. Sic fecit ipse amicus noster ~~[illegible]~~
Quarto ostendit nobis signum amicicie quia pro la-
vit et mundavit nos in sanguine suo
Quinto esset amicus fidelis qui haberet
suum leprosum qui curari non posset nisi
lavaretur in sanguine suo et funderet sang-
uinem ut suum sanum mundaret. Sic fecit ipse
qui fudit sanguinem suum propter nos et la-
vit et mundavit nos in sanguine suo a
peccatis nostris ~~Require plura in hac [illegible]~~

in psalmis. Secundus amicus est angelus
[illegible] est angelus. Si amici quanto
magis audimus dulcia verba eorum [illegible]
tanto magis cari nobis sunt ~~[illegible]~~
dulce amicos multiplicat. Isti cari sunt
honorandi et diligendi a nobis quia custodiunt
nos omni tempore et omni hora [illegible] nobis
[illegible] regere in [illegible] de angelis [illegible] in
[illegible] Tercius
amicus est homo de illis amicis multa [illegible]
dicenda. Sed pauci modo inveniuntur boni
amici [illegible]
[illegible] amicos [illegible]
[illegible] cessat amicicia [illegible]
[illegible] sicut hirundines sunt [illegible] estivo tempore [illegible]
vero [illegible] recedunt. Sed sunt aliqui qui
modo sunt amici [illegible] tempore [illegible]
sed ut [illegible] in fortitudine viderit [illegible]
[illegible] amici. Sed [illegible] de illis [illegible]
videmus de quibus hic dicit [illegible] facite [illegible]
amicos. Isti sunt cari pauperes [illegible]
[illegible] in istis [illegible] et facere
ipsos caros [illegible] divicie [illegible]
amicos plurimos vos divites [illegible]
quod [illegible] vult ut pauperes nobis caros
faciamus. Secundo [illegible] ut cum defeceritis recipiant
vos in eterna tabernacula. [illegible] fecit [illegible]
ille [illegible] pauperum sunt regnum
celorum ~~[illegible]~~ Beati pauperes spiritu quoniam ipsorum
est regnum celorum. Unde si illud [illegible]
sunt divites habere [illegible] ut a pauperibus
emant. Divites debent libenter pauperes
recipere in domos suas ut a pauperibus
recipiantur in celum ~~[illegible]~~ [illegible]
[illegible] celum [illegible] recipe celum [illegible] sibi [illegible]
[illegible] recipe [illegible] voluptas
[illegible] recipe pauperem quia in forma illius
[illegible] recipit deus [illegible] angelus
~~[illegible]~~ Quartus
amicus est dyabolus et ille [illegible] nos
sine [illegible] quia [illegible]
[illegible] est amicus [illegible]
amavit duas filias suas ut perderet eos
Sicut esset fraudulentus amicus qui amico
propinaret venenum in vino [illegible]
[illegible] facit [illegible] sibi [illegible]
eterne dampnacionis. Cum [illegible]

intelligere debet quamvis parvus ut meditacio
eius videat. Nunc enim circa vesperum vite
tue non cogitare, tunc in morte animo indu-
cunt. Ideo circa semper debemus fugere
tempus in iudicio nostro. Sermo eiusdem de eodem.

Redde racionem villicacionis tue. Luce
xvi°. Illud dicit deus cuilibet nostrum
apud quem animus venire, cum indicat deus, et tunc
reddo racionem de omnibus cogitacionibus
verbis et factis et negligenciis nostris. Videa-
mus quibus primum debemus cogitare, quali tamen
possumus reddere racionem de peccatis nostris. Notandum
quod quinque debemus cogitare contra illa ra-
cionem. Primo debemus cogitare difficul-
tatem reddendi racionem. Secundo civi-
tatem horribilem. Tercio desperacionem vitans.
Quarto finem qui ferendus est quia nobis
si non instanter reddemus racionem. Quinto
penam que imponitur non recte reddentibus
racionem. Circa primum nota quod apostolus quidem de
nobis reddere racionem. Primo oportet nos
reddere racionem de omnibus cogitacionibus nostris
vanis et de omnibus verbis ociosis. Secundo
de omnibus diebus amissis vane. Tercio
in hiis temporibus que inutiliter expendimus.
Primo oportet nos reddere racionem de omnibus
cogitacionibus vanis, quia deus est scruta-
tor cordium. Scit enim et videt omnia que
cogitamus. Unde Ieronimus: Sunt in usque cogita-
ciones. Item ait deus et animas vias consideravit
ut eciam minutissime cogitaciones que
apud nos habuerint usum apud deum
non remanebunt indiscusse. Sicut enim ad-
hec in aere volans videt minutissimas
partes ita quasi sic deus videt minutis-
simas cogitaciones in cordibus nostris
de quibus nos oportet reddere racionem. Secundo de-
cipitur sicut homo fraudulentus [illegible]
q. d. Non potest decipi deus ecce quomodo malas
cogitaciones deo [illegible] et faciunt cru-
[illegible] quia intravit ortum
et vidit et delectabilia non cogitavit
quamquam vanitatis sed cogitavit de pul-
critudine celi vite eterne. Unde [illegible] et tu

fac et tunc dabit tibi spiritus sanctus [illegible]
tunc leve reddes racionem. Peto dominum
Secundo oportet nos reddere racionem de omnibus
verbis ociosis. De omni verbo ocioso quod
locuti fuerint homines reddere racionem.
Sicut dicit nobis dominus in vita. Verba ociosa
multi enim dampnant et dampnati sunt qui-
bus verbis ociosis. Primo oportet te reddere racionem
de verbis adulacionis. Adulaciones enim
multas animas destruxerunt [illegible]. Unde enim sa-
cerdotes dicunt. Sicut enim sacerdos honestus et
timens deum lucratur animas deo, sic adulator
lucratur animas dyabolo. Conformat se enim
illi cui adulatur. Si miserum videt sic flet
et si prosperum [illegible]. Tales sunt vituperandi quia lau-
dant homines [illegible] vere
graviter reddent racionem quia multas
inducunt ad [illegible] cum sepe potencio-
res quia non eos offenderent [illegible] si non ha-
berent adulatores. Et propter hoc maxime
defendit est apud eos quia pauci sunt
qui dicant eis veritatem. Secundo oportet
nos reddere racionem de verbis detraccionis
que deo valde contraria sunt. Unde detrac-
tores odibiles sunt deo. Detractor peior est
inferno. Infernus enim non recipit malos
sed detractor detrahit bonis et malis. Non
timeret enim est detractor quam fur. Fur
furatur enim res iste vero bonam famam.
Res restitueri potest sed bona fama raro
vel numquam. Tales graviter reddent ra-
cionem. Tercio oportet te reddere racionem de verbis
mendacii. Unde Salomon: Os quod mentitur
occidit animam. Homo enim mendax est
plus dyabolo ex imitacione quia primum men-
dacium dixit dyabolus primis parentibus sic di-
cens: Nequaquam moriemini. Item
mendacium est quasi venenum [illegible]
[illegible]
occidit animam hominis plus quam ve-
nenum materiale quia venenum materiale
inficit tantum corpus. Quidam communiter
[illegible] dicunt falsum testimonium
et negant veritatem [illegible]
est peius [illegible] illud quod fit in [illegible]

est mortale. Quarto oportet nos reddere racio-
nem de vicio blasphemie. Blasphemia
est vicium maximum ... de ipso loquitur,
sed cum aliquis contra velit se vindicare
quod fit in ludis taxillorum vel in tabernis.
O quam gravem racionem reddent illi
pro eo quod deum blasphemaverunt et matrem
eius et sanctos suos. Unde legitur in Levitico 24
quod in lege tales iussit lapidari. Un-
de cum quidam blasphemus esset
et missus esset in carcerem, locutus est
Moyses ad dominum quid vellet fieri. Cui re-
spondit dominus: Educ blasphemum extra castra et po-
nent omnes qui audierunt manus suas
super caput eius et lapidibus obruent
eum omnis populus. Hic tales spiritualiter lapida-
buntur et educentur de castris, id est de celesti gloria,
et lapidabuntur in inferno demonibus penis.
Vide ergo. Quinto oportet te reddere racionem
de amissione temporis. Omne tempus tibi im-
pensum requiretur a te. Unde dicitur: requiret super
me tempus [illegible]. Ecce nunc tempus accepta-
bile. Sexto oportet nos reddere racionem de
omnibus malis. Dominica X

Videns dominus civitatem flevit super
illam. Luce 19. [illegible] filius [illegible]
patrem qui primus est, consuevit filius
[illegible] suam [illegible] patrem
[illegible] quod offendit patrem suum celerem(?)
No quod amisit spacium suum quod amisit. No
quod intra in venit [illegible] personas flevisse
Primo in veniam flevisse [illegible]
[illegible] Cum in [illegible] missus adve-
nit. Dispone domui tue quia morieris
No et [illegible] ad parietem et flevit. No [illegible]
[illegible] minus [illegible] est [illegible]
que tu dicat tibi morieris et non vivet.
[illegible] debes [illegible] mori [illegible]
etiam debes [illegible] in timore et ut non te
mors inveniat imparatum. Debes enim paratus
esse ut [illegible] in [illegible]
semper [illegible] in [illegible] [illegible]
tamen et sic tu debes [illegible]
[illegible] qui dicat tibi [illegible] reddere
racionem. [illegible] nescio [illegible] non timet
et [illegible] ad mortem differ-

[illegible] quamvis in similitudine se comparabit [illegible]
tales faciunt sicut fures et latrones et
[illegible] capiuntur et [illegible]
[illegible] ad mortem et fit clamor super eos.
Iusti non timent [illegible] sicut [illegible] super eos
[illegible] eos in [illegible] Quidam
[illegible] non timent mortem sed in
[illegible] mortis [illegible]
[illegible] sui animam. Unde legitur [illegible]
[illegible] ad quendam. Cum semper in [illegible]
[illegible] et [illegible] tandem [illegible]
hora veniente qua erat anima de corpore
[illegible] videt [illegible] spiritus [illegible]
[illegible] ad [illegible] et cepit timere et pa-
vescere et [illegible] et alta voce clamare vo-
cavit filium suum et dixit ei: Fili [illegible]
[illegible] me [illegible] et [illegible]
[illegible] et [illegible] assistebant filii [illegible]
[illegible] cepit clamare et [illegible]
[illegible] [illegible] et [illegible]
[illegible] quod [illegible]
[illegible] et tu [illegible] filius
mortuus est et demones [illegible] animam eius ad
[illegible] deportaverunt. Et quia [illegible]
tua [illegible] tibi morieris et non [illegible]
differre ut mors non inveniat [illegible]
Septima persona que flevit est Susanna [illegible]
[illegible] in Daniele [illegible] infamata fuisset
et iudicata ad mortem flens [illegible]
[illegible] dicens: Domine tu scis [illegible] in tri-
bulacione tua debes respicere in celum et
invocare dominum et ipse liberabit te. Ipse enim
dicit: Cum ipso sum in tribulacione. Nemo enim
[illegible] potest [illegible] dominum [illegible]
dominus [illegible] [illegible] sua [illegible]
[illegible] Domine Ihesu Christe tu [illegible] me [illegible]
in [illegible] tribulacionibus [illegible] et [illegible]
[illegible] tuo [illegible]
Si sic speraveris in domino [illegible]
[illegible] sicut quidam faciunt sicut [illegible]
in [illegible] rege [illegible] [illegible]
te sicut Susannam [illegible] [illegible]
[illegible] super eam lata de vita [illegible]
[illegible] deus eam [illegible] liberavit

Cum enim pater tribulacionem propter deum recipi
et coronam aliquo ergo dicto. Tercia persona
que flevit est filius dei qui flevit super
civitatem dicens quia si cognovisses et tu simpliciter
fleres quasi dicat si scires que tibi ventura sunt non
exultares sed fleres. Et loquebatur dominus
compaciendo malo suo quia ipsius eventus
debuit per Tytum et Vespasianum qui vallaverunt
civitatem illam tam diu quod tanta
fames facta est in civitate quod mater cibo
debat primum suum proprium et reperit multos
et alios occiderunt et civitatem funditus
destruxerunt. Sic plangit deus. Sic pater debet
flere dum filium malum tu admonemus et
renovatur. Postquam enim mortuus est tunc
recipiunt primum bona et ceteri amici et vermes
corpus et animam. Hoc signatum est Danielis
v. Cum Balthazar recepat vasa domini
in templo videre et vidit manum ante se
in pariete scribentem mane thechel phares
dimensum est ponderatum est et numeratum
Dominus dies hominis numerat et ponderat
in statera sive bonum sive malum et postquam
dividit meliorem partem partem scilicet animam
tradit demonibus vel corpus
vermibus. Et ideo pater debet deflere ne filio
tuo sibi contingat flere. Quarta persona
que flevit beata virgo Maria quando stetit
iuxta crucem Iohannis. Dicebat mox crucem et deflevit
pro compassione. Sic et tu debes deflere compaciendo
domino. Propter passionem enim debes
flere passionem Christi. Similiter enim propter
culpam tuam aliquis in tantum dolor
accidit ut nec mortem ipsius diceres
quare non deflebis Christum mortem propter
propter quam pro peccatis est. ~~Nazarenus~~
Videns Ihesus civitatem **Secundo**
flevit super illam ~~Luce xix~~. Quinti
principes non salvent propter nullo causa fle
in similiter est quod non flevit dominus
primus quia primus magnus est peccato mortali
et hoc considerat quod sanctis peccatoribus
valde est periculosus. Hoc habemus
in scriptura enim ubi dicitur quod dominus

flevit mala civitatis illius predicens fle
mentum. Ipsa autem civitas que predicta
mala non ponderat non flebat sed
exultabat potius. In ubi Ieremias dicit
nomine primi divina pietas in deo videbis
ipsius civitatem et Quartus reprehendit
secundum vanitatis dicit dominus cognovisses
et tu super te fleres. Circa primum nota quod
dominus Christus flevit super civitatem
ut ostenderet gaudia mundi esse vanitatem.
O quam fatuum est gaudium. Tunc
enim quare gaudes dicit michi ubi es? Nunc
es in exilio in valle lacrimarum. Quare
tu vides unde flere potius. Si vides
sursum vides celestem patriam a qua es
exulatus et tamen nec eadem prima
mas. Si vides deorsum vides sepulcrum
tuum et quando tu potius. Si ad dexteram
vides prosperitatem tuam que te trahit
ad penam quod flere non debet ubi dominus
nos ad fletum monet. Non enim quod flere iia
debemus propter multa. Primum propter utilitatem
nostram quia lacrima que cadit de
oculis devoti cordis et contriti ante deum
preces dimittitur. Secunda intrat potius
quam homo venit secundum ordinem.
Secundo reprehendit vanitatis civitatis dicit
si cognovisses et tu simpliciter quasi
illius anima peccatoris in talis quod non
cogitat quod non considerat dampnum
ponderositatem et de hoc gaudet sed
flere debet. Tercia sunt que si illa ipsa
consideraret non gauderet sed fleret.
Primum est si consideraret propter peccatum in unum
diem propter hoc flet. Nichil est in mundo
quod ita abhominabile sit deo sicut peccatum.
Immundat enim animam quam deus ad
ymaginem suam formavit. Unde dicitur
Ieremie de ingratitudine est super tam bonis sa
turabis eius. Non quod peccatum multa facit 16
primo quod homo omnia bona que
perdidisset et orationes amittit

precium vili precio vendidit scilicet pro xxx
cum velimus precii quantitatem perpendere ta
que tanta per apud deum vere estima
tur propterea recommendatur sanguinis filii dei
fundi. Augustinus Semel sanguine precioso
redempti sumus amplius venales
esse nolo Desiderius Quod tam magna deus
et nobilia deus negligentius serviunt et longo
tempore vergit quod alio empta sunt
Apostolus Empti enim estis precio magno
De tanto qui tam mittem deum tociens
offendit sine tamen per mortale peccatum. Tercio
cum quod deus peccatum offendit satisfaciens per
illa de angelis fecit demones adam eiecit
de paradiso Bernardus humanum genus deletum
in diluvio sodomitas ignis consumpsit Quarto
quia per te primus conturbavit parvulitatem
et sic intrabis in regnum celorum. Vademus
si peccatum cognosceret quanta dulcia sua
est deus quem de linquit fleret utique et
plangeret ut adam et dicit
quod non recedat ab eo nisi peccatum expulsit
Verum est si peccatum cognosceret futuram
penam utique fleret. Dicit enim deus quod ve
nient dies in te et circumdabunt te
inimici et adtrahent ad terram prosternent te et non
relinquent in te lapidem super lapidem
nota Vero duo dies penales sunt futuri scilicet
dies mortis et dies iudicii generalis
Primo die scilicet mortis tunc dabunt ad te, in
imicus qui peccatum peccati sunt recipe
animam tunc circumstabunt infirmi
tas corporis. Qui in morte anima frangitur
et suffocat anima membra frangun
tur. Anima ab omnibus membris sol
vitur tunc non relinquitur lapis super lapi
dem quantum ad omnem membrorum solu
cionem et tunc ad terram prosternetur
quia ad terram ponitur. Non relinquetur
lapis super lapidem tamen nullum mem
brum est in pace quod primam. Bernardus
Fleamus tamen deus ut fletus iure convertatur
in gaudium. Bernardus Beati qui
nunc flent quoniam ipsi consolabuntur. Legimus

Cum appropinquasset Ihesus videns civitatem flevit super illam
Luce xix Notandum dicit deus quater vidimus flevisse.
Primo in die nativitatis sue sicut dicitur
primo Sapientie Primam vocem emisi similem omnibus
plorans Secundo flevit in suscitatione
Lazari sicut dicit Iohannes xi ad quod dicitur
Quarto flevit compaciens ad primum vite mi
seriam Tercio flevit super illam ut hic dicitur.
Quarto flevit post cenam in nocte qua
traditus est scilicet quando oravit in monte oliveti
fundens in terram lacrimas quas maxima cum
effusione sanguinem suum sicut dicitur in glosa super
Genesim Quinto flevit in cruce clamans in
emisit spiritum. Bernardus Ad hebreos Cum clamore valido
et lacrimis orans exauditus est pro sua
reverencia In fletu nativitatis docet nos
flere conditionem humane nature quia quod ipsa
homo est in mundo non potest evadere labores
et tribulaciones in te nisi per mortis
horrorem Bernardus Compassio magna est
tenenda cum omnibus hominibus et maxime. In
In fletu super Lazarum docet nos flere
mortem anime nostre Lazarus enim qua
triduanus iacens in monumento ligatus
in fatio sudario aptus superpositus lapide
oppressus signat animam in peccatis mortuam
que ligata est finibus In fletu super illam
docet nos deflere peccata aliena Bernardus contra
Ezechiel xxiii dicit Quinto deus ponimus ad
Ierusalem peccata papilionis ut ad
medium tam talem ut non sufficerent
civitatem super que non noceret. Ezechiel
et erat signatum signum gemencium et
dolencium super cunctis abhominationibus
que fiebant in medio eius. Bernardus
in talibus qui peccatis alienis non dolet
cadit in peccatum. In fletu post cenam
scilicet ante passionem docet nos deflere horrorem
futurorum iudiciorum de desperacione penarum
Bernardus Horrorem dominum ymnum reddentem
ignem torrentem sine et vaporem
sulfuris et spiritum procellarum In quinto fletu qui
erat clamans emissus in cruce docet
nos de afectu desiderii celestis patrie

Vn[de] ps[almista]: Fuerunt michi lacrime panes die ac nocte.
Et lacrime lavant animas et mundant. Bal-
neu[m] celeste tribunal [illegible] in gressitur et
hec ea [illegible] cum dicit eo quod non cognouisti
tempus visitacionis tue. Nota quod quatuor sunt
visitacionis modi sicut pater familias
[illegible] vel vineam suam sicut legi-
tur [illegible]. Quando venit ut visitet [illegible]
est [illegible] venit te [illegible] en [illegible]. Quantum
et [illegible] quia visitacionem salutarem
recipere noluit [illegible] est indigna
[illegible] et surrexit sicut ipse dicit [illegible]. Dicit
ergo in [illegible] vos in [illegible] et in nomine
[illegible] morientur / fame. Sed dicti [illegible]
[illegible] post passionem domini
[illegible] fuit [illegible] secundum [illegible]
[illegible]. Quando in [illegible] [illegible] per [illegible]
[illegible] dicentes / [illegible]
[illegible] maledixit eis et [illegible]
[illegible] ascenderunt et [illegible]
[illegible] / Nota quod quinque sunt iudei qui dixerunt
domini dicentes [illegible] quis est
qui te percussit [illegible] responderat [illegible]
[illegible] et [illegible] quod [illegible] liberati sunt
[illegible] totidem [illegible] quibus [illegible]
[illegible] sunt [illegible]. Unde [illegible] Tytus
et Vespesianus qui obsiderunt [illegible]
quando iudei qui [illegible] in [illegible] qui
[illegible] sunt congregati ad
[illegible] venerunt [illegible] dicit
Iosephus. Quando quidam nobilis mulier
[illegible] per [illegible] pendentem
[illegible] filium vigilavit et [illegible]
[illegible] ad expugnacionem templi
quod [illegible] multitudinem [illegible]
et [illegible] [illegible]. Declinabat
[illegible] gladio
aliis qui [illegible] in captivitatem [illegible]
[illegible] illud [illegible]. [illegible] gla-
dii [illegible] pilatus et [illegible] per
[illegible] et [illegible] [illegible]
et [illegible] [illegible]
[illegible] et [illegible] [illegible]

gladii [illegible] non [illegible] in omnes [illegible]
et gladium [illegible] eos / [illegible]
gladius domini [illegible] affligit
[illegible] et in futuro [illegible] [illegible]
[illegible] fame et gladio [illegible] dispersi
[illegible]. Et [illegible] vendebant
eum [illegible] denario argenteo
[illegible] qui emerant et
[illegible] vendebat se
[illegible] et ancillas et non est
qui emat [illegible] repleti sunt
et sine [illegible]
[illegible] et in [illegible] Nota
moraliter [illegible] signat [illegible]
[illegible] civitatem [illegible]
[illegible] morte [illegible] valle qui
demones [illegible] obsident [illegible]
[illegible] est quod aliquem in articulo mortis
[illegible] / [illegible]
[illegible] valentes [illegible]
ad [illegible] hora mortis [illegible]. Dicit
[illegible] Martinus qui vidit eum [illegible]
[illegible] in passione
domini. [illegible]
[illegible] et [illegible] non habet
quidquam [illegible]. [illegible]
[illegible] Petrus dicit [illegible]
qui claves regni celestis accepit. [illegible]
Paulus qui [illegible] martires
[illegible] et [illegible] celi [illegible]
[illegible] qui [illegible]
[illegible] [illegible] quia
[illegible] qui [illegible] [illegible]
[illegible] vel [illegible] vel
cogitacione aliquid [illegible] [illegible]

Dominica XI

Dixit autem ad quosdam [illegible]
qui in se confidebant tamquam
iusti et aspernabantur ceteros parabo-
lam istam. Duo homines ascenderunt in
templum ut orarent [illegible]
duo homines [illegible] quasi
duo [illegible] / [illegible]
qui [illegible] se [illegible]
[illegible] [illegible] ut videamus

inde quanta mala operetur superbia in illis
qui in se confidunt tamquam iusti et asper-
nabantur alios. Secundo ponitur nobis in
exemplum publicanus ut videamus co-
nfessionis eius formam vere pure per quam
salutem et gratiam adeo possimus al-
tius. Attendamus quod publicanus iste v
fecit per que attinuit adeo veniam peccato-
rum. Primum est quod templum intravit quod notat
bonam voluntatem ipsius. ~~ut dicitur in ewangelio~~
qui intravit in templum ut oraret. Per quod notatur
operatio bone voluntatis. Hic et tu si vis
consequi veniam delictorum tuorum habeas
bonam voluntatem. Bona enim voluntas
est initium omnis salutis. Per bonam volun-
tatem unus dicitur homo. Sed heu multi
sunt qui non possunt concipere bonam voluntatem
et alii sunt sicut portus [illegible] in floribus
et colores falsos orant maledicti in vera
fide. Hic tales maledicti sunt ab deo
de arbore ficulnea tamen maledixit dominus
quia non invenit fructum in ea. Sunt etiam
aliqui qui concipiunt bonam voluntatem
et non perducunt eam ad effectum et isti sunt
similes Iudeo de quo dicitur [illegible] ~~canes~~ canad
semper promittebat ut usus (?) in capite conversus (?)
suis et cum usus venit destruxit propter
magnum calorem vementer nocuit (?) dispi-
cit propter magnum frigus et malos ventos
et in morte destruxit propter defectione fruc-
tum et sic remansit quamquam mortuus
est. Tale preceptum legitur bonum. Sed non
consequimur ramos sive fructum nisi per
finalem ad effectum. Secundum quod per se
signum humiliandi et non aspiciendi quod ad celum
posset ~~ut dicitur~~ Innocentius vite agit con-
tra vere vite tam desinat. Tertium
est quod propter peccata sua timuit ut
~~dicitur in ewangelio~~ stabat a longe qui enim re-
gem vel principem graviter offendit
non intendit oculos in eum sed timet
humiliter. Sic iste. Sic et tu debes domi-
num tuum timere quia ipsum graviter
peccatis tuis offendisti. Est enim timendus

propter multa. Primo quia crudelis est ~~ut dicitur~~ Math.
Nolite timere eos qui occidunt corpus post
hec non habent quid faciant. Sed potius timete
eum qui postquam occiderit corpus
et corpus et animam potest dare et mittere
in gehennam. Secundo quia tam terribilis dominus
est multis omnis terra. Plus enim timendus
terrarum dominus quam dominus. Tertio timendus
est propter iustitiam ulcionis esto iustus
iudex qui omnibus facit iustitiam
talis timetur. Hic et deus omnibus erit
iustus iudex tam pauperibus quam potentibus
in talibus. Quarto timendus est propter veritatem
animarum. Quinto timendus est quia
anima graviter iudicabit et hoc timuit ipse
pro te. Sextum est quod habuit pudorem
non audebat oculos ad celum levare.
Hic et tu debes habere pudorem coram deo
sed heu multi sunt hic qui magis pendent
dishonore quam de deo. Debes habere pudo-
rem sicut beatus Petrus qui Christum nega-
vit in tribus vocibus. Sicut erubuit quod
ad dispensandas (?) veniam vere promeruit
propter peccatum negationis sive non fuisset propter
verecundiam ~~ut dicitur in~~ Mathei Gratie (?) dispi-
cientibus eius et Petro. Talis erubescentia
bona est quam homo cum peccatis sunt
~~ut dicitur~~ est confusio adducens gloriam
etc. Sed quidam sunt sic in verecundia
qui nec coram deo nec coram hominibus
peccata erubescunt et tales comparantur
terre in qua constituti sunt. Quintum est quod
dolorem habuit pro peccatis suis ~~ut dicitur~~ Quod
percutiebat pectus suum. Per pectus per cor
est signum doloris. Non solum debet pre-
percutere cum totus corpus vigiliis
orationibus et ieiuniis et sic tunc corpus
tum non parum habet fortem fructum
gratie. Primum est ~~ergo~~ ~~habemus de sua~~
~~paenitentia~~ qui venit ad quendam sacerdo-
tem et confessus est illi peccata sua
quod in morte illi preceptum ut vigilaret
ieiunaret oraret qui dixit se esse non
posse facere. Tunc unum suo dixit discipulo
suo. Tunc ut ducat eum ad uram (?) ...

vallem et redderet alios paululum quousque
peniteret / Statim iste alios paululum
redderet audivit alios vocem misera-
bilem clamantem et amicum horrentem
[illegible] videlicet que suspirerat
at iste accurrens reddidit eum ad mox
penam / et tunc ille dixit sibi sententiam
reddendi et dixit eum precibus perditum
Ille cum clamore [illegible] valuit sibi [illegible]
dolens suos meruisse claritatem in bono si-
militer. Sic et tibi contingeret si sic post
tempus tempus tuum [illegible] Precor igitur /
Dictum est quod Christus [illegible] dicit
deus comparans se in peccatore [illegible]
prima fides quam habet ac si diceret deus
ego sum sine quo [illegible] desperacio est prius
et [illegible] es / quod si anima peccatrix
transisset sine [illegible] in deo [illegible]
qui dicit Ego sum qui peccavi [illegible]

Deus comparans se in peccato [illegible]
principium talis est consuetudo quod
qui plus [illegible] se commendare [illegible]
tale plus valet quam qui se humiliat
et deprimit. Item [illegible] principalis
[illegible] secundus est / sicut patet in [illegible]
[illegible] sicut [illegible] quod peccatores semper
commendavit / qui dixit deus gratias ago
tibi et quia [illegible] sicut [illegible]
[illegible] est Publicanum autem [illegible]
[illegible]
[illegible] petens [illegible] est [illegible]
Deus comparans se [illegible] peccatori [illegible]
[illegible] que peccatorem [illegible]
[illegible] et valent [illegible]
peccatum / Primo est pudor qui peccatu-
[illegible] nota [illegible] Secundus
a longe publicanus [illegible] a longe
quia peccatorem se elongatum ab deo [illegible]
[illegible] adhuc [illegible]
[illegible] qui male agit [illegible]
in [illegible] et [illegible] / [illegible] sunt longe
adeo sicut [illegible] magna [illegible]
[illegible] Sic peccator elongatus ab
[illegible] potentia sapientia [illegible]

2 [illegible] dei regum celestium et [illegible] quia
peccatorem in profundum venerit [illegible] contempnit
omnia super dicta. Secundum est tamen dicere
in pace quod notatur [illegible] quia valent o-
culis suis levare [illegible]
distantis videt altitudinem celi [illegible]
[illegible] et mal-
efactoribus qui propter [illegible] sunt
non audeat [illegible] inspicere / Ille inde
ita [illegible] est quod nulli [illegible] dissimilat
propter superbiam deus angelum de celo eiecit
propter inobedienciam Adam de paradyso propter
[illegible] totum mundum [illegible] per diluvium
[illegible] propter unam [illegible]
[illegible] / propter [illegible]
[illegible] est sicut [illegible]
in [illegible] etiam
inde [illegible] / Et timor [illegible] pauli
qui dicit / domine quid vis facere. Timor [illegible]
[illegible] peccatum. Tercium est [illegible] quod notatur
ibi [illegible] petrus [illegible]
[illegible] male
cogitationes [illegible] et mali
[illegible] Tercium [illegible]
[illegible] patere
[illegible] vigilijs [illegible]
[illegible] penitenciam [illegible]
Quartum est fides quia notatur in hoc verbo
deus / quasi dicat Credo domine quod potes di-
mittere peccata / et nemo preter te. Et credo
quod misisti filium tuum in mundum non
ut iudicaret mundum sed ut salvaret ipsum
Et quia deum [illegible] re-
missionem omnium peccatorum [illegible]
dicens [illegible] quod [illegible]
[illegible] respondit [illegible]
[illegible] sic deus
omnibus [illegible]
non dimittit peccata [illegible]
Quintum est [illegible] et hoc notatur ibi propicius
esto michi peccatori [illegible] quod deus [illegible]
dat quam petatur [illegible] ille peccatorem
petivit [illegible] et multum [illegible]
in latrone et [illegible] qui [illegible]
[illegible] et deus sibi [illegible]

et liberavit eum et uiuidem suam ab
inimicis sicut legitur de Salomone et Pro
uerbiorum. Sextum est peccatorum pura
confessio. quod notatur ubi patris legitur in
David qui dixit peccavi domino cum quo
confitebatur peccata sua et non aliena in presencia
capituli sui legitur de illo tu tamen ut mar
tas et applicaret temptacione pro dyo
conscitabor et ita venia sit. Septimum
est spes venie in cruce. Supra pro domine
illo publicanum aperiendo oculos. Octava
bona opera sua que facit bonum debi
facere ipse ut sunt ieiunia oraciones
non despicis presumere sicut iste phariseus
in domum meam. Dicit si de filii remit
tatur tibi peccata tua legitur de quodam qui
semper post confessionem perhibebat reum
esse. Quia sicut mundam praui sit in anima
sua. Dubitabo fieri confessionalem uidit dyabolum
ipso et auara et in libris cultelles corpo
rum ipsius unum ubi ymac et que
sunt alios quibus possit seipsos vel sibi
ipsis respondit quod sum demon et tanpropositi
ue qui uinens confessus est tuo autem
kalopoti corporis meum quod ingemens
ne nimi de qui iam uane possunt
in anima debemus facere ipse Decimus

Octavus precipuus est ut multi peccatores
Pharisei dominum docuit in parabola
ipsa dicit nos ut illum peccatorum
despiciamus et contrarium malum per que
cum debemus indicare quia qui facit
est malus tamquam est bonus et quod
ipso legitur ipso paulo et iuda ipsa dum
tradidit ipse eum non possunt peccatoris
sed indicatur et salute ut in ab legitur
quod multis qui alium iudicare in promo
ipsa lo ...oris sedebat dicentes
qui dixit Non sum sicut ceteri homi
nes et ut quia se extollit in ela
cione cordis ... Publi

canus uero qui deo stulte petivit. Decimus
precipuus est in parvo. Ostendit quomodo ipse
statuit se dominus sua in parabola ipsa ueri
in fatuitatis phariseus est ubi superbia ibi
fatuitatis. Tertio non uiua fatuitatem sed
in inveniunt possimus ipsa pharizeo.
Primum est quod ornare suam ad gratiarum accionem
quod est fatuitatis. Si aliquis in ipsam capitis
adeo gratias nisi confessio promittit
etiam gratiarum accione fuit. Secundum ipsum cuius
est sui in principio. Secunda est oracio in malo
dicebat quidam quia latrunem dicunt oracio
latro consideratus mala culpe ipse peccatorum
cum multo desiderio petivit. Sed penam
remittit et spacium viuendi. Quod. Sed pariter
consideraciones mala que fecit que ei deus
apparuit. cum magno desiderio se petere.
Secundum est quod non credidit salutem in peccatore
finire nisi aperit se dum se ipsa putabat
Tercium est quod gaudebat in equalitate deus
statis tibi ago et quia tale est quod si aliquis
gaudet de inequalitate manum et pedum et acti
sum. Quartum est quod publicanum singulatim
despexit cum multus se despiciendus qui
mite est in mali pater fortassis sed aliquid
quod est plus uerecundia salubriter ut tamen qui est in
tali. Quos aliquid quod erit tibi causa de
peccatoribus. Quintum est quod infirmitates
suas abscondit ab eo a quo caritatem quam
rere debebat dicens se non esse raptorem.
Sextum est quod est alias petitus diuicias que est
tale si aliquis indicaret manum peccata
minus. Septimum est quod gloriatur
de falsa moneta id est de operibus quo non
fuit de gratia bonum aliquis simulitate sed
publicanus non simile inuenire possumus
in ... sua dispectum. Primo est conuersa
sacerdotis se fatuitatem que apparet nisi quod
longe stetit non sicut fatuum ipsum
qui ponunt se iuxta altare quod ipsa melius
Secundum est quod oculos ad celum leuare
non audebat in ... nam cum conspe
ctu ... grauit ostendit ut sicut

qui extra tantum posset. Tercium est quod tam pau-
cis depressum tempore suo vindicatum sumit
provisionem patris. Quarta nota propor-
tione patris non contra primum con-
primam satisfactio- dei [illegible] peccatis parti
adam inveniendum. Primum venit filius
dei tam filius ut aret deum adam per
medium qualitate amisisse est passus
de tam filius et. Quinto creatione an- tem-
pore et annalis digitus vult. Nota quod
unde non impediant alii facere quam facile
pater et. Tercium est quod in ficiem filiorum
dominus [illegible] apposuit [illegible] gratuitus est.
Misit digitum suum in aures XIII
eius et expuens tetigit linguam
eius et ait. Effeta. Primo digitos suos
imposuit surdi et tandem rogaverunt eum
ut imponeret sibi manum. Nota quod digitus No
est manus dei scilicet in spiritu [illegible]
ista repellitur. Per [illegible] demonia tua
repulsi sunt [illegible]. Nota est quod demonium
tua possit eicere. Nota [illegible] dei
sunt [illegible] digiti [illegible] effectus primus est
effectus patris [illegible]. Primo [illegible]
eius [illegible] meos [illegible]
[illegible] tempus [illegible] dici-
gitum immittit deus patris in aures [illegible]
[illegible] sibi adinvenerunt mala que
gessit. Hoc digito scribebat [illegible]
[illegible] qui mulierem adulteram
accusabat dixit qui sine peccato est
Secundus digitus est equa [illegible]
magnitudine patris [illegible]
[illegible] Verus [illegible]
[illegible] in loco in tempore [illegible]
[illegible] in templo [illegible]
Sic digitum deus in aures patris mittit
[illegible] digiti hic digitus est
[illegible] impiere [illegible]
[illegible] fuit [illegible]
[illegible] sui [illegible]
[illegible] et [illegible] dei [illegible]
[illegible] quod si non [illegible]
[illegible] sobrietatem [illegible] futuro

quod omnia [illegible] sua ponderabimus [illegible]
[illegible] corpore [illegible]
[illegible] et [illegible]
digitus est responsio temptationes [illegible]
[illegible] homo [illegible]
[illegible] videre [illegible] digitum
immittit deus [illegible] virtutes
demonum annichilat. Si in digito dei
[illegible] hic digitus [illegible]
[illegible] in [illegible]
[illegible] qui [illegible]
[illegible] maleficia [illegible]
moysen [illegible] digitus
dei est [illegible] Quartus digitus est di-
[illegible] mandatorum [illegible]
mandata tua [illegible] Sic digitum im-
mittit [illegible] No
[illegible] sit hic digitus est
ille [illegible] scripta
in tabulis lapideis [illegible] lapideis [illegible]
[illegible] Unde [illegible]
[illegible] moyses dominus dedit [illegible] duas tab-
ulas scriptas digito dei. Quintus digitus
est [illegible]
[illegible] qui [illegible] satisfaciunt
[illegible] et [illegible]
[illegible] omnibus [illegible] dei. Sic digi-
tum et immittit deus [illegible]
[illegible] spiritualis [illegible] passionem [illegible]
[illegible] Tercium [illegible]
[illegible] hic est digitus [illegible] quo
[illegible]
[illegible] dei et [illegible] est quod [illegible] e quod
[illegible] lingua eius tetigit [illegible]
[illegible] et gratiam dat ut [illegible] sapiat
[illegible] sape debeat in quod [illegible] e
[illegible] et nos debemus facere
No Nota quod [illegible]
in [illegible] Prima [illegible] est [illegible] mansio
[illegible] sic [illegible] et nos [illegible]
[illegible] est mansio [illegible]
[illegible] est [illegible] Secunda [illegible]
est [illegible] et nos [illegible]

ubi est thezaurus tuus ibi est et cor tuum. Tercio ubi o[illegible] sed ubi adiutor [illegible] sic et nobis adiutorium [illegible] ubi est [illegible] sic et nobis ad iusticiam qui respondit [illegible] [illegible] suam [illegible]

Eius sermo secundus

Adducunt ei surdum et mutum et deprecabantur ut imponat illi manum. Marci 7° capitulo. Christus [illegible] et si velit ad bona [illegible] enim [illegible] doctrina sunt isti qui propter loqui non possunt. Prima mutus erat audire non poterat quia surdus fuit et non fuit aliquis doctus et alius loquebantur verbum Dei. [illegible] [illegible] possumus duo notare. Primo quod per hoc surdum et mutum intelligitur. Secundo quod sunt que spiritualiter [illegible] [illegible] ducant. Primo per hunc surdum et mutum peccator intelligitur cum diabolus aures illa aspiravit [illegible] cepit [illegible] facit [illegible] [illegible] peccatorem et diabolus in [illegible] [illegible] et ab [illegible] diabolus [illegible] surdum ne audiat et recipiat verbum Dei. [illegible] Sic aspidis surdus fingit [illegible] [illegible] et valet ad medicinas [illegible] venenum [illegible] et cum audit quod [illegible] [illegible] fingit [illegible] [illegible] et aliam [illegible] [illegible] absconditur ne audiat vocem [illegible] [illegible]. Hoc peccator representat [illegible] [illegible] dyaboli [illegible] [illegible] [illegible] id est aspiratur amore terrenorum aliam [illegible] [illegible] id est [illegible] peccatorum ne audiat verbum Dei et sic retinet [illegible] [illegible] id est peccatum [illegible] veneno [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sic [illegible] [illegible] Dei [illegible] [illegible] quod amore [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Hoc legitur [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Dei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] ubi [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] sua [illegible] fuit et [illegible]

sui [illegible] qui [illegible] mortuo et sepultus est in sepulcro in quolibet populo. Sic [illegible] peccatorem qui non vult audire [illegible] peccator sed manet in peccato quasi surdus ille. Item [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] que omnia surgit et [illegible] sui [illegible] id est bona opera que aliquis facit et [illegible] in sepulcro in [illegible] [illegible] [illegible] [illegible] qui [illegible] [illegible] [illegible] [illegible]. [illegible] facit dyabolus [illegible] [illegible] ne [illegible] [illegible] peccator dyabolus [illegible] [illegible] [illegible] ne [illegible] venenum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] peccator [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] et anima [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dyabolus [illegible] [illegible] Dei [illegible] [illegible] [illegible] pectus et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] qui dyabolus [illegible] peccatorem [illegible]. [illegible] [illegible] [illegible] que sunt [illegible] [illegible] [illegible] [illegible]. Primum [illegible] Dei [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Secundum [illegible]

nomine Jacob p(er)q(ui)d cum in s(er)vis in eadem
plurimos venire contempsit / tandem p(ro)p(ri)um
filium misit s(ib)i serviendi omnes p(ro)genitores
Unde cum filium misit venit adam et eva
q(ui) cum hoc s(er)viss(et) respondit quia
alia de h(oc) non potuit. Sic cum deus
deus mittit nuncios suos peccatori
s(cilicet) p(re)dicatores qui dicunt sibi s(er)vi(re)
[illegible] tunc eos non venire p(er) quos
serviendi sibi p(ro)p(he)tas i(d est) qui mittit (con)
tribulationes tunc venit adam p(er)
co(n)tricionem. Dnica xiij

Beati oculi qui vident que vos
videtis. Luce x°. Beati oculi
s(unt) qui deum viderunt in h(oc) mundo
corp(or)eis oculis viderunt. Sicut moyses
qui cum deo loquebatur sicut amicus cum
amico. Unde petrum dum d(icit)o. Ex vidit
me oculis videntis quod eis apparuit (et)
moyses respondit. Desinebat de facies eius
ita splendidi fuit sicut quod videri ea
[illegible] non poterant. Unde
[illegible] dicit ap(osto)l(u)s. Beati oculi [illegible] (et) in
[illegible] eternalem mundum. Secundo
quidam s(unt) oculi qui deum semper vi-
derunt (et) videbunt sicut angeli
[illegible] angeli semper vident faciem
patris. Tercio quidam non viderunt
n(on) vident s(ed) videbunt s(cilicet) illi qui deum
viderunt sicut mortalibus patribus. Q(ua)rt(o)
quidam non viderunt s(ed) non videbunt
sicut gloriosi [illegible] illi qui deum viderunt
sicut [illegible] [illegible] humana
[illegible] [illegible] tunc sic dicit deus
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] qui videbunt deum
[illegible] [illegible] multa [illegible]

in die [illegible] (et) sufficit [illegible] deo
[illegible] vel [illegible] [illegible] qui fuit
[illegible] [illegible] [illegible] totum
[illegible] [illegible] [illegible] in [illegible]
et omnes [illegible] [illegible] (et) anima [illegible]
pene [illegible] omnibus [illegible] (et) [illegible]
(et) [illegible] non [illegible] [illegible] [illegible]
tempore [illegible] potuit dicens [illegible] (et)
Secundo quod [illegible] debemus videre ne
ne erremus [illegible] ne cadamus [illegible] ne [illegible]
[illegible] [illegible] ut [illegible] in [illegible]
Primo debemus videre ne erremus [illegible]
homines errare [illegible] multe vie [illegible]
multe [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] est
valde arta. [illegible] arta est via que
ducit ad vitam [illegible] (et) [illegible] que
ducit ad [illegible] alie non sunt [illegible]
que ducunt ad eternam [illegible]
[illegible] (et) iste vie [illegible] [illegible]
[illegible] [illegible] [illegible] vadunt in viam
[illegible] [illegible] in viam [illegible]
[illegible] [illegible] in viam [illegible] qui [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] (et) [illegible] [illegible] via est que [illegible]
[illegible] [illegible] [illegible] debemus
respicere [illegible] nos non retro nos ne [illegible]
[illegible] nos sicut [illegible] [illegible]
[illegible] [illegible] [illegible] angelus
[illegible] [illegible] ei ne retro [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] deus [illegible] super [illegible]
[illegible] [illegible] (et) [illegible] (et) [illegible]
[illegible] [illegible] [illegible] quam [illegible]
[illegible] [illegible] tibi [illegible] qui [illegible]
tibi [illegible] quod non [illegible]
[illegible] quod non [illegible] ad [illegible]
(et) non [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
debemus videre ne cadamus in via [illegible]

Cum difficilis est venatoribus qui volunt
aliquam feram capere tendunt laqueos
per multa loca tendunt ut in aliquibus
ut ipsam capiant. Sic dyabolus multos
ponit nobis laqueos in omni via. Ideo [illegible]
[illegible] debemus respicere cum nos non cada-
mus in laqueos dyaboli. ~~Cum hoc~~ Ideo Antho-
nius cum raptus in extasi videret quod
totum mundum laqueis erat positum quesi-
vit mirans dicens domine quis evadet
laqueos istos? Et [illegible] tam re-
sponsum est: sola humilitas ab omnibus [illegible]
[illegible] exemplum aliud ~~[illegible]~~
~~[illegible]~~ Tercio debemus videre non de-
ficiamus in via sicut [illegible] peregrini qui
vadunt in [illegible] [illegible] aliquando [illegible]
non deficiant in via et non mortui [illegible]
[illegible] sic et nos omnes sumus peregrini [illegible]
mundo et omnes sumus [illegible] et ne deficia-
mus in via debemus nos providere de [illegible]
[illegible] de corpore Christi quod [illegible]
nos [illegible] tales [illegible]
fuit Helias [illegible] quem sibi angelus
[illegible] et ambulavit in fortitudine
cibi illius usque ad montem Dei Oreb.
Quarto debemus videre pericula ne incida-
mus in ea [illegible] cum [illegible] per ali-
[illegible] latronibus latent
in locis temptaciones [illegible] et [illegible]
[illegible] thezaurum [illegible]
[illegible] demones [illegible] nostro [illegible]
quia [illegible] nos [illegible] thezaurum
[illegible] nos [illegible] quia ne [illegible]
[illegible] quia [illegible] [illegible]
[illegible] aliquando [illegible]
[illegible] nulla [illegible] et nul-
[illegible] per [illegible] nos [illegible]
~~[illegible]~~ sic timeamus [illegible]
qui [illegible] sumus [illegible] mundo ne [illegible]
in [illegible] si [illegible]
nos [illegible] ~~[illegible]~~ Dominica 2a

Diligite dominum deum tuum ~~[illegible]~~ [illegible]
[illegible] per [illegible] [illegible] [illegible]
[illegible]

in [illegible] mundi [illegible] [illegible]
[illegible] est ~~[illegible]~~ aptum quod [illegible]
est [illegible] quia [illegible] quo [illegible]
in mundo sicut [illegible] ~~[illegible]~~ [illegible]
[illegible] est et [illegible]
[illegible] quod [illegible] totum mundum
[illegible] sicut umbra. Ideo debemus [illegible]
[illegible] diligere [illegible] ~~[illegible]~~ [illegible]
[illegible] quod [illegible]
[illegible] quod [illegible] et [illegible]
[illegible] In lege quod [illegible]
est [illegible] de lege [illegible]
[illegible] et [illegible]
[illegible] tota [illegible] et [illegible]
[illegible] [illegible] respondisse [illegible]
fac et vives. [illegible] quod [illegible] in
[illegible] ut [illegible] non
diligat deum. Primum est [illegible]
[illegible] dei ~~[illegible]~~ [illegible] quod diligit me
mandata mea servabit [illegible]
[illegible] [illegible] qui [illegible]
[illegible] alia maledicunt
maledicunt ~~[illegible] maledicte~~ [illegible]
[illegible] domini sui [illegible]
[illegible] quod [illegible]
[illegible] terra [illegible] [illegible]
[illegible] [illegible] est [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] necessitate est [illegible]
[illegible] [illegible] [illegible]
est non [illegible] [illegible] quia [illegible]
[illegible] in tempore [illegible] non [illegible]
[illegible] in tempore [illegible] [illegible]
est [illegible] et [illegible]
[illegible] est [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] est [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] est [illegible] qui [illegible]
[illegible] [illegible]

uberem propter et punit. Sic qui gravat se
tradit curit dominum sine pari pondus multitudo
et si non [illegible] se gravet punit et in se
et hoc est proprium pene delectationibus et alie
dominacio domini. Secundum est alia temporalia
dilecto domini alios querit nisi deus sit. Sicut
sunt multi qui plus diligunt temporalia
quam deum quod deus summus est. Unde sicut in mundo
tamen multi clericis quam laicis qui summum
verbum ~~[illegible]~~ modum diligunt deum
plus enim diligunt temporalia ut quo capiunt
rebus pro summis preciosis et in preciosis tamen tamen
sunt anima tua sitiat terrestribus et avaricius
si habet contra mundi tibi aliud contra velle
deo plus deo si esset possibile enim habere
totum mundum per manum suam adhuc vellet
quod esset alius mundus cui dominaretur
dicit enim temporalibus sunt sicut summum sic
enim summum recipere fluit et clarior sicut per
dominicae summa munera et affluit aliqui et deficiunt
sunt [illegible] enim summum quando se [illegible]
non permittet [illegible] desiderat ~~[illegible]~~
dimittere qui valent amplificare curia sua
ita dicitur quod dicit temporalia eos sua.
Sic respondet vis tantum vox. Quam amat
[illegible] fructum [illegible] serian
est [illegible] possessio qui enim re diligit
deum omnibus [illegible] preciosis sufficiet
in [illegible] anima suffit anima suspe
[illegible] ~~[illegible]~~ [illegible] qui [illegible] parvi
proportionaverunt. Parva [illegible] anime
[illegible] figurata
[illegible] que [illegible] posset
[illegible] super [illegible] accepit. In
[illegible] intelligere [illegible]
[illegible] tribulacionis. Beati [illegible] formam
[illegible]
[illegible] sua. Sic qui [illegible]
[illegible] mundo [illegible] sicut [illegible]
de [illegible] potest
[illegible] qui [illegible] passione
[illegible] que apparet [illegible]
[illegible] et tribulus [illegible] tribulacio
[illegible] dicitur [illegible] prima

enim [illegible] tribulacionibus habebunt nullo
modo [illegible] enim vos [illegible]
[illegible] vera [illegible] gaudium. Quarta
compassio proximo [illegible] Sic qui
[illegible] diligo deum et [illegible]
[illegible] et [illegible] Qui diligit
eos qui vos diligunt quam mercedem
habebitis [illegible] enim [illegible]
[illegible] paraverunt
[illegible] ut [illegible] se [illegible]
[illegible] amaverunt [illegible]
[illegible] diligat sicut proprium est
enim [illegible] non [illegible]
[illegible] enim [illegible] sic per enim [illegible]
[illegible] hoc [illegible] ut quiescere
[illegible] qui [illegible]
et [illegible] est amor [illegible]
[illegible] deficit [illegible]
compassio proximo tuo et diligit [illegible]
[illegible] sufficiat tibi [illegible]
[illegible] diligere [illegible]
proprium [illegible] est ~~[illegible]~~ ms 3[a]

Dilige deum deum tuum ~~[illegible]~~
[illegible] dicit deus [illegible]
[illegible] Et nota quod de — nota
[illegible] diligo [illegible]
[illegible] qui [illegible] diligit [illegible] ipsum nisi quod
est [illegible] quod valde pauci sunt [illegible]
[illegible] est sicut [illegible] qui [illegible]
[illegible] mundi [illegible]
est anima que sunt in mundo [illegible]
pulchritudo [illegible] felicitatis gaudium
[illegible] pulchritudinem [illegible] sit
[illegible] est qui [illegible] est pulcher
[illegible] sanitatis [illegible]
[illegible] est qui [illegible]
[illegible] gaudium non [illegible]
est qui est [illegible]
[illegible] non [illegible] est quod [illegible]
[illegible] mortuus [illegible]
est [illegible] diligamus
quod diligere [illegible] dimittat

... bus de maria magdalena. Dimissa sunt ei peccata multa etc. ¶ Secundo diligentes se solliciti fiunt pro gloria [illegible] impendit diligentibus se pro [illegible] diligentibus se est. ¶ Tertio quod diligentes se tota virtute diligit [illegible]. Qui diligit me sermonem meum servabit et pater meus diliget eum et ad eum veniemus et mansionem apud eum faciemus. ¶ Quinto gratia diligentibus se illuminat [illegible] diligetur a patre meo et ego diligam eum et manifestabo ei me ipsum. ¶ Sexto gratia diligentibus se exaudit [illegible] qui exaudit [illegible]. Legitur quod [illegible] quandam virginem [illegible] eam de illa [illegible] ad mortem [illegible] gentiles [illegible] [illegible] super [illegible] semper [illegible] quod diligentibus se exaudiens dominus.

Dominica xiiii

Iesu preceptor miserere nostri. Luce [illegible]. Ista verba dixerunt decem viri leprosi [illegible] infirmitatis. ¶ Secundum tractatum [illegible] infirmitates quia [illegible] lepra [illegible] est inter omnes infirmitates gravior [illegible] infirmitatibus [illegible]. Sed lepra [illegible] quia lepra est [illegible] aufert [illegible] omnia membra [illegible] et pedes [illegible]. ¶ Spiritualis lepra [illegible] quod sicut lepra infecit corpus sic peccatum animam. Omnia enim que [illegible] lepra corporalis [illegible] lepra spiritualis. Primo enim lepra corporalis aufert [illegible] quod non potest loqui sic spiritualis aufert [illegible] quod non potest [illegible]. Omnia enim nos [illegible] que [illegible] ad salutem [illegible] quod [illegible] in [illegible] [illegible] in [illegible] pectus [illegible] Sed [illegible] non [illegible] quod [illegible]

est [illegible] in [illegible] [illegible] ubi [illegible] quod non potest [illegible] loqui [illegible] ad salutem [illegible] ora dominum si spiritualiter infecit lepra animam tuam [illegible]. ¶ Secundo aufert [illegible] et spiritualis lepra aufert [illegible] ita quod [illegible] videre non potest [illegible]. ¶ Tertio leprosi [illegible] quia [illegible] non [illegible] dicitur [illegible] dominus [illegible]. ¶ Tertio aufert [illegible] pedes sic et lepra spiritualis aufert [illegible] pedes quod non potest [illegible] ad [illegible] manus [illegible] loqui [illegible] audire [illegible] [illegible] ¶ [illegible] aufert [illegible] et lepra spiritualis aufert [illegible] quod [illegible] de salute sua. Omnia enim mala que [illegible] patitur homo procedunt [illegible]. De publicano [illegible] percutiebat pectus suum [illegible] amore [illegible]. ¶ [illegible] [illegible] [illegible] ¶ [illegible] [illegible] ¶ Ora dominum [illegible] [illegible] ¶ [illegible]

peccatoris. Primum est contagio propter infirmitatem
et hoc notatur cum dicitur a longe. Homini enim in-
firmo et debili est periculosum [illegible]
quam sani et fortes sunt. quia contagiosi sunt
se in firmum et debilem. Sic peccator debet
nimis contagiose infirmitatem anime
sue sicut contagiosi sunt se ostendere leprosi coram
deo. Unquam fuit leprosus ita despectus in
conspectu hominum sicut peccator in conspectu
dei. Secundum est quod desiderabant sani-
tatem cum dixerunt Ihesu preceptor miserere
nostri. Sic et tu debes desiderare sanitatem
anime et remissionem peccatorum. Tercio quod
missi sunt ad eos ut ostenderent se. Ideo notatur
cum dicitur Ite ostendite vos sacerdotibus.
Sic et tu debes te ostendere sacerdoti per confessionem
animam non eam differre quia peccatum est sicut
[illegible] quod [illegible]
quanto diucius iacet tanto magis [illegible]
[illegible]. Sic anima iacens in peccatis quanto
diucius in peccatis iacet tanto difficilius
venit ad ostendendum se sacerdoti. Sic enim
medicina [illegible] malis repressiva [illegible]
sic confessio prima repressiva anime pecc-
[illegible]

Sermo secundus de [illegible]

Occurrerunt ei decem viri leprosi. [illegible]
[illegible] dicit philosophus [illegible]
si [illegible] quod [illegible]
[illegible] leprosi isti [illegible] sua non [illegible]
[illegible] nisi medico spirituali Christo aperuerunt
et curare petierunt. Circa curationem
istorum leprosorum tria consideranda sunt. [illegible]
[illegible] tribus [illegible]
[illegible] autem [illegible] infirmitatis
est lepra que est morbus incurabilis
et abhominabilis et universalis. Et ideo [illegible]
signat peccatum. Est enim primo incurabilis
[illegible]. Sicut enim [illegible] humana medicina
lepra [illegible] curatur sic nec peccatum [illegible]
nisi auxilio dei [illegible]. Unde templum
dei [illegible] annis edificatum [illegible]
Unde [illegible] annis fuit reparatum [illegible]

dat intelligi ante quam homo peccaret
[illegible] templum dei sed
si semel cadit vix [illegible] difficile est quod
unquam resurget nisi mediante auxilio
dei. [illegible] casus peccatoris comparatur [illegible]
[illegible]
[illegible] Secundo lepra est morbus
abhominabilis sic peccatum est abhomina-
bilis deo. [illegible] Corrupti sunt et abhominabi-
les facti sunt non est qui faciat bonum.
[illegible] aut peccatores sunt abhominabi-
les deo [illegible]. Sicut carnales [illegible]
[illegible] carnalem speciositatem [illegible]
[illegible] aut aliqua deformia [illegible]
[illegible] appetitus [illegible]. Sic et deus
qui in sanctitate [illegible] delectatur peccatores
[illegible]
[illegible] est [illegible] amator
[illegible]. Tercio lepra est morbus
universalis [illegible] et peccatum totum corpus
corrumpit. Juxta illud [illegible] A planta pedis usque
[illegible] quod peccatum [illegible] capite et
pedibus [illegible] primo capite [illegible]
peccatum [illegible] est sensus quod [illegible]
[illegible]
[illegible]
[illegible]
valide [illegible]. Sic qui [illegible]
[illegible]
[illegible] medicus [illegible]
Primo enim peccator [illegible]
[illegible]
a longe [illegible] et peccator non audet
deo appropinquare. Sic dicit Luc. de publi-
cano stans a longe. Talis humilitas
facit hominem deo appropinquare quando
peccator appropinquat deo per humilitatem
et contricionem sic deus appropinquat
[illegible]
nisi enim deus [illegible] appropinquaret [illegible]
[illegible] appropinquare possit. Secundo
[illegible] peccator per confessionem desiderium

et per orationem clamosam quod ~~motum~~ illi le-
vavit vocem suam. Iste eadem clamat
qui sua desideria eadem levat ut sicut
prius desideravit terrena sic postea desid-
erat celestia. Tercio mat(er) pur(gat) per pu-
ram confessionem et hoc ~~non~~ cum dicatur
quod iste dicitur leprosus. Ite ostendite vos
sacerdotibus; et cum irent mundati
sunt per quod intelligitur quod deus bonitate contri-
tos mundat priusquam a sacerdote absolvan-
tur. Sicut ~~de~~ in lazaro qui deus prius sus-
citavit a mortuis quam a vinculis
absolveretur. Sic etiam hoc in leproso quem
dominus tangendo mundavit ut postea
sacerdoti ostenderet et sacrificium offerret. Tunc
leprosus adeo tangitur cum peccator compungitur.
Tunc se sacerdoti manifestat cum peccata
sua confitetur. Tunc offert sacrificium quando
complet satisfactionem ~~vel~~ ... magis
pietas dei est ut per solam confessionem
peccata dimittit ~~[illegible]~~ Dominica XVI

Nemo potest duobus dominis servire
etc. Dico sicut qui diligit simul non
potest deum et mundum ~~[illegible]~~ Cum amat
mundum deum amittit non potest ~~[illegible]~~ esse
in amicicia deo potest in amicicia-
cum ... quando ... vult
tenebras et tamen potest non concupiscant. Sic ne-
mo simul potest diligere deum et mundum etc.
no Nemo potest duobus dominis servire.
Ex quo dicitur quod non debemus mundo et dya-
bolo servire sed deo propter tria scilicet propter potestatem,
caritatem ~~[illegible]~~ Primo debemus
deo servire propter potestatem. Quia omnes qui
serviunt viriliter ... ~~[illegible]~~ ...
bene impotentibus ... qui ...
fortes sunt ad defendendum subditos
suos et si illi sicut multo tuciores sunt
illi qui serviunt Christo qui fortis et po-
tens est ad defendendum servientes suos
potencia et fortitudine sua in multis vero
fuit enim fortis ... quando
... ~~[illegible]~~
... in ... turbabat ~~[illegible]~~

... ventus de illo ... et sanabat
omnes et ... fuit fortis quia ...
... fregit et ... adam et
evam et alios eduxit. Secundo fortissimus
fuit in ... quia ... potavit ...
... celestia ...
... Cum alius ... de sua ...
tate ... quod potentibus sic ... illo in
~~[illegible]~~ data est michi omnis ~~[illegible]~~
potestas etc. Sicut potest nobis dare ~~[illegible]~~
corporis et anime quod melius alius potest dare
sicut potest auferre eam et mittere in gehennam
et ... potest ... est ... ~~[illegible]~~
Secundo debemus sibi servire propter cari-
tatem ut affinitatem suam ...
~~[illegible]~~ ... Sicut propter familiaritatem
suam ~~[illegible]~~ ...
se ... suis ut ... offendunt et
... ita letantur ... eos ita
ac si nunquam offendissent eum ~~[illegible]~~
... Cum peccatoribus
offendisti ... et ...
libenter te suscipit et in domum familiaritatis
sue te introducit et cum gaudio cum
angelorum te suscipiet. Sic ... suscipit
... ipsum offenderunt. Po...
... ut te ... suscipiat. ... De ...
sibi servire propter largitatem videmus enim quod
... principes vel domini largus est et bene
remunerat famulos suos libenter sibi ser-
viunt et quibus vnquam fuit largior
... quam ... Cum largitatem ...
... multa et magna et ... magna
largitate sua ... suos pascit
et potat. Pane et ... in estimabili cor-
pore et sanguine suo ... dellica-
tissime pascit servos suos ...
... et pascet eos in gloria ...
et angelorum. Sicut ... quia sine amaritu-
dine culpe et pene. Sicut ...
Quod oculus non vidit etc. ...
... servis suis. Nemo gloria est ...
... cum deus ... Christo ...

[illegible] suis vestiat [illegible] amicis s[ed] similit[er]
[illegible] conservat sive [illegible] largus
est d[omin]us ille. Ista duo facit [illegible]
s[ed] male dicti et infelices sunt qui potestatem
et tam largam d[omi]n[u]m [illegible] dimittunt et [illegible]
alteri d[omi]no [illegible] et paup[er]i et crudeli et
debili. Nec debiles [illegible] nota [illegible] quod
de ysadoro. Re[illegible] [illegible] [illegible] [illegible]
insi [illegible] sive valu[n]tati [illegible] [illegible]
debilis est que vivit una puella de qua
non vivit enim [illegible] virgo margareta et alie
pro [illegible] potestas [illegible] non [illegible]
[illegible] voluntate
est et crudelis et infelix [illegible] quanto [illegible] plus
sibi s[er]vit tanto plus dat [illegible]
est paup[er] qua [illegible]
debet se liberare et obtinere gloriam celestem
quamvis non [illegible] dicit d[omin]us hec omnia tibi
dabo et tamen guttam aque non possit habere.
[illegible] qui longo tempore
petivit guttam aq[ue] ipse est mendicus pauper
et [illegible] tam debilis tam crudelis
paup[er]i d[omi]no non est [illegible] ex xp[ist]o qui
potens est et fortis [illegible]
[illegible]

Sermo secundus de eodem

Qui seminat [illegible] [illegible] et [illegible]
[illegible] multi sunt qui [illegible]
[illegible] libenter [illegible] et [illegible]
[illegible] seminant sicut sunt [illegible]
qui [illegible] valunt [illegible] et [illegible]
[illegible] apparere. Dic [illegible]
[illegible] [illegible] nolunt [illegible]
laborare. [illegible] ap[ostolu]s in epistola
[illegible] Qui seminat [illegible]
metet et [illegible] quod [illegible] nobis [illegible]
[illegible] nobis [illegible]
[illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] nobis [illegible]
[illegible] [illegible] ubi dixerunt
[illegible] da nobis [illegible]
[illegible] [illegible] in [illegible]
[illegible] [illegible]
[illegible] seminate [illegible] ut fructus [illegible]

possitis [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible]
[illegible] semen est [illegible] quod debet
[illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] xp[ist]i [illegible]
[illegible] [illegible] [illegible]
ad regem [illegible] [illegible] hec est gl[ori]a [illegible]
qui [illegible] debet [illegible] [illegible] gloriam
mea alteri non dabo [illegible] qua
tradidit nobis [illegible] nobis [illegible]
[illegible] semen quod tradidit nobis [illegible]
[illegible] est [illegible]
[illegible] [illegible] [illegible] debuit [illegible]
[illegible] Non enim [illegible] seminat qui [illegible]
[illegible] [illegible] seminat et [illegible] [illegible]
[illegible] Dic qui seminat et [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] talibus [illegible]
[illegible] [illegible] [illegible] [illegible]
nobis [illegible] [illegible] est [illegible]
in [illegible] [illegible] seminare
semen [illegible] [illegible] enim seminat [illegible]
[illegible] non [illegible] [illegible] plures [illegible]
[illegible] [illegible] [illegible] paup[er]i dans
elemosinam [illegible] benedictus sit ille qui
[illegible] est et benedicta sit [illegible] patris
et [illegible] et tandem benedictam [illegible]
[illegible] dicat. Venite benedicti patris mei et
[illegible] apud [illegible] [illegible] [illegible]
[illegible] [illegible] qui seminat [illegible]
in meliorem terram seminat. Dic et tu
debes seminare semen tuum bonis
operibus et paup[er]ibus elemosinam
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] non habes bonos [illegible]
agricole non [illegible] terram bona seminat
in malam [illegible] et [illegible] Dic et
tu [illegible] seminat in terram [illegible]
seminatum [illegible] quod [illegible]

seminatur spargit et amittit. Sic elemosina non debet dari omnibus sed pauperibus [illegible] Cum facis convivium noli vocare amicos tuos divites ne forte te re invitent, sed voca pauperes debiles cecos et claudos et beatus eris quia hii non habent unde retribuere tibi, retribuetur enim tibi in resurrectione iustorum. Secundo hii faciunt tarde. Sed cum venit pauper non vocatus respexit et si non cito recedit fragmentum quod debetur pauperi canicule porcis dant et [illegible] vel talibus hoc [illegible] etc. Tercio contra seminant de rebus [illegible] et [illegible]. Sic elemosina debet esse de [illegible] est facienda [illegible] de [illegible] ut dicitur est [illegible] corruptum quod multa fuerint [illegible] in luce Zacheus qui dixit: Ecce dimidium bonorum meorum do [illegible] honora dominum de tua substantia et non de aliena. quod faciunt usurarii predones et [illegible] Dicit [illegible] cum [illegible] post [illegible] Sic [illegible] de [illegible] elemosina [illegible] manum domini venit [illegible] pauperibus [illegible] Talem debes facere sicut [illegible] quod aliquando [illegible] dat. sed vide [illegible] in vita [illegible] est [illegible] que [illegible] Luca xvij

Regnum quere et regnum dei etc. Nota quod duplex est regnum scilicet regnum dei et regnum diaboli. Regnum dei in quo regnat [illegible] et regnum diaboli in quo regnat [illegible]. Nota regnum diaboli est quadruplex. Primum regnum est diaboli in illis qui peccata sua in confessione celaverunt. Secundum est in illis qui [illegible] non [illegible]. Tercium in illis qui pauperes in [illegible]. Quartum habet in illis qui [illegible] in media [illegible] non [illegible] regna [illegible] sunt [illegible] ut [illegible] et [illegible] de [illegible] qui [illegible] penitenciam [illegible] Primum

regnum quod est diaboli habet in illis qui peccata sua in confessione celaverunt. illud ostendit nobis ille vilicus qui vocatus est [illegible] filius mortuus [illegible] et hic dicit [illegible] mortuus quia multos in confessione facit mutos qui [illegible] hoc fit tamen [illegible] confessionem [illegible] non [illegible] verecundia [illegible] tales [illegible] de quibus [illegible] erat [illegible] et medietas barbe rasa per medium [illegible] filiorum [illegible] signat [illegible] qui [illegible] peccata [illegible] ut media [illegible] que [illegible] barbam signant [illegible] confessione sua [illegible] peccata [illegible] et [illegible] confessionem et [illegible] diabolus [illegible] et postea ducit eos de pena in penam. Sic [illegible] Sic diabolus [illegible] penas [illegible] et [illegible] Ora [illegible] ut non [illegible] ut [illegible] peccata [illegible] confiteantur [illegible] Secundum regnum habet diabolus in illis [illegible] qui [illegible] in matrimonio non [illegible] hoc [illegible] ille vilicus qui vocatus est [illegible] Cum [illegible] ille vilicus [illegible] fornicatores [illegible] viros et mulieres [illegible] Tercium [illegible] Sic [illegible] non potest se [illegible] homo non potest se [illegible] Quartum [illegible] est [illegible] peccatis qui [illegible] corpus et animam et bonam famam perdit [illegible] et tandem [illegible] miseriam [illegible] quod tibi dulce est postea amarum [illegible]

et faciet tali divisas pecunias pro deo
ut recipiat te. Et in te sunt vilia
Tercium regnum est dyaboli in hiis qui pau
peres opprimunt et confundunt. Illud regnum
commissum est illi vilicacioni qui propter nequiciam
[illegible] vadit et assumit in se alios
nequiores se. Sunt talibus qui opprimunt
pauperes in talibus est dyaboli regnum sive
potencia [illegible] ipsi leviores in [illegible] las
tur in labore et sudore pauperum. Quando
pauper laborat [illegible] [illegible]
anno vel amplius [illegible] aut [illegible] et [illegible]
[illegible] vestes vel in bono prandio [illegible]
[illegible] propter acquisitores sue [illegible] in [illegible] vestes
officiales qui [illegible] fraudulenter [illegible]
aut pauperes [illegible] et [illegible] et extorquent
[illegible] ut duos [illegible] sunt
Si debent mittere familias suas in [illegible]
[illegible] suis non [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] sicut est [illegible] Qui
[illegible] [illegible] pauperes [illegible] [illegible] pauperes
[illegible] [illegible] [illegible] laborem et sudo
rem pauperum ille vilicatus est [illegible]
[illegible]. Quartum regnum est dyaboli in illis
qui bonum proximi non amant. Illud re
gnum commissum est illi vilico qui [illegible] [illegible]
[illegible] et invidie. [illegible] invidie est gaudium
dyaboli qui gaudet de malo aliorum. Invidus
enim similis est [illegible] qui [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible] non [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] quod [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]

et [illegible] ipsum ut acquisitum possit. Secundo
Primum quare regnum dei [illegible] Nota
[illegible] non [illegible] querunt regnum
dei sed fugiunt ut illi qui non sunt [illegible]
[illegible] [illegible] querunt et non inveniunt
ut [illegible] qui [illegible] gloria [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] querunt et inveniunt
sed non accipiunt ut illi qui [illegible] [illegible]
[illegible] tempore tribulacionis [illegible] [illegible]
[illegible] querunt et inveniunt et accipiunt
ut illi qui propter [illegible] [illegible] [illegible]
[illegible] [illegible] non [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] Nota
quod regnum dei [illegible] est propter [illegible]
[illegible] propter [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in toto mundo [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] dei [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] bonum [illegible] [illegible] [illegible] [illegible]
[illegible] omnia [illegible] [illegible] que est [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] que
[illegible] est potencia [illegible] [illegible] [illegible]
de toto mundo. Non est [illegible] in mundo
qui [illegible] [illegible] sine [illegible] [illegible] [illegible]
non [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] sua bona non [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] qui
[illegible] [illegible] et [illegible] in [illegible]
[illegible] [illegible] [illegible] et sua [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quod [illegible] [illegible] [illegible]
quod [illegible] [illegible] [illegible] [illegible]

[illegible]

paradisi et post predicationem que fuerunt ap-
pellatione dicentibus predico dicens michi
ingrediar est ibi gaudium. Erunt ibi pul-
chre domus palacia tabernacula et multa alia
sibi enarravit. Respondit predicator
[illegible] dicit omnibus predico tamen illud gau-
dium non videamus quale est illud gaudium.
Cum predicator in fabulis legitur quod
leo venit [illegible] cum aliis animalibus
et quia animalium [illegible] post [illegible] que in
[illegible] remanserat. Similiter
[illegible] lupus [illegible] accepta. Cui alia animalia
[illegible] ait: In venio et lupus venio de no
[illegible] ubi [illegible] bonum et delectabile fuit
[illegible] Qui addit [illegible] quod illo non
fuisti. Cui [illegible] fuit ibi aliquid boni. Cui
lupus [illegible] plus quam cogitare potuissent
fuit ibi delectabile. Cui [illegible] fuit ibi ali-
quid [illegible]. Cui lupus [illegible]
[illegible] non cum amplius esse [illegible]
[illegible] dicit tibi [illegible] predicator
[illegible] quod erunt ibi pul-
chre domus ac [illegible] Sic ibi [illegible]
[illegible] quod est in mundo [illegible]
[illegible] est [illegible] magis quam [illegible]
Respondit [illegible] gaudium paradisi [illegible]
[illegible] [illegible] non re-
putant passionem suam quia [illegible] possibi-
le esset quod homo [illegible]
[illegible] deus [illegible] satisfacit [illegible]
gaudio [illegible] Ergo quorundam [illegible]
[illegible] mundanum non querunt [illegible]
[illegible] et illi sunt similes [illegible] qui de
[illegible] pro [illegible] et [illegible]
putando mundi [illegible]
[illegible] gloriantes [illegible] Luca xvij

Hac die in [illegible] que [illegible]
[illegible] Luce xviij Ne peccarimus mor-
taliter mors [illegible] est nobis ad memoriam
reducenda. [illegible] Salomon: Memorare no-
vissima tua et [illegible] Et [illegible] quod tres sunt
mortes. Prima est bona et amabilis
appetenda. Secunda mala et amabilis
fugienda et illa est mors [illegible]

no

[illegible] mortis [illegible] peccatum [illegible]
mortuus est in anima quia [illegible]
que est anima [illegible] Hec mors est fugi-
enda que ducit hominem ad eternam mortem
[illegible] ut [illegible] morte non moriamur.
Tercia est communis et capitalis et illa est
communis que ducit ad gaudium eternum
vel ad supplicium eternum et in horam mortis
nescimus in [illegible] a pueris vigilare
debemus ut in die mortis leti [illegible]
[illegible] Et [illegible] dicit Salomon [illegible]
[illegible] no [illegible] nomen [illegible]
quod [illegible] quod homo frequenter
debet esse memor quod mors homini [illegible]
[illegible] quod homo [illegible] vadit [illegible]
[illegible] ego [illegible] amice [illegible]
[illegible] multum homo [illegible] amicos qui sibi
vellet facere [illegible] quamvis multi
dicant ego vellem mori pro amico.
Quibus [illegible] amicitiam
in hoc quod [illegible] ipsi [illegible]
de talibus amicis dicitur est amicus
secundum tempus suum et in tempore tribula-
tionis non permanebit. Tempus tribula-
tionis vocatur tempus [illegible]
amicorum. Tales sunt falsi amici [illegible]
[illegible] tempore [illegible]
[illegible] ita falsi
amici [illegible] tempore [illegible] sunt ut [illegible]
[illegible] viderunt [illegible]
[illegible] tales amici non sunt [illegible]
quia falsi sunt. Ideo Christus est verus
amicus [illegible] est [illegible]
et [illegible] ad [illegible]
[illegible] ad ecclesiam. Secundum est quod
mundus [illegible]
[illegible] dilige-
re [illegible] est nisi homo valde
[illegible] compania amici
ecclesia. Tercium compania bona [illegible]
aliud [illegible] nisi laqueus [illegible]

diaboli. Nam sicut piscis capitur hamo sic
diabolus multos capit per temporalia et omnes
[illegible] in fabulis [illegible]
audiendo [illegible] aqua [illegible]
tum cum perdiderit [illegible]
[illegible] Rana non tantum [illegible]
et in [illegible]
Dicit temporalia blandiendo [illegible] multis
[illegible] ergo [illegible]
[illegible] Tertium est quod [illegible] ipsum
[illegible] parva [illegible] fortissimum
[illegible] animalia [illegible] corpore
[illegible] Nam [illegible]
[illegible] hominem angeli [illegible]
se alios. [illegible] angeli [illegible] Deo
[illegible] ipsum [illegible] ante ipsum
[illegible] sicut enim homo qui [illegible]
in suis [illegible] latrones qui spoliant ipsum
Dicit spoliant [illegible] adeo [illegible]
[illegible] Quartum est quod demones ipsum expectant
si enim malus est quod demones [illegible]
[illegible] in eo [illegible] malo expectant sed
[illegible] bonos [illegible] beato Martino [illegible]
[illegible] Quod [illegible] est quod diabolus in
[illegible] expectamus
si aliquam [illegible] Quod [illegible]
[illegible] miseris [illegible] qui [illegible]
[illegible] et [illegible] surgimus et ponimus
nos [illegible] et quia diabolus semper [illegible]
[illegible] ad malum [illegible] expectat si aliquid [illegible]
[illegible] et [illegible]
[illegible] misericordiam
[illegible] sicut [illegible]
et [illegible] Quintum est
quod [illegible] ad [illegible]
[illegible] consideranda.
[illegible] quam [illegible] apparet
quam [illegible] apud [illegible] sapientia [illegible]
[illegible] est quod [illegible] multum
[illegible] multum [illegible]
[illegible] regno [illegible] consuetudo quod
unum [illegible] elegerunt sibi regem et [illegible]
anno [illegible] in [illegible]
De quo sibi quidam sapiens providit

[illegible] alii [illegible] Unde [illegible]
[illegible] volens [illegible]
[illegible] est [illegible]
[illegible] est
[illegible] anima [illegible] sua [illegible]
[illegible] anima de
[illegible] sua [illegible] et [illegible]
[illegible] alium [illegible]
[illegible] alium [illegible]
[illegible] alium [illegible]
[illegible] voluntate [illegible]
[illegible] est [illegible]
[illegible] ut anima [illegible] Amen dicit [illegible]
[illegible] Septima est mors que [illegible]
[illegible] Unde [illegible]
[illegible] et [illegible]
[illegible] gloria [illegible]
[illegible] est [illegible]
[illegible] mors [illegible]
[illegible]
[illegible] argentum [illegible]
[illegible] Quando [illegible]
[illegible]
[illegible] Dicit [illegible] est [illegible]
[illegible] et potentes [illegible]
[illegible]
[illegible] removere.
et [illegible]
[illegible]
[illegible] quandam
[illegible]
[illegible] et [illegible]
[illegible] morte [illegible]
[illegible] Iuvenes
morte [illegible]
[illegible] consuetudinem [illegible] et ad
[illegible] quod [illegible]
[illegible] est et [illegible]
[illegible] morte [illegible]
Tractatus [illegible] Nam [illegible]
Tempus [illegible] et [illegible]
[illegible] in quo nulla est [illegible]

No[ta] dic[itur] recipi[endo] sup[er] Ira de fructibus ipse gen[er]is
sig[ni]ficat parere mortalis peccatum quod
nec videat i[d est] c[on]si[deret] deflet sequentes par
ticulas sunt mali. Unde vocant[ur] quidam
que genuit [illegible] nutriunt mortuum q[uia]
triplex peccatum. Primum est originale quod
cum in infantibus deservit [illegible]
[illegible] unde ne videant faciem dei [illegible]
moriunt[ur] [illegible] dicit quod nichil
patiunt[ur] [illegible] carent visione dei. Secundum
est in [illegible] sine operibus quo cum
mala [illegible] [illegible] penam
ad eterna supplicia. Videmus [illegible] paganis
[illegible] vel [illegible] facere quidquid velit
[illegible] salvabit[ur]. Tercium [illegible]
[illegible] sicut [illegible] peccatum mortale peccatum
[illegible] aliquem [illegible] aliquid
[illegible] [illegible] dampnauerit [illegible] alic
[illegible] et [illegible] multi [illegible] vel
[illegible] nulla [illegible] sunt [illegible] qui
[illegible] ardent [illegible] aliorum [illegible]
[illegible] salutem [illegible] et [illegible]
[illegible] ut sunt alic
quem [illegible] et [illegible] Secundum
[illegible] et [illegible] et [illegible]
dampnat[ur] [illegible] qui facit [illegible]
cum [illegible] dic [illegible] non [illegible]
[illegible] et [illegible] sunt [illegible] si ipsum p
[illegible] manum [illegible] Unde [illegible]
[illegible] et [illegible] ipsum et [illegible]
Secundum est consilium [illegible] adhibent tam
[illegible] si male [illegible]
[illegible] vel [illegible] contemplacionem
ita dampnant[ur] [illegible] sunt [illegible]
[illegible] adhibent consilium [illegible] qui quasi
[illegible] dicit [illegible] sunt [illegible]
[illegible] sunt consilium sicut illi quo
[illegible] ille [illegible] sunt
qui [illegible] et qui con
silium dederunt ut [illegible] et pilatus.

[illegible] si [illegible] consilium [illegible] dicit
[illegible] plenam
[illegible] et si [illegible]
[illegible] tibi a malis [illegible] Tercium [illegible]
si qui diligit vel accipit [illegible] suum
malum [illegible] et [illegible] gaudet [illegible]
est qui adulatur [illegible] qui male agit
vel [illegible] sic in hoc laudabilis [illegible]
[illegible] quod facit laudans [illegible]
[illegible] in malo [illegible] qui [illegible]
in magnitudine est adulator [illegible] qui non
[illegible] cum aliud nichil faci
unt dicunt [illegible] et non laudans [illegible]
Adulator est [illegible] cum [illegible]
[illegible] qui [illegible] cum [illegible]
et tandem venerunt ad [illegible]
[illegible] ad quos [illegible] ut sunt
[illegible] [illegible] [illegible]
[illegible] est [illegible]
Sic qui [illegible] malum familiarem [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]
[illegible] pena puniendi sunt [illegible] et [illegible]
[illegible] sicut [illegible] in [illegible]
[illegible] et in pena [illegible] qui [illegible]
[illegible] qui [illegible]
[illegible] [illegible] et [illegible] qui
in [illegible] [illegible] sicut [illegible]
[illegible] sic [illegible] in pena [illegible]
est [illegible] [illegible] et [illegible]
[illegible] et [illegible]
[illegible] [illegible]
[illegible] quod non [illegible]
[illegible] et [illegible] sua et [illegible]
[illegible] et [illegible] Unde [illegible]
[illegible] qui [illegible] malum
[illegible] sic si [illegible]
[illegible] vel [illegible]
[illegible] quod si [illegible] dampna
[illegible] [illegible]
[illegible] vel [illegible] quod [illegible] non [illegible]
[illegible] [illegible] [illegible] est

qui potentes principes vel iudices vel prelati
non corrigunt subditos suos et permittunt eos
male facere male legem ita dampnantur
sicut subditi. Decimum est qui non [illegible] in peccatis
peccati alterius ad corrigendum negligentur
debentes unde si scis periculum vel dampnum
alicuius alterius et non revelas vel [illegible]
unum alium accidere et non [illegible]
ista scilicet ego pro aliena est dampnatus
hominem unum ubi ipso consilio consensus
palpa participans mutus non obstans
non manifestans [illegible] Tercius

Est respondit qui erat mortuus et de[illegible]
[illegible] non die cum non iio
mortuus signat peccatorem [illegible]
qui est frigidus [illegible] est frigida
et [illegible] est pater [illegible] nam
[illegible] Joel [illegible] computruerunt
iumenta [illegible] effectus [illegible] Christi pro
[illegible] mala [illegible] fetet deus et animas et
[illegible] quartum fit [illegible] per mor
tem [illegible] peccatum [illegible]
[illegible] mala corporis et [illegible]
peccatum [illegible] quia [illegible] fit nec
[illegible]
[illegible] effectus [illegible]
effectus [illegible] peccatum sic [illegible]
[illegible] anime in confessione [illegible]
[illegible]
[illegible]
[illegible]
[illegible] non possum primam [illegible] in [illegible]
potest [illegible] penas infirmi [illegible]
[illegible] quod infirmus [illegible]
[illegible]
[illegible]
[illegible]
[illegible] in pace [illegible]
[illegible] venerunt [illegible]
[illegible]
[illegible]
[illegible]
[illegible] mortuum [illegible]
[illegible]
[illegible]
[illegible]

quod infirmus [illegible] quo [illegible] ad
secundum et timor ad primam [illegible] tamen
[illegible] primam ad [illegible] mors
separat animam a corpore sic peccatum separat
animam a deo que est vita [illegible]
[illegible] salus [illegible] ita [illegible]
[illegible] XVIII

[illegible] nomine [illegible]
[illegible] terre [illegible] et ut [illegible]
[illegible]
[illegible]
[illegible]
[illegible] et hoc est signatum
[illegible] quod [illegible] habebat [illegible]
qui [illegible] ceciderunt [illegible]
[illegible] qui erat [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] est [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] hec [illegible] est [illegible]
[illegible] quod homo [illegible]

peccaret si semel fornicaretur et postea decederet
sine contricione et confessione dampnaretur
Hic accipis tamen sicut capit animalibus
peccatis et magnis. Hic [illegible] ipsos pau-
[illegible] iuuenes senes nobiles et ignobiles
Hic capit duobus senes ut legitur. Qui vero
fornicati sunt in amore Susanne et declinauerunt
oculos suos ne viderent celum Dan. xiii.
et sic illi sunt morti adiudicati. Sic utique
omnes fornicatores adiudicabuntur eterne morti
Sexto est lingua mala. Quot iste occidit
et adhuc omne die occidit ~~[illegible]~~ Videtur
tibi homo qui non est lapsus vere sunt
post [illegible] 2o. [illegible] sal-
uatore [illegible] baptizantur [illegible]
membris illud ne [illegible] plura pro
pter linguam. Maxime speciali [illegible] Ho-
mo ~~[illegible]~~ [illegible] qui dum [illegible]
[illegible] aut per aliorum [illegible] In
hoc [illegible] lingue speciali [illegible]
~~[illegible]~~ Quod [illegible]
linguas [illegible] ~~[illegible]~~ Qui custo-
dit os suum custodit animam suam [illegible]
~~[illegible]~~ [illegible] custodia oris [illegible]
qui non custodit os suum est [illegible]
absque muro. Qui vult custodire [illegible]
vel [illegible] oportet quod habeat diligenciam
[illegible] Hic qui vult custodire animam
suam oportet quod custodiat os suum [illegible]
[illegible] linguam [illegible] ~~[illegible]~~ lingua
occidit [illegible] corpus [illegible] et occidit
corpus et animam. Hic ~~[illegible]~~ [illegible] qui habet
linguam ~~[illegible]~~ [illegible] non
[illegible] est incredulitas
[illegible] in [illegible]
nam omnes [illegible] pagani et infideles [illegible]
peccatum dampnant sunt [illegible] Ita
ille [illegible] et sic omnes [illegible]
[illegible] Quidam [illegible]
[illegible] et baptizant [illegible]
[illegible] baptizant [illegible]
Omnis qui [illegible] est credulitatis et moritur
dampnabitur. Septimo de auaricia que
multos occidit et occidit [illegible] ~~[illegible]~~

[illegible] ad [illegible] [illegible] omnis [illegible]
[illegible] in [illegible] statu
[illegible] est. Quod [illegible]
[illegible] sicut [illegible] qui [illegible]
[illegible] [illegible]
[illegible] auariciam [illegible]
[illegible] auariciam [illegible] quod [illegible]
[illegible] quod [illegible]
non attendunt illud ~~[illegible]~~ qui valuit [illegible]
[illegible] sua [illegible] Hic auarus homo
[illegible] totum mundum si esset possibile
[illegible] aliud [illegible] auari-
[illegible] habet auari [illegible]
[illegible] Hic [illegible]
[illegible] illud [illegible]
[illegible] maxime [illegible]
multi [illegible] qui non [illegible]
[illegible] vel usurarii [illegible]
[illegible] vel [illegible] non [illegible]
[illegible] est non [illegible] in mundo [illegible]
[illegible] possit [illegible] ~~[illegible]~~ [illegible]
[illegible] [illegible] pro [illegible]
[illegible] dampnant ~~[illegible]~~ [illegible]
[illegible] super [illegible]

Quantum in [illegible] in [illegible]
[illegible] principio [illegible]
In [illegible] tria notantur. Primum est
quod [illegible] in [illegible] principio [illegible]
Secundo est quod in [illegible] vel tercio
quod [illegible] Primo de quo
[illegible] in [illegible] tria [illegible]
[illegible] est principio [illegible] est [illegible]
[illegible] Hic [illegible]
sicut [illegible] in [illegible]
[illegible] principio [illegible] non [illegible]
[illegible] principio
[illegible] [illegible]
[illegible] Hic ~~[illegible]~~
~~[illegible]~~ [illegible] qui [illegible]

sanandam in se 2 statim concupivit et
vocavit eam adulteram te in sit 2 hor
te dn Si sis puteps cordis tui no q
ssenavimus pl. quia de corde exeunt
male cogitaciones. Si puteps sis
quod ipse tibi de maliciis dus ut bu
mdinem cordis tui. Sa aut per tra
dicabit tibi in lacrimo nat hic. Secundo
videndum est quomodo intuit quod sabato. Sa
bato in ptu' requies nis ut dominus
incret domum corporis tui tunc facias
mordie tuo requiem. s. ut ro quia mesas
apoto no multi anhela p dimissis et
honoribus quia ipsa despiciunt pacem
in corpe hominis. Tercio quale intravit
ad manducare panem. Cristus est iste pa
nis qui ppo manducaverunt. m s. qui homo
habitat deo 2 faciat suam voluntatem
~~in domo eius~~ ciens talibus est ut faciam
voluntatem eius qui misit me 2 pro
pe sicut voluntatem patris eius vel
eius. Sic vult ut faciat voluntatem
suam unusquisque in corde suo. Conchu
tur nichil computatis quia ei in parte suo
ut veniat in suam suam 2 capitatas.
Secundo de quod sanavit ydropicum pilum
ydropicum accipit virum qui peccat accipit
cus eius. Primo ydropicus disponit
in facie sua sic peccator disponit in pec
cato suo. Tremens de inguine est super
carbones facies eius sic dicitur in ecc
Amor dei vallis nocuit. Secundo
ydropicus in stat sic peccator peccat sempli
um vitam in peccat quod vult sibi scilicet
aliquem. Tercio nunc sunt anticipum
de quo dicitur Machabeorum quia in babilo
nem dispositi 2 templum dei tremat
et populum dei orat 2 recipientes. Sic pec
cogitaciones male facit dus percussit eum
plaga quod inpassi de eo pondebat.
Ideo fetebat quod exercitus suus ipsum
p fetore non potuit sustinere 2 tandem
in fabili morte mortuus est. Sic tangit
super hiis quod aliquem contemptionem
vide quod in istius periculis sic eis tandem
perveniet eos plaga in finali quod
nunquam salvabitur 2 perveniet eum in e
ternum fetore ubi nunquam volunt in
se bellent reddere ad dominum proximam
sanabit eos sicut ipse ydropicum.
Tercio ydropicus incessanter sitit. Sic
peccator incessanter sitit 2 ardet a parvis
in aurum in argentum in rem velle 2
semper sitit 2 ardet in sui avariciam.
~~Dominica in die~~ Sermo tercius

Sanavit eum ac dimisit hic. Sic
enim homo multiplex sanat
in corpore. Sic sanat spiritualiter in ala
primo videmus quod homo in firmitatis
sanat per exempla sanctorum. Secundo exempla sanctorum sig
nificant quia sicut exempla sanctorum et sanctorum
dolorem de corde. Sic verbum dei et sanctorum
spiritum abamat hoc scriptum est ~~ydropicum~~
~~ubi le'~~ Cristus eos ecclesias egrotamus
usque ad mortem 2 ibidem eius vitae
sanabit de apposite in massam signum
quatam imposuit super ulcus sanatum
est per firmam ~~expressam~~ peccatum
accepit qui in fine est in anima
tua. Sicut dus per mortem temporalem
sic super ulcus peccatum ulcus
massam super positum signum dul
cedinem eternam salvabit. Sic
enim sicut est dulcis 2 humilis. Sic verbum
dei est dulce 2 humile. Illud qui in toto
vera prima 2 in predicat. Sic ~~dicitur~~
Beati qui audiunt verbum dei 2 custo
diunt illud. Sic verba dei humile confir
mat ~~dicitur~~ Cristus audite verba
mea 2 sanat ea ille est qui diligit
me. Sic verbum dei sanat hominem

in morte precatur. Si quis sermonem meum
servabit mortem non videbit in eternum.
Petere deum ut non moriar. Secundo
sanatur homo infirmus per sudorem quia
sudor expellit malos humores
et ideo quando de corrupto sanguine
ne talis est malus sanguis cor-
rumpit corpus sicut patet in illis qui
petunt dicentes Libera me de sanguinibus
sanguinis non potest expelli nisi per
medicinam confessionis [illegible]
vel [illegible] medicinae [illegible] pec-
cata per [illegible] est per [illegible]
confessionem. Sed quidam [illegible]
[illegible] sanguinem [illegible] corrup-
tum [illegible] ypocrite qui pu-
blice [illegible] coram hominibus boni
apparent in occulto vero mali [illegible]
comparantur. Signum [illegible] est albus
[illegible] habet interius [illegible]. Sic
ypocrite sunt albi per [illegible]
nem [illegible] coram hominibus [illegible]
plenum [illegible] tales non [illegible]
[illegible] de [illegible] ypocri-
tis. Sic iste phariseus [illegible]
[illegible] in [illegible] tales non [illegible]
[illegible] sanguinem [illegible] con-
fessionis [illegible] non curant [illegible]
[illegible] morte. Tercio sanatur
homo infirmus per [illegible]. Sic
[illegible] sic [illegible] cum [illegible]
[illegible] te [illegible]
[illegible] cum [illegible]
[illegible] capitis [illegible]
[illegible] pater [illegible]
[illegible] angelo [illegible] domine
[illegible] Sic [illegible]
[illegible] dicens Non dimittam
te nisi [illegible] me. Quarto
sanatur infirmus per dietam [illegible]
[illegible] ab omni [illegible] malo.

Sic anima sanatur per dietam [illegible] est dieta
[illegible] ab [illegible] hanc dietam non
servaverunt Adam et Eva [illegible]
[illegible] sunt inobedientes deo. Tertio
[illegible] plus quam quinque milia a-
nnorum [illegible] in [illegible]
qui inordinate vivunt [illegible] comedendo
bibendo [illegible] intrant tabernas [illegible]
[illegible] tales magis abeunt [illegible]
quam deo et tales non [illegible] quinque mille
annorum [illegible]. Quinto sanatur
homo in [illegible] membrorum. Sic
[illegible] quod alia
[illegible]. Sic anima sanatur per [illegible]
[illegible] a malorum societate
[illegible] de malo
societate [illegible]

Dominica XIX

Diliges dominum deum tuum ex toto
corde tuo et ex tota anima tua
et ex totis viribus tuis et [illegible]
[illegible] primo
[illegible] nobilissimum preceptum [illegible]
ex tota anima tua [illegible] [illegible]
[illegible] de dilectio-
nem [illegible] est [illegible] precep-
tum [illegible] preceptum
[illegible] tuus. Diliges dominum deum
tuum ex toto [illegible]
precipit tibi ut deum diligas. Si non
diligis tu [illegible] sed per [illegible]
et salvari non potest. Consilium est ut
vendas omnia que habes et des pau-
peribus. Hoc consilium [illegible] preceptum
consilium est ut maneas in [illegible]
sed preceptum est ut [illegible]
[illegible] deum diligas sine [illegible]
precepto nullus homo potest salvari.
Sic impossibile est hominem [illegible]
[illegible]. Sic impossibile est hominem
sine isto precepto salvari. Sed

mundi. Tertio quo debes deum diligere i[d est] in-
telligere sine errore. Sicut intelligatis quod
[illegible] quem diliges ut intelligendo
non errares non erres. Multi errant in
diligendo deum sicut hii qui plus di-
ligunt mundum quam deum qui propter
deserunt deum quam dimictant [illegible] mundi
in [illegible]. Jo. Qui diligit mundum non
est caritas in illo. Debes deum diligere ex
tota anima tua et voluntatem suam
sine contradictione facias ut in [illegible] abe-
dias deo et michi [illegible] tamen volunta-
tem suam multi diligunt deum sed non
tota voluntate sed qui voluntatem dei
negligunt et suam ipsam perficiunt. Sicut legitur
de Saul. Cum in eum deus precepisset ut disperderet
Amalech et omnia que erant contra
ipse pepercit rebus melioribus in quo quod
ut offendit deum. Reg. xv. Quarto de qui in-
citat nos ad amorem dei et dilatio eius
[illegible] Ro. 8. Quod diligamus deum quod ipse
dilexit nos. Primum nostri in dilexit unicum
filium suum sicut Christus dilexit nos et tra-
didit semetipsum pro nobis. Unigenitum in pe-
ccatum [illegible] et quod mater
[illegible] parvum suum quod multum dilexit
et tre [illegible] plorat et [illegible]
ad morem. Cum [illegible] quo
[illegible] et osculatur locum [illegible] ille au-
diens mortem filii [illegible] plus [illegible]
[illegible] et [illegible] fletus est [illegible] [illegible]
non compatiens [illegible] dat [illegible] premium
[illegible] fletus eius mitigat. Sic Christus
[illegible] facit [illegible] quod [illegible]
quod [illegible] [illegible] premium
ut eum mitiget premium est [illegible]
et signat vitam eternam. Mora deum [illegible]
est dei familiaritas [illegible] diligentes [illegible]
[illegible] qui diligit me sermones meos
[illegible] et [illegible] diliget eum et mansi-
onem apud eum faciemus [illegible]

caritatem dei [illegible] ut deus ad te veniat
et mansionem apud te faciat diligens
eum. Jo. Deus [illegible] manebit tecum [illegible]
de tuo [illegible] eternaliter permanebit
tecum in regno celorum [illegible] quod [illegible]
[illegible] per quod [illegible] in
[illegible] ubi ego sum illic sunt me
ut videant claritatem meam quam
dedisti michi [illegible] quod
gaudium sit videre [illegible] sicut [illegible]
[illegible] veritates que [illegible]
[illegible] primo in [illegible]
debemus ipsum diligere quod nos creavit [illegible]
[illegible] tota anima dilige eum quod
te fecit. Jo. diligis [illegible] carnales
a quo habes [illegible]
dilige eum a quo habes corpus [illegible]
et omnes [illegible] et qui mundi
fecit [illegible] mundi
[illegible] deus dilexit mundum
ut filium suum unigenitum [illegible]
angeli magno delectamine [illegible]
[illegible] archangeli [illegible]
delectamus [illegible] filii
sui [illegible] fuit magne delectationis
[illegible] [illegible] ineffabili dilec-
tione [illegible] sui [illegible] filium [illegible]
[illegible] est [illegible] Jacobus
Beatus vir qui suffert temptationem
[illegible] diligentibus se [illegible] p
[illegible] attende et dilige deum ex
toto corde tuo. [illegible] tibi [illegible]
[illegible] diligens eum et deum non
[illegible] diligere qui dedit tibi corpus et animam
dedit tibi mundum et animam que [illegible]
[illegible] et tandem [illegible] tibi dare regnum
celorum [illegible] [illegible] feria [illegible]

Magister quod est mandatum
magnum in lege [illegible]
[illegible] est [illegible] legis
[illegible] quod [illegible]
tractabant [illegible] se [illegible] magnus [illegible]
[illegible] quod [illegible]

q(uo)d preceperat moyses esse. Primum et maximum mandatum. quidam dicebat alia etc. et sic inter se tractantibus quidam legis peritus surrexit temptans eum dicit. Magister bone quid faciendo vitam eternam possidebo. Magistrum ihesum vocant sed nolunt esse discipuli eius. Unde Luce Quid me vocatis magister et non facitis voluntatem meam. Non omnis qui dicit michi domine domine intrabit in regnum celorum sed qui facit voluntatem patris mei. Item quemadmodum duo sunt magistri quorum quilibet habet suos discipulos et quilibet legit suas lectiones. Primus est christus et ille docet discipulos suos tres lectiones bonas et utiles. Felices sunt qui eas retinent et discunt. Prima lectio quam docet christus discipulis suis est puritas mentis quam docet in monte Mt v. Beati mundo corde quoniam ipsi deum videbunt. Hanc lectionem ipse tenet aliquis non [illegible] suis [illegible] est [illegible] quomodo christus diligit mundos in operibus dicens [illegible] si mortua [illegible] [illegible] christi eius. Secunda lectio quam docet christus discipulis suis est mansuetudo quam docet eis Mt v. Beati mites quoniam ipsi possidebunt [illegible]. Istam lectionem ipse tenet [illegible] non legere non maledicere etc. et sic in mansuetudine [illegible] discipulis [illegible] eius. Tercia lectio quam docet christus discipulis suis illa gravius est et illa [illegible] dicit [illegible] qui dicit [illegible] mandatum [illegible] ut diligatis invicem. In hac lectione commendabiles [illegible] christo dicit [illegible] petrus qui dicit Simon iohannis diligis me plus hiis quam dicit Simon iohannis diligis me plus quam amatus [illegible] [illegible] tua [illegible] diligit [illegible] diligit [illegible] Talis est [illegible] que [illegible] moyses [illegible] et non [illegible] Tunc eius [illegible] moyses [illegible] et non [illegible] [illegible]

[illegible] et [illegible] in [illegible] etc. et [illegible] et [illegible] [illegible] Ecce ille sunt lectiones quas magister christus docuit discipulis suis. Nota dicit bernardus magister sic [illegible] paucos discipulos sed quos meliores [illegible] audiant [illegible] magistrum debemus toto corde diligere [illegible] [illegible] Quia [illegible] qui [illegible] sunt [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] Contra [illegible] [illegible] eius [illegible] magister in [illegible] qui docet discipulos suos [illegible] et [illegible] et ille est [illegible] sed scolam suam per totum mundum [illegible] [illegible] in [illegible] suo [illegible] discipulos suos reges et principes [illegible] [illegible] [illegible] [illegible] et [illegible] suos et [illegible] [illegible] et [illegible] sed [illegible] [illegible] [illegible] eos in scolam suam et claudit eos in eternum. Ille [illegible] [illegible] [illegible] scolaribus suis [illegible] sed [illegible] [illegible] eos [illegible] [illegible] et [illegible] [illegible] scolam suam [illegible] dimittit eos [illegible] et [illegible] [illegible] sicut [illegible] [illegible] [illegible] [illegible] [illegible] qui [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] scolaribus suis facit [illegible] [illegible] et [illegible] eos in eternum. Ipse magister docet discipulos suos [illegible] [illegible] [illegible] [illegible] [illegible] lectionem [illegible] et [illegible] quod [illegible] [illegible] in [illegible] [illegible] corpore et anima. [illegible] [illegible] [illegible] lectionem [illegible] [illegible] Ille magister [illegible] [illegible] est [illegible] legit [illegible] [illegible] audit [illegible] [illegible] [illegible] auditur et [illegible] de [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] que [illegible] suos [illegible] [illegible] et [illegible] [illegible] lectionem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] legit [illegible] [illegible] non [illegible] [illegible] et sic [illegible] [illegible] sui [illegible]

et damp̄nacionis. Iste (in)nuper est suspendendus
quia decem in utilia et falsa diligere dimi-
simus tuum. ~~Per~~ Dominica ~~xxiii~~ ubi in ve-
nies de materia sufficienter et satis de
~~generali dimissione~~ **Dominica vicesima**

Surge et tolle lectum tuum et vade in
domum tuam ~~etc.~~ Paralitus iste ca-
ndidatus. Primo quis sit paraliticus. Secundo
quis sit lectus. Tercio que sunt que ducunt
eum ad domum. Primo paraliticum per-
intelligimus qui licet membra sua vsu ui-
deantur non tamen habet enim oculos sed propter
ad celum levare non potest et in ne cor etiam
seruandum deo sicut alii duo sensus
de quibus dicit in decalogo. Sicut licet langwore
paraliticus qui orare non potest. Sic manus
paraliticus quod non potest opera caritatis ad op-
timus. Sic pedes quod non potest ad ecclesiam
offerre et ad predicacionem ambulare totus
inpotens est. Videat ille paraliticus et consultat
de peccato et quomodo surgendum est. Homo iacens
diffusibus oculis quamquam pedibus non dicat
eum ad offerendum. Sed paraliticus iacentes
illos. Dicit paraliticus a tabellis fuit.
Dicitur pater esse paralilis ad opus bonum
quilibet in hoc loco s(ed) in consuetudine peccandi
tam iuvenes quam senes vel et mulieres
iacent. Iuvenes accipiunt ~~vel iuxta~~ cali-
dus aquilibus et corrumpunt se eos. Dicat
iuvenes paraliti exemplo antiquorum de
bent se in lecto male et pravitate consue-
tudinis. Tales debent surgere subito et pro se
sepe. Dicit fuit libro ~~etc.~~ Cum in crudus dicit
Dequieture me et statim sequitur est ei vo-
ce quamquam habeam amicos meos
consultatos vel levandum bene mei. Statim
secutus est eum. Dicitur et tu debes surgere
et sequi dominum quia valde in tanta iacens
in lecto ipso. Carnis posses deinde inter
duos latrones vel inter multas scorpiones
quam in uno momento peccata. Carnis posse
dormire super unum lecto super quem pendet
gladius acutus in filo. Sic et gladius
acutus et pendens est fama vel iudicii

sic quod pendet super peccatorem quia sta-
tim invenient semper iudicium. Videas
surgendum est. Nomine magna esse de
tali principi qui iacet in luto et nollet
surgere utique sic magna est consumpcio
homini qui debet esse princeps ac celestis
et iacet in luto peccati et non vult sur-
gere. Dicta duo. Tercio nomina que
ducunt peccatorem ad domum. Primum est dulcis
de alterius possessio bonus ac debito debet
ipso peccator dolere quod tot bona alienis
fecit que licet facere potuit et non fecit.
Considerari mister ipse quod in ipsis qui
actionibus quam in malis quam predicacionibus
alienis sepe tot peccata commisisti. Dicit ma-
lediccionem sunt quam fructum meum quem
facit et non invenit quis magister male
ducet tibi in die novissimo qui cum
dies fructum faciat potuisti et non fecisti
dicat ergo fructus tuos si incipit amplius
non poteris laborare orare ieiunare
sed sit intende fragilis in carne tua ipse
portare ~~peccatum~~ te ad domum. Secundum
est quod ducit peccatorem ad domum est memo-
ria mortis ~~in Dauid~~ esse morituri
novissima tua et cetera. Si homo vellet
perpendere acutitatem mortis utique nunquam
peccaret sed quam deus non licet forte
fine in collo non tenet suspendamus
Sic quidam ipso ante sanctum in ipsis
non tenet mortem sed tamen incipit cum
monere deliciae in lectulo tuo primus
tabule quod mors sit. Dicitur ~~est~~ de illo qui
sunt secretum in camera sua ipse memo-
riam mortis. Tercium quod ducit peccatorem
ad domum est pura confessio
que est tante potestatis quod peccatorem
legatum sunt bene paratus salvat et ducit
ad proprium. Sicut vero habemus in marcisse
cum surrexisset rex eciam in nullum et
posuit ydola in templo et apostolis
hominibus adorare. Super super quod argumenta
appetit audire vos et a summo sum

ysam misit serra lignea secare p[ro] me
et ebdo[m]adam p[ro]misit d[omin]us quod rex assi-
riorum cepit et vinctum duxit in Babi-
loniam. Cum in carcere esset n[on] poterat
[illegible] meminit p[re]cem suam et
tasse d[omi]num et sic liberatus est. Sic et
ait ad d[omi]num: Peccavi sup[er] numer[um]
arene maris etc. Et iam d[omi]ne ne me
[illegible] p[er]dere mea secundum multitudi-
nem miseracionum tuarum. Et quia confessus
et contritus est liberavit eum d[omin]us
et reduxit eum in Jh[erusa]l[e]m in regnum suum. Sic
et peccator qui arguit p[ro]phetas et inva-
dit d[omi]n[u]m qui arguit eum de malicia
sua sicut fecit [illegible] i[d est] dyabolus
et eos d[omin]us p[er]mittit q[uod] dyab[olus] captivat eum
et ducat eum in Babiloniam i[d est] in confusi-
onem. Si [illegible] conversus fuerit d[omin]us faciet
eum redire in celestem Jh[erusa]l[e]m. Item q[uod] peccat-
p[ro] ... [illegible] est alia pena. Sicut
Ab[ner] ... [illegible] amore et duxit eum ad
[illegible] sic significat homines in [illegible]
Et inde [illegible] p[er] q[uo]s offenderat fratrem
suum [illegible] se a[illegible] et promittunt li-
bera[illegible] et tu volet reddere et
[illegible] p[ro] mi[illegible] et tu acceperis
se[illegible] ait ei et cadens sup[er] collum
osculatus est eum in signum reconcilia-
cionis. Sic et tu si offendisti fratrem tuum
[illegible] et [illegible] libera [illegible] et dyab[olus]
et si vis reddere [illegible] te p[ro]mit-
te [illegible] eciam tuam [illegible] bonis
op[er]ibus et [illegible] te et offen-
sam [illegible] tibi d[i]c[it] [illegible]

Ascendens Jh[esu]s in naviculam tra[n]sfre-
tavit et venit in civitatem suam.
Mt[h]. [illegible] [illegible] p[re]sens pena significat
q[uod] sicut in navicula homo salvatur
qui debet tangere a mari. Sic quilibet
p[e]nitens q[ui] salvatur p[ro]pt[er] [illegible]
mundi. Dicit enim quatuor p[ro]pt[er] quas [illegible]
[illegible] debet eos p[ro] dolore de salute sua.
Primum est q[uia] [illegible] et tunc non [illegible]
[illegible] p[ro]pt[er] quam amittat d[omi]n[u]m. Sup[er]

Sup[er] diminuetur qui diligit vitam suam
corporali salute q[ue] continue est in timore
Jo[b]. [illegible] sup[er] in[illegible]
suscipiat. Sic homo p[ro]pt[er] timorem d[omin]i
debet semp[er] esse sollicitus de salute sp[irit]uali
s[e]c[un]d[u]m [illegible] [illegible]. Cum in [illegible] d[omi]ni
vel [illegible] negligit que ad salutem sunt
necessaria. Dicit s[an]c[tu]s vel [illegible]
[illegible] ad suspendium d[illegible] q[uo]d p[ro]pt[er]
[illegible] suum. Sic homo q[ui] [illegible]
[illegible] ad suspendium [illegible]
Beatus homo qui semp[er] est pavidus
quia timor d[omi]ni [illegible] pa[illegible] q[uia]
[illegible] salutis status sui considerandi
[illegible] Dabo [illegible] salutem [illegible] [illegible]
[illegible] et animam [illegible] suam [illegible]
consideracionem [illegible] consolacionem
[illegible] nobis d[omin]us [illegible] Quarto et
[illegible] mala et [illegible] o [illegible]
te domine [illegible] timorem [illegible]
apud te esse [illegible] amici [illegible]
[illegible] consideracio no[n] debet esse in [illegible] q[ui]
[illegible] d[illegible] et [illegible]
salutis sue [illegible] en[im] [illegible] se [illegible]
medicus si [illegible] [illegible] no[n]
[illegible] Iste dolor valde est [illegible] dolor
qui est [illegible] vel [illegible]
[illegible] non [illegible] vel [illegible]
Sed dolor qui sit p[ro] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] lacrime apud d[eu]m magna [illegible]
[illegible] [illegible] Sic homo [illegible] lacrima
[illegible] est quod salute debet [illegible]
[illegible] [illegible] multa consilia [illegible]
salus consilium sapientis e[st]. [illegible] homo
medicus sp[irit]ualis infirmitatem sua[m] [illegible]
[illegible] no[n] [illegible] dare consilium nisi in [illegible]
[illegible] vi[illegible]. Sic debet consilium a
sapiente requirere no[n] debet [illegible] sicut [illegible]
[illegible] [illegible] [illegible] Primo [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] est
p[er] eciam [illegible] [illegible] [illegible]

Negre super inu[m] q[uod] debz esse saluatus q[ui]
omnia non tunc d[e] fugiant pec[ca]t[a] e[ni]m valet
consiliu[m] medici nisi infirmus seruaret
dictam[en] sibi a medico impositum. Sicut
infirmus timet sibi a cibis venenosis sic
ymo timet sibi ab o[mn]ibus nociuis. Si-
militer z peccatu[m] no[n] solum caueat s[ed] ymo
etiam quaslibet occasiones peccatorum [illegible]
de se vitet. In omnibus op[er]ibus
tuis cogita illu[m] z ipse gressus tuos di-
riget. Nota sic homo cum sagittam a signo
dirigit claudit unu[m] oculu[m] ut sic totus
visus tota ad signum dirigat. Sic q[ui] vult
op[er]a sua in deum dirigere ap[er]te ut simplex o-
culum claudat quo respiciunt terrena ut
totam intencionem possit [illegible]
z absconde a p[er]ctis. Sermo trium

Confide fili remittu[n]tur tibi pecca-
ta. Nota q[uod] multa valent ad remissi-
onem peccatorum. Primum est fides p[ro]pria z etiam
[illegible] aliena [illegible] remissione peccatorum
[illegible] deus dixit paralitico confide fili z c.
[illegible] sicut dicit [illegible] quod mulier
[illegible] z etiam fidem z ab-
tinuit sanitatem filie sue
dixit ei [illegible] est fides tua z c. Se[cundo]
de maria magdalena [illegible] deus per
fidem suam remisit sibi o[mn]ia pecca-
ta sua [illegible] anime salutem
z [illegible] remissionem peccatorum [illegible]
[illegible] fidem [illegible] oportet
te credere quod o[mn]ia sunt possibilia
apud deum [illegible] si habes [illegible] fidem z
confidis [illegible] dei [illegible] tibi re-
missionem o[mn]ium peccatorum [illegible] si facis
illa que fecit paralitica [illegible] fecit
[illegible] ad [illegible] deus ut
tollet [illegible] quod fecit enim
humiliate [illegible] propter [illegible]
[illegible] tollere [illegible] consilius
[illegible] debemus [illegible] z [illegible]
[illegible] maria magdalena.

que [illegible] remissionem omnium peccatorum
[illegible] z [illegible] penitentibus
[illegible] z tu debes [illegible]
[illegible] z debes [illegible]
[illegible] non [illegible] Sicut
z tu [illegible] ad mortem. Secundum
quod precepit [illegible]
[illegible] Sic z tu [illegible]
[illegible] nisi [illegible] tua qua debes de
humiliare cogitando omnia peccata tua
que commisisti [illegible] quod [illegible]
[illegible] z quod [illegible]
[illegible] quod [illegible] Sic
in [illegible] tue [illegible]
ab omnibus peccatis tuis. Tercium est quod
[illegible] debes si vis [illegible] quod deum debes
diligenter in [illegible] est z nemo
alius qui peccata dimittit. Nota quod [illegible]
aliquo [illegible] z [illegible] sibi remittebat
[illegible] z [illegible] paralitico [illegible]
que [illegible] sanauit
Sic dicit [illegible] aliquo [illegible]
qui [illegible] pro [illegible] Sic [illegible]
[illegible] necessitate
[illegible] qui [illegible]
[illegible] est. Certum est si vis
[illegible] z [illegible] remissionem omnium peccatorum
ap[er]te quod [illegible] peccatis
Debes cum [illegible] corde [illegible]
[illegible] z quod [illegible]
[illegible] Sic [illegible] debemus
q[uod] [illegible] tibi remissionem omnium peccatorum
[illegible] peccatorum [illegible]
[illegible] Multa [illegible] sicut [illegible]
in [illegible] Petro qui [illegible] quod
[illegible] Sic z [illegible]
z [illegible] quod [illegible] deus
aliquem [illegible]
[illegible] z [illegible] Quartum est
quod debes [illegible] si vis [illegible] sanitatem

i remissionem omnium peccatorum. Hoc quod debes
mundo et per te confiteri omnia peccata tua
[struck] Item semel confessus fuit bonorum
peccatorum adeo contrite quod. Sed multi sunt
qui cum veniunt ad confessionem dicunt
se non habere peccata contra quod beatus Johannes
dicit: Si dixerimus quod peccata non habemus
nos ipsos seducimus. Si autem peccata nostra
similiter confitebimur, fidelis et iustus deus
ut remittat nobis. Ideo petit David magnum
tamen peccatum qui dicit non similiter confitentia non
remittatur quod habetur in .iiii. q. [struck] Quidam
quidam latro multa abhominabilia peccata
commiserat et accepit super. Ecce quanta
dampnatio est peccatorum confessio [struck] Dominica XXI

Parata sunt omnia venite ad nuptias
dicit ... in hac parabola dicitur
quod quidam rex fecit nuptias filio suo
[struck] Spiritualiter rex iste pater familias et
deus cuius familia sunt omnes fideles
filius eius est Christus in hanc nuptias
nuptias dilecte quas fecit deus diligentibus
se. Per hoc deus ut ad nuptias primo
... In hiis nuptiis pater familias ipse
deus commendat ab illis ... alacritate
amabilitate et utilitate. Primo ...
primo notatur cum dicit parata sunt omnia
et omnia ... preciosius ut ad
venire libentius ... Nemo ...
qui semel in curia imperatoris ...
... sunt ... omnibus ...
ab angelis ... [struck]
... beatus ... Secundo ...
nobis ... preciosius / omnes enim qui in isto
... habebunt ...
... tales ...
... semel ...
... possunt quidquid velint ...
... qui non debet omnia ... et ... hoc
... quod ... deus ...
... sunt qui ...
... dicit dominus ...
... Pater sunt ...
... sicut nobis formant.

... sicut ... angelorum qui ...
... imperant ...
... est ...
... ipse Christus ... imperator
tali. ... non ... tali ...
... Non est magnum ...
pauperi mendicus si non dimittit et ...
... Spiritualiter imperator
multo maior honor est quod ipse ... filius
dei rex ... talis ...
... imperare ... Omnes ...
... audimus ... et ...
... multi ... in
... imperator ... Omnes enim nobis ...
... imperator ... in ...
... possunt ... quod ... sunt ...
... Quod hec ... non ...
... nisi ... prudentes deus ...
... in ... filium
... et qui non vult venire
... Omnes ...
... dominus ... videat
... ...
... venire ...
... quod ... non vult
venire ad eterna gaudia que deus ...
... et ... quod ... nisi ...
... ad ...
... magna ... si posset ...
... et ...
... multo ... venire quia
multo ... quia ...
mundi ... quia ... ut
... Item ...
... et ...
quod ... Scias notandum
quod aliquos ... deus ad nuptias
suas et ... magis ...
[struck] ... Primo ...
... quosdam ...
quosdam ... quosdam ...
... pauperibus ... erogabat.

et socius in eius opere pietatis ¶ Secundo videbit
te Christum inspirantem tibi bona opera sicut
cognati promissis tibi te enim vestiet bonis
operibus et proximis per te edificatur et sic tibi
deo sicut amicus amico adimpletis
suavis temporent aut impediant tibi in preceptis
suis est sicut imperare que debito modo
tenent sumit sunt inseparabiles ¶ Ut autem
in preceptis impiis rexerint adeo ¶ Et vocat nos
adimpleas suavis est nichil omnis qui ubi preceperint
venerunt eum nunc bona perimpleta Unde ait
venite benedicti et cetera ~~Vagemus~~ Dominica secunda

Fecerunt nos ut videt dispensantes
et videre ubi hominem non in veste nuptiali
inperiali ~~est~~ ~~Secunda~~ Tercio est deus qui illic
mdo nuptias ut videt dispensantes et conpa
tibi per hominem nostrum sponsum quoque in
venerabili sine veste imperiali i sine
caritatis mittet in tenebras exteriores In
istis igitur tria notentur ¶ Primo est divina
potencia ¶ Secundo divina sapiencia ¶ In adversis
Et videndum ubi non vult dispensantes
Tercio eundem regio inspiciat ubi et videt
ubi hominem non vestitum et cetera ¶ Sic est quia
gratia hominem deus videt ¶ Primo videt tribula-
tos ut ipsos eripiat ~~eos~~ ~~in~~ ¶ Videns vidi
afflictionem populi mei qui est in egipto
Deus non solum videt in quacumque parte mundi
sed plus videt quod patitur in tuo ¶ Illam
afflictionem quam patitur pater deus non
videt si illam afflictionem videt sed quia
ipsius servus affligit et paciens tolleravit
hanc afflictionem ne afflictos admittat ne
desperent ~~in~~ ~~ipso~~ ¶ Cum ipso sum in tribulacione
¶ Noli ergo tristari si adversa tribulacione sis paciens
hic et ipse faciet graciam tecum in futuro
velit tibi dare gloriam eternam hic non
videtur ipse nimium sicut filio de ~~in~~ salute
¶ Cum ergo videris illum nimium et dispensabilem
quem diligebat dicat mihi sic ¶ O mi-
serrissime video in magna afflictione
positum te tormentis te salutare ut te con-
solatur quia ad presens te consolari non possum

sed sustinere adversa tamen te plene consola-
bor ¶ Secundo sicut sunt in illa die videas
cum tantis angelorum celestium de novo
et super ethereis angelorum exaltavit
¶ Unde sic paciens in tribulacione puta
¶ Secundo videt devotos in oracione ut
ipsos exaudiat ~~Unde~~ ~~ipse~~ dixit ad ezechiam
Deus audivi oracionem tuam et vidi la-
crimas tuas ¶ Ecce ego addiciam super dies
tuos xv annos ¶ Remanent nichilominus
oracionem de lacrime quamvis devocione
effunduntur et placent deo et libentius
suscepit qui devote orant ¶ Unde cum
exaudiunt graciam cum lacrimis eius
cum ut te exaudiat ¶ Cum oracionibus in
angelis deus exaudit te in celo Sic non
exaudivit deus publicanum orantem
et devotum deus sperantibus et cetera ¶ Et quia
devote orant ideo deus exaudivit in
oracionem suam ¶ Deo et tuam exaudiet
¶ Tercio videt deus penitentem ut patet
Luce ~~Luce~~ ¶ Zacheo quando querebat videre
illum quibus quis et per hoc ascendit in arbo-
rem sicomorum ubi videt illum et dixit
Zachee festinans descende quia hodie in domo tua
in presenti inspice templum ipsorum ut
penitens confitearis peram sui et satisfaciat
sine indubitabiliter qui pena est sibi accepta
et penam sibi relaxat ¶ Unde dicit hodie
in domo tua apud me mane ¶ Quam
consolatorium verbum quod ipse promittit manere
in corde hominis qui manente et mea
illuminat invidet et qui mater illius quod post
tecum maneat per ipse primum deus sponsus
pecca tibi peccata hoc non videtur licet potest
qui post tamen negligenciam stolam eius
orantem prevenitur deo sue ¶ Hic et tu
delicias orate tam lacrimis ¶ Quarto videt
deum proponentibus in operibus ut eos puniat
¶ Unde dominus videtur deus et adversa com-
est ¶ Sic ergo precatur omnis filius sui et filie
¶ Quarto attende quia deus prius est

Nunquam potest ita occulte peccare quin deus non
videat. Bernardus. In omni loco oculi domini
contemplantur bonos et malos. Sed quidam sunt stulti
quod credant deum non videre ea que ipsi
faciunt in occulto. Bernardus de Ezechiele qui
ductus fuit in visione [illegible] ubi dicit
vidit multa ydola. Quod indicatum
erat in occulto / et quid est adorare ydola
nisi peccare in occulto. Attende quod videns
deus presens est / et anima videt que facis
et illa anima mala [illegible] inde narrat
primo videt angeli videt demones
videt boni videt mali videlicet peccata tua
que commisisti in omni vita tua ut in extremo
iudicio confundaris. Quinto deus videt omnibus
[illegible] ut ipsos in eternum [illegible] dicit
[illegible] Item [illegible] et gaudebit
cor vestrum et gaudium vestrum nemo tollet a vobis. O quam
felices sunt quos Christus videt in patria
ubi gaudebunt et illud gaudium nemo tollet
ab eis quia faciem Christi videbunt in eternum.
Illa facies [illegible] delectabilis quod non solum
homines in celo letificat sed et angelorum
facies illa est adeo grata delectabilis quod
si dampnati viderent eam [illegible]
[illegible] penam sentirent [illegible]
[illegible] desiderabilis [illegible]
[illegible] faciem tuam et salva [illegible]
[illegible] facies [illegible] laudare
[illegible] [illegible] XXII

Erat quidam regulus cuius filius
infirmabatur capharnaum
Johannis iiii. Dicit [illegible]
Reges sunt qui [illegible] regere sciunt
non sunt reges sed reguli qui regimen
anime sue regere non sciunt [illegible]
[illegible] [illegible] [illegible]
tangit aliquando quod homo [illegible]
[illegible] [illegible] [illegible]
[illegible] in animo suo [illegible]
placare quod [illegible] [illegible]
[illegible] [illegible] [illegible]

sine [illegible] non potest [illegible]
[illegible] talis non potest dici [illegible]
regulus quia cum sine [illegible] non potest
[illegible] Item [illegible] faciet [illegible]
infinitam vult tibi facere gloriam eternam
sicut modo videt Christus [illegible]
[illegible] cum ego vidissem [illegible]
[illegible] quem diligebat dicit matri
sue Mulier ecce filius tuus in magna afflictione
ponam [illegible] te [illegible] Johannem ut te
consoletur quia ad presens te consolari non
possum sed [illegible] tunc te plene
consolabor. Unde [illegible] sunt [illegible]
[illegible] [illegible] angelorum [illegible]
[illegible] et super choros angelorum [illegible]
Item [illegible] in [illegible] [illegible] Item
homo amat aliquem [illegible] non vult [illegible]
[illegible] [illegible] [illegible] aliquem
[illegible] amat et non [illegible] Item [illegible]
est regulus qui in regno animi sui
non est potens sed homo ita potens est
quod potentia sua [illegible] in [illegible]
et non [illegible] in [illegible] [illegible]
[illegible] et [illegible] in [illegible]
[illegible] non esset rex sed regulus [illegible]
filius infirmabatur capharnaum [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] Quando [illegible] quod [illegible] est
consolatio [illegible] homines [illegible]
infirmabatur [illegible]
[illegible] et medicina Item non [illegible]
[illegible] homo [illegible]
[illegible] homo [illegible] in [illegible]
[illegible] [illegible] [illegible]
infirmat. Sicut [illegible] plus
diligit quam debeat. Quarto [illegible] homo
plus diligit [illegible] quod diligere [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] signum est quod magis
amore possidet quia sine amore non
possidetur [illegible] [illegible]

Dolor. In Johanna iiii°. Ubi dicitur quod ipse est
fugiendum sedet super quoddam minipio &
letatus leticia magna de quo miseri
enim peccator ... super sanez cum
posse dies tres & quarta mora na
dietam amittat ... decimum esse
stetus herbam ut videt super sione cum
vino dicit ... unum qui vero se
herbam quam ... & petiuit ...
cho suo ut moreret et dixit dicitur esse
putans ne hic nasceret. Cum respondit
& hic crescere ipse ... & ...
in ... & hic est primum quod anima ...
infirmat quia consolacio ... Secundum est
de quo anima ... infirmata. Hic ...
... quod anima perpetit adeo sine
peccatis sine peccatore. Nota si sunt in paradiso
multa tria sunt quia me consolantur
in anima mea. Primum quod consolatur
animam meam hoc est quando cogito illam
gratiam quam fecit dominus beato petro cum
ipsum negauerat quia postea respexit eum
dominus oculis ... Dicit enim respexit
enim oculis ... eum ...
et dimisit sibi omnia peccata. Secundum quod con-
solatur me in animam meam hoc est cum
cogito illam gratiam quam fecit dominus
marie magdalene que plena fuit peccatis
quod illam respexit oculis ... sue et
dimisit sibi omnia peccata sua. Tercium quod
consolatur me est illa parabola quam
dicit luce xv de filio prodigo qui abiit
in regionem longinquam & ibi dissipa-
uit bona sua luxuriose viuendo & dum
recepisset esse ... cepit dicit. Reuer-
sus ... patris mei & sic ... re-
uersus ... & suscepit eum
... eum ... & dedit anulum
in manu eius & calciamenta in pedes eius ...
parabola ... me & ... domine ego ...
ille filius qui abii in regionem lon-
ginquam longe a te ... & dissi-
pauit bona gratuita que a te rece-
pi in baptismo. Cum non velles ...
... putans te ... in ve-
to benignum. Nam ... in ... benig-
nitas tua consolatus est animam meam ... me
suscipiens meam ... tuam. Clarissima
consolacio est ... quam perpetit
anima ... quo anima homines ...
pit infirmari ... quo anima ...
incipit infirmari est consolacio medi-
ca & alia est in consolacionem ... &
... & alia corporis est consolacio
corporis cum ... consolacionem quod hic
comedit bibit ... & hic vestitur
et hic iacet. Iste sunt consolaciones
corporis sed ... consolacionibus ...
corporis homines sepe infirmantur. Cum
enim corpus ... voluntate sua
... incipit ... tunc ...
filius tuus a anima tua incipit a in-
firmari. ... Oracio enim ut
... tunc ... ad ...
firmitatem anime ... Sermo

Domine descende priusquam moriatur
filius meus. Johannis iiii° ...
... commendat regulus ... qui spem
suam non posuit in medicis ...
... in ... vetulas quod ...
multi faciunt ... possunt ...
... medico ... Iste medicus
commendatus est ... sanandi
quod solo verbo sanauit. Secundo com-
mendatus est in ... quia ...
infirmi ... & ...
enim quod est ... medicus
... Tercio commendatus est ...
quia ... quam ... dixit
Vade filius tuus viuit & tamen ...
sanatus est. Iste regulus ...
... quia ... dicitur ... regulus
quia ... regnum ... corpus ...
... esse ... quam ...

[illegible]

indicacione quia tria sunt in regimine illud quia
sicut hodie est tres canes est mortuus et
alios animas infecerunt scilicet pulchritudo for-
titudo gaudium et sic quo homo est ex tercia
parte potencia quia hodie omnes canes
est pauper hodie sanus cras infirmus
Vnde necesse est in illud regimine bene
regatur scilicet corpus tuum ¶ primo oculis
tuis deinde auribus et membris ¶ primo de
hiis rege oculos tuos bene et sapienter
ne videant illicita in membris delectantur
sicut ~~[illegible]~~ deambulas
in domo videbis [illegible] Et regimine
super iste insipiens regit regimine primo
Quot sunt absque [illegible] et multi errores qui
male regunt regimine sunt [illegible] et in
[illegible] Trenorum Oculus meus depreda-
tus est animam meam ¶ Secundo debes
sapienter regere aures ne audies libenter
[illegible] et detractiones [illegible] verba dei que enim
libenter audit [illegible] loquitur et sic ¶ Tercio debes
bene et sapienter regere os tuum ne loquaris
mendacia quia os quod mentitur occidit
animam [illegible] linguam habent duplicem
[illegible] est duplex [illegible]
[illegible] ne [illegible] loquaris non [illegible]
[illegible] laudem dei sed quendam [illegible]
[illegible] quod anima
[illegible] ¶ Quarto debes
anima que [illegible] videant vel audiunt
[illegible] malicia [illegible]
valuit [illegible] et [illegible]
sicut [illegible] in [illegible] delectant
sic [illegible] in [illegible] ¶ [illegible]
[illegible] sunt bene et sapienter
[illegible] sed qui [illegible] non [illegible]
[illegible] sed regulariter et [illegible] infirmatur
non [illegible] infirmitate sed [illegible]
infirmitate [illegible] et alia [illegible]
valde periculosa quia in qua multi
moriuntur aliquando infirmitate [illegible]
et alia [illegible] sed [illegible] ~~[illegible]~~

[65]
aliquando infirmatur [illegible] et illa [illegible]
vel [illegible] quam patitur [illegible]
[illegible] sicut [illegible] homines
in [illegible] quo [illegible] in [illegible] malo [illegible]
multi [illegible] moriuntur [illegible] febres [illegible]
[illegible] homines sed [illegible]
[illegible] quod [illegible] in [illegible]
[illegible] membris [illegible]
[illegible] quia [illegible]
[illegible] tunc [illegible]
[illegible] quod non [illegible] homines
~~[illegible]~~ [illegible] est non [illegible]
[illegible] peccatorem [illegible]
[illegible] deus [illegible]
[illegible] sed in confessione [illegible] deus
[illegible] sed [illegible]
[illegible] est [illegible] peccatoribus
[illegible] partem [illegible]
hodie [illegible] confessionem tuam et [illegible]
[illegible] in [illegible]
animam meam [illegible] enim infirmus [illegible]
[illegible] ¶ [illegible]
[illegible] in infirmitate tua [illegible]
[illegible]

[illegible] decoct

Erat quidam regulus et cetera [illegible]
quod [illegible] vel [illegible]
[illegible] vel [illegible]
[illegible] sine [illegible] ¶ [illegible] non est [illegible]
sicut homo [illegible] legitur enim hodie
qui [illegible] filio suo [illegible]
qui [illegible] ¶ [illegible]
[illegible] spiritualis [illegible]
[illegible] ¶ [illegible]
[illegible] et [illegible]
[illegible] ¶ [illegible] in regno suo in
[illegible] sic [illegible] est homo
[illegible] et membrorum [illegible]
[illegible] ¶ [illegible] status [illegible]
[illegible] culpe [illegible] infirmi
[illegible] peccator enim est infirmitatis [illegible]
¶ [illegible] infirmitatis corporis [illegible]
[illegible] ut non [illegible]

Sic per febricitantem homini videtur vinum ut mala
ipsa bona non apetit / Certo tangit statas
hominis quantum ad statum fortune et statum
tamen est temporalia nam / Unusquisque a tem-
porali vita consolatus ut et signatus spiri-
tualia in quibus vindicavit compatiant
etiam quibus in spiritualibus consolat-
ur regulis et non reges / Secundum quod ad
regem [struck] pertinent domus que etiam
domine debent pertinere ad quem habere
in se / Primum quod pertinet ad regem hoc
est quod debet habere sapienciam in dispensandis
Secundum quod habere iusticiam in malis punien-
dis / Tercium quod habere largitatem in expens-
is et ultimum quod habere honestatem in age-
ndis s. familie ordinacione et in sui ipsius
personne et illa duo tangitur [struck]
ubi dicit et nunc reges intelligite eru-
dimini qui iudicatis terram / Intelligi-
te in quit statum familie vestre
et in ea vestram ne nos dampna
inferant / Sapiens enim diligenter atten-
dit de familia sua ne quibus in officio
suo dampnificent eum et etiam non est
invenies in prima quod non dampni-
ficent / Sicut capitale sepe male respicie-
ndo / Amicos terra audiendo aut terra lo-
quendo / et non sunt membra sua se sedis
porte et quomodo pessimum se ordinare
ut cum penitus dampnificat eum et sic utilia
nos et non regulus / Secundum debet esse sapi-
ens iusticiam pro imperare permittat se
in eorum talibus quibus in loco ubi
iniustum non est possit sustentari / Et
illud quod curie anno regni regis [struck]
Regum sup. et non tamen uti sunt post
mortem in alium seculum defensi[ue] nati
iniustus punient domus temporalibus que
tamen nihil in nas sed criminibus et olerus et
spiritualibus homines se ut post morte hoc
puram bonum in beneficium et sic habere primum
quod homo debet habere sapienciam in dispensandis
Secundum quod habere non iusticiam in malis
puniendis / Iusticia enim debet tamen ipse vitans
qualitas et velocitas primo ut iusticia
debet esse vitans s. ut malum operatur
et operetur et bonum promoveat / Sic
enim ortulanus malas herbas operatur
et eradicat et plantat bonas / Sic et ta / Sed
malicia autem corrumpit in [struck] istis iusticie
puniendi [struck] et ei nichil crimina eo
dempnant / Sic multa in se peccata fiunt
et mitiunt per dilacionem quam in eis
sunt bona non ut semina et animus de
celo desperans operapent per capacitatem
quam in eis inveniunt non prendentes
dulcedinem que pepulit / Secundum requirit
iusticia qualis ut multi malefacti per
tate / Sunt enim aliqui qui extraneos
fures suspenderunt amicabiles pertinent
Sic multi sunt et in avariciam deces-
tam et largitatem petunt sed hiemis
fundunt et rediment / Non diligis per sce
sanitatem corporis sui qui aliquando
aliorum talis mortificas sic ut pro se di-
ligunt sanitatem anime qui amicum
peccatum non admit [struck] / Secundum amicum
inquietatem [struck] requirit iusticia celeritas
ut quam sit prime non differat / Sic
quam tales aliquando peccant ipse habent et spiritu
debet aspirpo alios / Sunt enim in principio
faciliter et rumperit et inquietantes dum
tunc tardius et difficultas tunc / Sic per
tacta in vetustata / Tercio debet habere
largitatem in petantis ut pervenias dei
enim reges esse in munificatis / Sic et pro
de et largitatis et quare hoc rei pervenit [struck]
inpri ubi dicit [struck] veritatis custodiunt
regem per hoc quod dicit una tangitur
quod quibus res debet esse pervenibus larga
multa et magna melius est lucri
in thalamo ut prius quam ut heli passo
Sic laudabilius est dare per impelibus
quam de in talibus in. et ultimum debet
habere honestatem in agendis de [struck]
istu tota tamen res nobilis est / Non

cum debent regressi tempora et in villa sua
mechelinis cum valuis esse pecc. Et ideo
nobiles sed viles reputati apud deum re
putantur qui peccata premunt quotienscumque
sunt alii qui. Sed multi sunt quando
peccatum faciunt non tepentur peccatum
committendo sicut alii primi non erubes
cunt de hoc ipsi faciunt sed insulta non pro
colbino sed precipitat repentulum et rus
ticatis in ipso non corrigere qui dicet
ne maledicti et [illegible] Sermo XXIII

Redde quod debes [illegible] Imbris
Respiciendo tria in primo magna di
ma quam habet ad parcendum Secundo
nota quam in die iudicii bonis et
malis ostendet Tertio notat dei ma
iorem quid ipse primo regnum dimiset
omnem debita et omnia peccata que com
sedit Deus et tibi dimittet Primo in textu
bea fuerunt se [illegible] duo et pro
ea satisfaciendi [illegible] in dei
pudens ante ille seruus [illegible] tibi
rogabat spontanea satisfaciendi [illegible]
tibi deus peccatum habe minime et [illegible]
obtinet homo misericordiam dei [illegible] et
[illegible] est [illegible] est [illegible] virtutum
Unde supplicia est [illegible] viuere
ita [illegible] est [illegible] virtutem et [illegible]
continet [illegible] virtutes inclinat ad
audiendum se Unde hec ita sit homo
[illegible] Ubi [illegible] tunc Iosue
achab multis [illegible]
diuerse mortuus fuit achab in [illegible]
tate comederunt canes et magno
[illegible] ali [illegible]
propter [illegible] eius [illegible]
[illegible] achab [illegible] sua [illegible]
[illegible] vestimenta sua et [illegible]
[illegible] suam [illegible] et [illegible]
et dormivit in [illegible] et ambulabat
dimisso capite et [illegible]
[illegible] non potuit deus minas suas
[illegible] sua vindicare [illegible]
[illegible] dicens Nonne [illegible] et [illegible]

Dic qui audis qui deus [illegible] tibi [illegible]
in [illegible] propter peccata tua si [illegible]
tamen infernales comederunt te [illegible]
si autem [illegible] te sicut seruus [illegible]
et [illegible] te [illegible] et cum [illegible]
dimisso capite [illegible] qui [illegible]
[illegible] quod deum peccatis tuis [illegible]
deus [illegible] sicut [illegible] te de
[illegible] et dabit tibi graciam et [illegible]
omnia peccata [illegible] tu in [illegible]
den [illegible] manum [illegible]
et deuota [illegible] quod [illegible]
et ore et ista duo debent simul [illegible]
[illegible] duo simul [illegible]
[illegible] Secundo prima [illegible]
[illegible] et inclinat [illegible]
[illegible] in luce [illegible]
publicamus qui [illegible]
[illegible] prima est [illegible]
in regno suo [illegible] potuit [illegible]
in regno suo que [illegible] Secundo prima
est [illegible] quod [illegible] et [illegible]
[illegible] in [illegible] patris [illegible]
[illegible] ut supra in [illegible]
[illegible] valet [illegible]
[illegible] Unde inclinat deus ad [illegible]
est [illegible] satisfaciendi [illegible]
[illegible] ubi [illegible] deus
fecit [illegible] Zacheo qui [illegible] quos
defraudaverat promisit reddere et [illegible]
[illegible] sic et [illegible] domus
in [illegible] et [illegible] in domo tua [illegible]
[illegible] et ista [illegible]
inclinat deum [illegible] Sed [illegible]
[illegible] duo bonis et malis et [illegible]
[illegible] quod debes [illegible]
[illegible] littera [illegible]
et [illegible] tibi [illegible] et [illegible]
[illegible] reddent [illegible]
[illegible] qualiter [illegible]
[illegible] et qualiter [illegible]

pokora / cista modlitwa / almuzna dosti uczynienie

Item omnes reges omnes principes quali[ter]
pauperes sunt nascuntur. Item omnes
milites quia pauperes sunt nunquam
spoliamur. Item curtizanes [illegible]
etc. Regnum dominum / Item iii superscriptio
Redde quod debes etc. Nota de tribus. Nota
Rationem nos reddere rationem
de cogitatione locutione et opere. Primo
de cogitatione. Dominus. Sed omnes ingressus
nostri etc. In sermone [illegible]
Regnum dominum. Sermo de eodem
Iratus dominus tradidit eum tortoribus
etc. capitulo. Istud est de pynacione
futurorum in iudicio et quod dominus albo(?) [illegible]
voluit [illegible] rationem de omnibus
cogitationibus locutionibus et operibus
felix est [illegible] tunc [illegible] potest
reddere rationem. Praeterea in carcere i[n]
Nota infernali patietur tormenta [illegible]
Nota quod infinite sunt pene in inferno [illegible]
diversitatem de aliquibus dicam quas
in se patiuntur. Primum est ignis [illegible]
[illegible] etc. super. Est enim pe[na]
tus adeo [illegible] ita adeo ut omnes
ignes in balneis [illegible] comparatione [illegible]
[illegible] etc. [illegible] die
ac nocte igne et sulphure nec habebunt
requiem [illegible] die ac nocte et [illegible]
tendet [illegible] tormentorum in secula
seculorum. Nota Ignis iste est o[mn]ium [illegible] Nota
tes [illegible] est adeo ita [illegible]
[illegible] super talem [illegible]
[illegible] etc. et alii doctores. [illegible]
[illegible] multa faciet [illegible]
[illegible] sunt [illegible] ne [illegible]
[illegible] mortuorum [illegible]
[illegible] ignem [illegible] tantat
[illegible] quod semper ardet [illegible]
est [illegible] ignis [illegible]
[illegible] illum ignem eternaliter
et sic [illegible] est [illegible]
[illegible] Tertia [illegible] quod diabolus
[illegible] mala [illegible] patiuntur

et in die [illegible] sit dignus pe[n]
[illegible] iudicio [illegible] esse eterna [illegible]
qui [illegible] peccando
[illegible] eternam sibi associa[re]
[illegible] homo eterne ad
vitam eternam vel ad mortem et[ernam]
pete [illegible] Secunda pena est eterna
frigus [illegible] grandi [illegible]   Frigus
[illegible] passionibus in
[illegible] quod [illegible] inde
[illegible] eterni frigoris [illegible]
quam [illegible] Cum [illegible]
[illegible] et [illegible] iam imple
[illegible] dicit [illegible]
[illegible] in omni
in calorem [illegible] pena non
potest esse quam [illegible]
[illegible] applicari [illegible]
etc. Tertia pena est fames eterna
[illegible] famem patiuntur ut tamen
[illegible] in lege veteri [illegible]
[illegible] super. Quarta
pena est [illegible] multitudo corpora
[illegible] et [illegible]
[illegible] etc. super. [illegible]
[illegible] nulla pena
esset alia [illegible]
[illegible] puto quod [illegible]
[illegible] et non [illegible]
[illegible] impune ca-
Nota [illegible] et [illegible]
[illegible]
[illegible] super [illegible]
[illegible] debes [illegible]
[illegible] ut [illegible]
[illegible] Quinta pena est sitis [illegible]
tanta est quod non [illegible]
[illegible] dicit [illegible]
[illegible] qui multas [illegible]
etc. super. [illegible] de qua dicitur [illegible]
[illegible]
in [illegible] etc. Sexta pena
est [illegible] eternus [illegible]

peruenit ex corrupcione et immundiciis ca-
dauerum. Augustinus in suo sermone: Nec facit ho-
minem tantum fetere fetere sicut porcum in
tantum fetet quod in tantum est in porcum sine
quod nec deus nec angeli possunt sust-
inere. ~~[illegible]~~ ¶ Refert beatus ~~Gregorius~~ de qui-
dam milite qui ductus fuit a corpo-
re rediit et animam que viderat nar-
rauit. Inter ceteras penas dixit se vi-
disse altam pontem sub cuius fluvius qui
~~[illegible]~~ currebat unus fluminis ardens
et in tantum fetebat | quod illum feto-
rem nullus posset enarrare. Et vidit illa
parte pontis prata eleganter virentia su-
auissimi odoris | et de illo ponte ca-
debant peccatores in flumen magnum
iusti autem pertransibant ad prata ame-
na per pontem signatur mundus quem
qui transierint per peccatis cum peccatis
mortalibus pervenient in flumen infernale
iusti autem sine mortalibus peccatis
pertransibunt ad prata regni celestis
~~[illegible]~~ ¶ Septima pena est in visio-
ne demonum ~~[illegible]~~ ¶ De visione demonum
nascitur sempiternus horror. Sicut ~~Job~~ di-
sfaciem spiritus transeunte propter illi ¶ Si tantum
horrorem habet homo in una visione
demonis quod tunc erit ubi infinita ~~[illegible]~~
~~[illegible]~~ ¶ Narratur quidam homo religiosus
una nocte apparuit et in videtis eum
horribilem cepit clamare et cum concur-
rerent fratres tunc in tantum cla-
maret dixit se demonem vidisse.
Et cum interrogarent eum de forma
dixit se non posse exprimere | Sed ait
¶ Si in una parte esset fornax et in alia
parte demon vellem libentius intrare
fornacem quam demonem intueri ¶ Si
itaque demon horribilis est ¶ Quid tunc
erit illic ubi sunt milia milium in multi-
tudine talium ¶ Octava ~~[illegible]~~ pena
est fletus et dentium stridor ~~[illegible]~~ Dominica xxiii

Ostendite mihi numisma census

~~[illegible]~~ numisma est denarius regalis
No(ta) ¶ ~~[illegible]~~ usualibus computantes. Nota
nunc quod est anima quam deus magis
ex animalium vel ad ymaginem suam
mea in vermet animam nostram | Circa illa
proposita considerare debemus quid anima
de debeamus. ¶ ~~[illegible]~~ cum sancte quod ande
debemus ex necessitate scilicet pacem in
ore pro[illegible] in confessione bonitatem
in operatione ymaginem dei in inspiratione
¶ primo de homo dei veritatem in ore
~~[illegible]~~ ¶ Loquimini veritatem unusquisque
cum proximo suo ¶ Et Paulo qui ino-
pacem secutus debitam tamen quilibet
debet habere veritatem in ore quid quod licet
crederet ostende corde ut veritatem in-
veniat quia veritas habemus [illegible]
dens ¶ Hic in suo tantum ~~[illegible]~~ habemus
~~in tabula~~ ¶ Non in esse in [illegible] ve-
ritatem non deservit et consolatus est
dominus per angelum suum qui ipsum ita ca-
esse illuminavit et consolatus est in suo
in regno suo ¶ Sic enim consolabitur
te si veritatem et [illegible] sanctis qui de ~~[illegible]~~
¶ Non laudi inferiorem dilectionem scilicet cum
si quidem admittit veritatem in semetipsum
et magis propter mendacia quam veri-
tatem illius contingere sicut ~~[illegible]~~ [illegible]
~~[illegible]~~ qui propter mendacium perdidit fuit
lep~~[illegible]~~ ¶ Tercio debet homo
habere veritatem in confessione ut nichil
occultet propter timorem vel amorem
~~[illegible]~~ ¶ Narrat deus dicens x. [illegible]
¶ Ite ostendite vos sacerdotibus ~~[illegible]~~ ¶ Sicut
vero deus ¶ Ite ostendite vos sacerdotibus
non dixit abscondite vos | quidam in
fame qui se ipsos abscondunt et ad
mansionem et [illegible] que [illegible] sicut
[illegible] contingeret sicut Anania et Zachai.
¶ Dicitur martalis ¶ Quidam amore
pecunie mentiuntur [illegible] nunc
[illegible] statim [illegible] sunt illa ut ~~[illegible]~~

tunc tamen oculis non audio habere potuit
vnde noli abscondere veritatem in confessione
Si enim non absconderis te peccatorem tunc a-
scondit te in futuro iudicio deus in mundo.
Vnde dominus [illegible] Venerabilis predicta
tua affectio tua et ascendam omnibus
generaliter et c. [illegible]. Sic enim mode-
rato debes homini abscondere bonitatem in
opere [illegible] tuo [illegible]. Sic latebat [illegible] in
eciam coram hominibus [illegible] homo sic
debes semper operibus bonis [illegible] nec
[illegible] sit [illegible] tuis [illegible]. Sed quia
abscondimus bonitatem coram hominibus
ne [illegible] aliis ne [illegible] talibus
[illegible] sunt [illegible] habemus
exemplum in rege Ezechia eo quod cum
venissent quidam nuncii gentiles
[illegible] in [illegible] videntes eo-
ram [illegible] gloriatur de vasis aureis
et argenteis que sunt in templo et in
[illegible]. Sic et tibi contingit
si abscondis bonitatem tuam coram
hominibus ne [illegible] aliis sicut ipse
[illegible] fecit. Venerunt [illegible] et
[illegible] omnia de templo [illegible]
[illegible] in [illegible]
[illegible] Tamen dicit [illegible] non [illegible]
[illegible] suam [illegible] debet [illegible]
[illegible] sanguine dei
et hoc in morte. [illegible] est qui a morte
[illegible] abscondere
Dum enim [illegible] de [illegible]
pro [illegible] tunc [illegible] magis [illegible]
dei [illegible] dixit [illegible]
[illegible] si [illegible] fal-
sa. Sed non [illegible] magnum [illegible]
si sunt [illegible] si [illegible] tua
sunt in [illegible] non
ponentis in kamera dei [illegible]

et ibi est a [illegible] igne infernali
in eternum [illegible] dixit dampnatus [illegible]
[illegible] et [illegible] mea. quam mag-
[illegible] habebat [illegible] vestri mag-
[illegible]

Magister [illegible] quod [illegible]
[illegible] et [illegible] dei [illegible]
[illegible] quod [illegible]
[illegible] quidam quod [illegible]
[illegible] eo quod [illegible]
[illegible] et [illegible]
[illegible]
[illegible] dei [illegible]
[illegible] debere esse [illegible]
[illegible]
[illegible]
[illegible] quod [illegible]
[illegible] quod [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] dei in [illegible]
[illegible]
[illegible] quod [illegible]
[illegible]
[illegible] quod [illegible] Vo
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

sunt angelos et pulchras creaturas. Sed sicut
est inter aliquos scolares quod quidam cred-
unt se ita sapientes et ita predicantes
et ita perfectos quod magistro nolunt plus subesse
sed nolunt quandam disputare. Sic sunt
licet angelos per celestes in scola sua cele-
sti multa docuerat eos sapientia tamen
quidam crediderunt se ita perfectos quod in-
ceperunt superbire. Nam lucifer qui fuit
pulchrior et eminentior aliis noluit
obedire magistro suo propter nimiam sapien-
tiam quam dederat celesti et recessit. Fama-
ditatus quasi scolares scolas et alias fecit
tenens ~~[illegible]~~ Nam pedem in me-
am inequalitatis dei et similis ero alti-
ssimo. Dicit Augustinus Lucifer in speculo [illegible]
vidit quandam venabilem creaturam
parere assumendam ad equalitatem dei in
unitate persone et cum se videlicet ceteris an-
gelis pulchriorem putabat quod ipse
esset illa creatura et tunc superbivit. Deinde
superbe cogitavit in corde suo. Multi etiam an-
gelis consenserunt. Dicit quod potiorem alterius
esse elegerunt et ideo sapientiam celestem per-
diderunt. Ideo magister celestis videns eos contrarie-
tates et superbos eiecit eos de scola sua et
precipitavit eos quosdam in hunc aerem ca-
liginosum quosdam in infernum. Dicit omnes
precipitabit qui secuti sunt superbiam. Item
scolares scola paradisi fuit. Magister primo qui
in principio scolaris rege paradisi scolares fuerunt
ipse. Deinde magister celestis primo in duos scola-
res posuit in scola sua scilicet in paradiso scilicet Adam
et Evam et illos docuit alia documenta sicut
in una parte prima sapientes fuerunt et
sunt [illegible] rerum. Item Adam
omnibus rebus nomina imposuit et [illegible]
[illegible] rerum fecit et
sunt [illegible] creature sue in pa-
radiso erant sicut angeli in paradiso celesti
peccaverunt cum eis deus quod de ligno terre
paradisi comederunt contra preceptum ligno scien-
tie boni et mali. Quod preceptum dei [illegible] sugges-
tione [illegible] transgressi sunt. Ideo de scola [illegible]
tio eiecti sunt scilicet de paradiso. Dicit [illegible]

magister celestis omnes inobedientes de scola sua
et de regno suo. Iustitia scola docent homines
iudicare et iustitiam ut equaliter divitibus et
pauperibus sunt iustitia ut non propter amorem
nec propter timorem iustitiam deserant. ~~Sap~~
Diligite iustitiam qui iudicatis terram. Iuste
nō iudicare sufficientiam. Sed [illegible] quod in ipsis iudi-
cio tria requiruntur scilicet potestas discretio et boni-
tas. Primo potestas ut nullus iudicia eius
impediat. Sed si potentior illo vellet impe-
dire non esset potens in iudicio. Item
discretio ut sciat discernere inter bonum et malum
ut nullus possit eum fallere et tamen bene [illegible]
abiciat tale quod sentencias per alios
malos. Ideo dicit [illegible] paucis modo inve-
niuntur boni et iusti iudices quia quod videre
vestimentum iustitia [illegible] et quod videri
est verum [illegible] est [illegible] et quod est in ca-
tere [illegible] aliud videt nisi munera et pe-
cunia que portant ad oculos iudicum. Contra
modum dicit pauperi [illegible] iudicare et ad [illegible]
[illegible]
pro accipiunt dona et munera [illegible]
iustitiam et efficiunt [illegible] ut tales [illegible]
tos [illegible] tales iudices qui non recte
iudicant qui in [illegible] iudicant [illegible] iudicabuntur
et magister celestis eiciet eos de scola in [illegible]
tenebras [illegible] ~~[illegible]~~

Magister etiam [illegible] quia lucem [illegible] ~~[illegible]~~
[illegible] verba quamvis dicta sunt [illegible]
[illegible] sunt. In [illegible]
[illegible] due [illegible] Primo [illegible]
~~[illegible]~~ [illegible] doctrine [illegible]
nō ibi et [illegible] dei in [illegible]
[illegible] contemplatur vocat. Primo vocat
[illegible] magistrum qui [illegible]
~~[illegible]~~ [illegible] esse [illegible]
discipulos suos [illegible] magnus
[illegible] ita quod discipuli timuerunt
[illegible] et accesserunt [illegible] dicentes
Domine salva nos perimus [illegible]
quia omnia potes. Omnia [illegible] salva
nos. Deinde surgens [illegible] imperavit
ventis et mari et facta est tranquillitas ma-
gna [illegible] magister
quam admirabilis [illegible] et [illegible]

adversitatem quam delectabiles. Dic statim
Christo imperavit vento et mari obedierunt
ei. Et miser peccator qui stat per superbiam
ut ventus movetur per avaritiam ut
mare cui imperavit Christus ut quiescat et non
vult obedire et quiescere a peccatis. O peccator
attende cui et quantus sit deus et obediatis
sibi et vester ipse est qui tibi precepit. Ps. Dic
regum velociter. Ipse potest te perdere in sempiternum.
In ratione imperialis vocat dominus. In vocat
nisi ratione humilitatis qui nolebat insurgere
~~in luc~~ Ego in medio vestrum sum tamquam
qui ministrat. Quinta levitas sive inferior
lepre tactu ~~[illegible]~~ et non invenies quem
quam discipulorum aliquibus lavare pedes
~~[illegible]~~ Johannis et invenies quod Christus lavit
pedes discipulorum unde et dicitur. Talia opera
imperium ~~[illegible]~~ humilitatis prebuit. In presepe
lavit pedes discipulorum dicit. Datis quod
exemplum vobis. Ipse dominus et magister ~~[illegible]~~
O quanto [illegible] debes diligere Christum
[illegible] et tam longo tempore tibi servivit
plusquam ~~[illegible]~~ annis. Et ut non fuit inde
[illegible] peccatum [illegible] qui perdere
[illegible] tota die ~~et~~ multis et recepit [illegible]
[illegible] inde ~~[illegible]~~
[illegible] imperio [illegible]
[illegible] tibi [illegible]
In ratione [illegible] humilitatis vocat [illegible]
[illegible] vocat [illegible] ratione vitalis quod
[illegible] predicabat ~~[illegible]~~ [illegible] quod
[illegible] habeam vitam eternam qui dicit
illi. Si vis vitam ingredi serva mandata
dei. Christus ipse est vera doctrina si mandata
dei servaveris [illegible] [illegible] ad vitam [illegible]
110 [illegible] mandata [illegible] sunt [illegible]
~~[illegible]~~ Primum est non habebis deos
alienos. Secundum non [illegible] filium [illegible] Tertium
est non assumes nomen dei tui in vanum. Quartum est
[illegible] sabbati sanctifices. [illegible] dies [illegible]
[illegible] dies dominica quam celebra-
mus in memoriam [illegible] Christi. Quintum est ho-
nora patrem et matrem non solum [illegible]
[illegible] loquendo sed etiam [illegible]
necessaria [illegible]. Sextum est non occides.
Septimum est non mechaberis. Octavum est non furtum
facies. Nonum non falsum testimonium

dicas [illegible] est non [illegible]
[illegible] non [illegible] et non [illegible]
[illegible] salvari non potest. In [illegible]
ostenditur in [illegible] est [illegible]
nam [illegible] [illegible] multa [illegible]
non possumus omnia retinere [illegible]
bonam et utilem ~~[illegible]~~ [illegible]
legis doctor in [illegible] [illegible]
~~[illegible]~~ [illegible] tota lex pendet et prophe-
[illegible] duo [illegible] [illegible] In
[illegible] diliges dominum deum [illegible]
[illegible] diliges [illegible] duobus
[illegible] salvari potest. Dic
impossibile est arborem [illegible] fructum facere
sine radice. [illegible] impossibile est
quod opus bonum possit esse [illegible]
sine caritate. [illegible] magne
[illegible] que fecit ~~[illegible]~~ [illegible]
[illegible] suscitavit filium vidue [illegible]
omnes timor et magnificabant deum di-
centes surrexit propheta magnus in nobis
et quia deus visitavit plebem suam ~~[illegible]~~
quod prophete fecerunt [illegible]
[illegible] suscitare mortuum [illegible]
[illegible] non [illegible] nisi [illegible]
[illegible] elyas [illegible]
suscitavit filium vidue [illegible]
Eliseus non suscitavit filium [illegible]
[illegible] quod fecit propheta
[illegible] Ipse [illegible] suscitasse
tres mortuos [illegible] puellam filiam vidue
et lazarum et forte plures suscitavit
quamvis non sit scriptum [illegible]
mortuos esse plures suscitavit [illegible]
[illegible] apta sunt et multa cor-
pora sanctorum surrexerunt. [illegible] quia [illegible]
[illegible] propheta [illegible] Christus [illegible]
[illegible] mortuos suscitavit
[illegible] diligere
et honorare est magnus [illegible] ~~[illegible]~~
[illegible] sum dignus ut solvam corrigiam
calciamenti eius. [illegible] mediato-
rem [illegible] qui [illegible] [illegible] [illegible]
[illegible] ~~[illegible]~~ [illegible] est [illegible]

medico qui male habentibus ... Os. ... non
peccavi / ... incarnatus non fuisset
[illegible] et diutino morbo egrotavit genus
humanum / plusquam [illegible] nullibus [illegible]
etiam poterat sanari / Tandem venit
[illegible] medicus et sanavit genus humanum
per mortem suam a morte eterna / ~~[illegible]~~
[illegible] est per [illegible]
~~[illegible]~~ Iste medicus est [illegible]
tot [illegible] in morbo anime et
corporis nos curavit / quem debemus [illegible]
[illegible] et laudare eum ut a morbo corporis
et anime sanet nos et ad vitam eternam per-
ducat / ubi nullus morbus invenitur
nos perducat ~~[illegible]~~ Dominica XXV

Domine filia mea modo defuncta est sed
veni et impone manum super eam
~~[illegible]~~ Mathei [illegible] Quod princeps
quidam nomine Yarus venit ad Ihesum di-
cens Domine ~~filia~~ filia mea modo defuncta
est / sed veni impone manum tuam super eam
et vivet Credebant eam esse mortu-
am et surgens Ihesus sequebatur eum et disci-
puli eius et posuit manum suam super
eam et sanata est ~~[illegible]~~ Quod in sus-
citacione ipsius puelle non fuit nisi
discipuli scilicet tres duo scilicet [illegible] ~~[illegible]~~ [illegible]
[illegible] et discipuli Petrus Iohannes et Ia-
cobus Nota quod legimus dominum Ihesum [illegible]
[illegible] fecisse [illegible] manum suam tetigit [illegible]
[illegible] leprosi sicut [illegible] ~~[illegible]~~ [illegible] fuit [illegible]
[illegible] in hoc [illegible] de monte [illegible]
[illegible] multe et venit leprosus et ado-
rabat eum dicens Domine si vis potes me
mundare et extendens Ihesus manum suam
mundavit eum [illegible] leprosum signa-
[illegible] qui est in [illegible] peccato [illegible]
tetigit dominus manum suam [illegible] ~~[illegible]~~ [illegible]
leprosus [illegible] generibus [illegible]
[illegible] Sic [illegible] [illegible] dominus [illegible]
[illegible] et [illegible] et sanabit eum
Sic fecit [illegible] petro qui [illegible] nega-
verat / et mariam magdalenam
[illegible] dimisit / Sic eciam sana-
vit quendam latronem [illegible]
[illegible] super [illegible] / [illegible] miracula

quod ponit dominus manum suam corporali [illegible]
est quod cecum illuminavit ~~[illegible]~~
Quod Lucas ponit [illegible] deo et lavit o-
culos eius et visum recepit / [illegible]
[illegible] qui [illegible] fuit in [illegible]
[illegible] est [illegible] habens [illegible]
sanat [illegible] et aperit eius oculos [illegible]
in [illegible] / [illegible] ita [illegible]
[illegible] sua [illegible] sicut [illegible]
regi [illegible] qui [illegible]
[illegible] esse [illegible] regi babilo-
et dum fugit [illegible] captus est a rege ba-
bilonis qui eruit sibi ambos oculos et
misit eum in carcerem usque in diem mortis
Sic [illegible] qui non valuit
aperire oculos suos [illegible]
[illegible] et [illegible] / [illegible]
babilonis qui fugiunt [illegible]
et eruit ipsis ambos oculos ne videant
[illegible] ne fugiant [illegible] in su-
[illegible] debent invocare dominum ut eos
illuminet / [illegible] miraculum fecit dominus
in [illegible] qui fuit surdus et mutus [illegible]
~~[illegible]~~ [illegible] surdum et
mutum et misit [illegible] eius et ex-
[illegible] et tetigit linguam eius et sanavit
eum [illegible] surdum et mutum [illegible]
illi qui sunt muti ad [illegible] et surdi
ad [illegible] / [illegible] aperit dominus aures
ad audiendum et [illegible] linguam [illegible]
[illegible]
[illegible] dicit dominus [illegible]
[illegible]
[illegible] / Quartum miraculum fecit
dominus in beato petro ut ~~[illegible]~~
Quod dominus [illegible]
[illegible] quod navicula [illegible]
in medio maris et qui viderunt eum [illegible]
[illegible] esse
et pre timore clamaverunt Tunc locutus est
[illegible] dicens habete fiduciam ego sum nolite
timere Tunc dixit petrus domine si tu es
iube me venire ad te super aquas et ait
illi veni et descendens ~~[illegible]~~ de navicula
petrus

petrus ambulans super aquas ut homines
videns ventum validum veniret
timuit valde et cum cepisset mergi clama-
vit dicens domine salvum me fac et continuo
extendens ihesus manum apprehendit eum peccatorem
significatur per eum qui mergitur in mare cum in
dei preceptum et si nos simus admoniti per manum
dei in peccatum submergi ~~dicatur~~ super vallo
debemus dicere cum beato petro domine adiuva me
et statim peccator esse adiuvabitur de gratia sua. Cra-
tum. Item mirabilis fecit infirmos et
qua hodie ~~de infirmitate~~ quod cum tetigisset
manum sua sanata est puellam mortuam
significat animam mortuam in peccato statim cum
deus tangit manum eius sanat eam et dum
sanatur perambulat et ascendit ~~Regem~~

Sermo 2us

Exivit puella et ex [illegible]

In verbis istis duo notantur de statu
huius animi? (C)Primus circa hoc vel surrexit.
Circa primum notandum quod anima dicitur puella
quia sicut puelle solent esse pulchre et
munde sic et anima debet esse pulchra et munda
sicut in canticis. Quam pulchra es amica
mea etc. Et sicut puelle solent habere
tripudium libenter ubi sunt iuvenes tripudiantes
sic anima debet habere tripudium libenter. Ideo
est quod sicut puelle sunt tripudiantes et multum
volubiles sic etiam anima in perfectione admoniti
debet. Et dicit puelle sic sunt gaudentes in o-
culis eorum. Sic anima est gaudens in aspectu
dei et cum angelorum ~~sicut dicitur~~. Quod dicitur hoc etc.
gaudentes in oculis eius et cum oculis
eius ambulantes. Item significat anima peccatorum
peccato sed hec illa puella mortua est. Pat-
ris. Sicut dicitur in evangelio. Sicut hoc cum mortua
corporaliter sic anima spiritualiter ideo sicut primo
depart. Item tertio depulsus peccatis. No(ta)
Sic anima. Primo depart peccata sua [illegible]
per mortalia. Ideo [illegible] nescimus se-
pe peccatis eius aliud. Ideo mortuum quia peccat
peccatis ~~quia dicit~~ Ramen hoc quia domine vis
peccatoris mortem non tamen inter desperare sic ta-
men quare desperare ubi misericordiam invenies
sed pudor timor et peccatis longioris vite.

et peccatis anima dei per corporalia alia recepta
in suo sicut dicitur et peccato et per contra in
duo tenetur de causis dicitur corpus clarum
eius est. Tertio notandum quod surrexit que non
legitur dicta puella. Primum est quia regnum
aliquid nominatur fili manum nisi quod in
terminis continebitur super eam. Tertio quia puella
surrexit cum est hec fama fuit divul-
gata. Sicut quamvis hoc de facto et spiritualiter
in anima. Primo debet peccator ut imprimat
sibi manum. Secundo nomen in dicitur suo
tuo. Tertio debet surgere per cordis compunctionem
confessione. Ideo ut quartus sit bona
fama debet ungere celorum ~~Regem~~

Sermo XXVI

Cum sublevasset oculos
Ihesus ~~hec~~ ~~legitur~~ In verbis legitur
facere proprie ~~etc~~. Et sublevans oculos
ipsi ihesus ut gaudeat suos ut de ~~nobis~~
ut non in fine quod in omni necessitate
nostra habemus recursum qui nos fecit
~~et legitur~~ ~~in psalmo~~ quod dicit rex Iosaphat
pro nobis cum ignoramus quid facere debeamus
hoc solum habemus residuum ut oculos nostros
dirigamus ad te domine quia ubi est pena
nostra ibi et oculi nostri ~~sunt~~ et ideo debent
nudum esse in cruce. Sed quia sine cruce ubi
sine labore sumus nolumus. Ideo nos
non quia sumus in verbis eius modo de-
bemus oculos nostros ad celum levare propter
tria. Primo propter hoc quod ibi habemus patrem
dulcissimum filium ihesum christum quem
desiderare debemus nec non videre possimus
in patria sine dimittere. Secundo figuram habemus
~~in psalmo legitur~~ quod Pygmalion rex facit fa-
cere in diversis deas quarum
una sustentabat primum. Sed audientes
homines qui erant intra desiderabant
videre. Sed et nos debemus desiderare
regem Salomonem id est ihesum christum propter suam
sapientiam pacificum qui nos per suam
mortem cum angelis suis et simul ut
nobis hereditatem acciperemus. Sic debemus videre
desiderare et videre propter suam pulchritudi-
nem. Habet enim virtutem adamantis

D[eu]s quos avertisti faciem. Secundo debemus
avertere oculos cordis ut manum in homi-
nem qui ... in homine facta est. ... ma-
gis peccatoris est, quod patet per ... cur
tamen in homine ... et ... serva-
dam ... omnium et hoc patet in multis peccatis
in ... habemus in regno ...
... qui ... et ... quos
in homine potuit ... ...
... qui erat ... sub ... alta
... super ... ... et
cum in multis ... ...
... super eum quod homini ... ...
me qui ... ... in ... ...
... oculos ... dixit. ... ...
meus in ... mei et ... audivit
orationem suam et liberavit ipsum ... ...
te qui ... ... templo
quod ... erat et ... altare
... super illud sacrificium et ...
in ... ...
... ... et
... ...
et ... ... in ... ...
... ... et ... ...
... ... debemus oculos ad ... ...
... ... quid ... ...
... ...
... ... in ... ...
... ... debemus oculos
nostros avertere ut ... ...
... ...
... oculos nostros in ... ...
... qui nos ... ...
... ...
... ...
... ... ~~... ...~~

~~...~~ Sermo secundus

Cum videritis abhominacionem
desolacionis que dicta est a
Daniele propheta stantem in loco sancto
qui legit intelligat. ~~Matth. 24°~~ ...
2o ... ... est ... ...
quod ... ...
... est qualiter ...

Sedes est qualis mundus ... est qualis
in ~~...~~ ... Quarta est qualis
post mortem preparatur. ... ...
... ... est ...
... ...
... ... de
... ...
est ... ... est ... ...
in Babilone ~~...~~ ... ...
... ... fuit magna ...
... Secundo ... est ...
... ...
... ...
... ...
... ...
... ...
... ...
... ... ~~...~~ ... quod ille ...
qui ... ...
... falsum est. Nam ... ...
... ... est ... ...
... ... et virgo sicut ipsa gloriosa de spiritu
sancto concepit et peperit virgo ...
... Tertio dicit quomodo ... ...
... ...
... ... ~~... ... ...~~ ... ...
... ... et ...
ad ... benedictionem ... ... maledictio-
nem dicens ... ... in via
... in ... ...
... ...
... ... quod ... ... et ...
quod est ... ...
... ... quod ... ...
... ... et ...
in ... ... ~~...~~
super ... ...
... ... et ...
... ... et ... ...
... ...
... ...
... ... ~~...~~
... ...
... ... Dan. 10 et ...

demonum. Tercium demum et prius blasphema
bit a papa deo a spiritibus suis in blasphe-
mia. Item est avarus thezaurorum
auri et argenti et omnibus preciosis egip-
ti. Sequitur autem [illegible] medio impu-
gnabit ecclesiam dei. Primo per falsam doc-
trinam nam [illegible] perpetuum falso
ponet et propriam doctrinam contra valde
[illegible] decipiet. Secundo per appa-
ra tormenta ut illos quos non potue-
rit convertere per falsam doctrinam convertat per
ipsa tormenta que excogitabit omnia pl-
ura tormenta omnia tormentorum. Nota
tempore antichristi fideles non facient
miracula sed quos impugnabit pro multi-
tudine auri et argenti. Tercio si habuerit
vomere multos decipiet dabit auri et ar-
gento ~~[illegible]~~ super eam. Quod autem
suo exercitu dividet. Quarto dividet de-
cipiet per falsa miracula Apocalypsis faciet
signa ut etiam ignem de celo faciet
descendere super suos et super terram
~~[illegible]~~ et aliquem spiritum faciet descendere
super scilicet suos sicut spiritus sanctus
datus est apostolis in specie ignis. Faciet
quod arbores florere [illegible] arescere et fa-
ciet eam ymaginibus loqui et futura
predicet. Hec omnia habentur ~~[illegible]~~ Circa
quartum notatur quadruplex mors. Morietur
enim miserabiliter [illegible]. Primo
morietur in magnis [illegible]. Secundo
quod morietur subitanea morte. Tercio
morietur in mortalibus peccatis. Quarto in
nostre [illegible] quadruplex post mortem primo
[illegible] enim post mortem [illegible] modis
primo quia visione dei caret. Secundo
pena eternali dampnabitur. Tercio et-
ernaliter et pena eius [illegible]
[illegible] dampnatorum. Tercio quia cum de-
monibus morabitur quorum visus sunt
abhominabiles ~~est~~. Ex hiis ergo videtur
in [illegible] qui passus est a
diabolo et angelis eius ~~Rogemus deum~~

Sermo de dedicacione

Domum tuam domine decet sanctitudo
[illegible] fratres karissimi ad
templum dei in dedicacionem sed non
non solum ad dedicacionem sed etiam
ad edificacionem domus domini habemus
[illegible] quod sunt triplex
domus. Prima [illegible]. Secunda
sanctificanda. Tercia consecranda
que est destruenda. Prima est beata
virgo. Secunda prius ecclesia. Tercia fidelis
anima. Prima domus scilicet beata virgo
fulget triplici dignitate. Primo
quod deus eam edificavit ~~[illegible]~~ sapi-
entia edificavit sibi domum [illegible]
[illegible] xiii. Domus
spiritus sancti. Secundo quia spiritus sanctus edificavit
eam et sanctificavit. Unde sanctificavit
tabernaculum suum altissimus.
Spiritus sanctus [illegible] templi fuit
[illegible] Gabriel angelus [illegible] quia eam
[illegible] pulsando.
[illegible] ~~[illegible]~~
[illegible] respondere [illegible] est
[illegible] Secunda pulsacio
eidem aperit. Unde domus [illegible]
[illegible] pulsavit [illegible]
[illegible] ~~[illegible]~~ locutus est [illegible]
[illegible] aperiret. Primo tamen dixit Ave
gratia plena dominus tecum. Tercio
[illegible] dominus [illegible]
[illegible] est [illegible]
[illegible] Secundo [illegible]
[illegible] pulsavit angelus dicens
Ne timeas Maria invenisti gratiam
[illegible] respondit dicens quoniam
[illegible] non cognosco. Tercia pul-
sacio fuit cum dixit spiritus sanctus superve-
niet in te et virtus altissimi obumbrabit tibi
aperta est [illegible] Unde [illegible]
[illegible] Fiat
michi secundum verbum tuum. Unde [illegible]
[illegible] pulsanti aperit [illegible]
[illegible] tamen [illegible]
pulsacione [illegible] angeli et
Marie [illegible] est spiritus sanctus

tum reliquiis malis hec est misterio beate
virginis abscondendo reliquias vel hostia
ab nostre salutis que desperssima a turre
eius mendacium ipsum. Hec tua dignitas
~~in ipsa dicit~~ Cum tremant me regant
in tabernaculo meo. Quod aut hic me dicit
dicitur primo non solum ipse pro se sed ipse salu
tem nostram sanctificavit ~~in dedicatione~~
Quia sicut tonitruis fuit populus timens et
venientes ad praecavendum tunc stetit in adhuc
etiam virginem tam quoque audiens quod Zacharie
dicta Luce. Ipsa enim recepit susceptos
ut hospites protegit timentes ~~dicit~~ De
mulieribus que servierant filio suo tu ante
maria et alie mulieres admisserunt tamen
eo cum ipse deum misit puer latuit in
tabernaculo tempore passionis et corpus eius mo
puer in ventris est. Unus autem aut
dicunt et abscondens alius fugiens recepit
in morte protegit timentes in pari alius
hostie ~~in dicit~~ Erat mater mea gratia
mea nuncupata. Et te reliquias dicit dicitur
tes ~~in dicit~~ Recondite ergo mea dicit
peccatores tamen dicit dicitur domum que
domum sufficiat quia vel plus de
ipsa dicimus in vero quam gloriosa
dicta sunt de ipsa ~~in dicit~~ Gloriosa
dicta sunt de te. Secundum de secunda
domo que est dedicanda quod autem
fuit domus dei testatur ~~in eius dicit~~
Domus mea domus orationis vocabitur
tio quod dicit orationis non dilectionis
vel fabulationis. In hac enim domo debe
mus orare, ponitendo mala et alie quo
dam bonis. Hic est ut dicitur erat in
retro actis, dicta mea ~~et ipse~~ et Beati
sunt in domo tua. Quidam enim tibi
et non in sunt in domo non bene quia se
cum intrant tamen revertuntur
~~cum~~ de talibus potest dici vae fratres Secundum
~~in~~ signata unde quo nunciant signo
... tutus et recedunt immo peiores
plus peccant cum debeant in tempore
vel mala cogitare. In quo hic dicitur
vos aut fecistis speluncam latronum
alii in sunt qui ad dilectionem
recipiendo venientes parvi fures vestri
tandem

impetravit. Sicut enim domum dedicata
templa non nunere dictamus sicut pater
remissionem que fit pro aquam sunt
tam de venalibus per baptismum de ...
malibus per confessionem de actualibus
peccatis. Et abiectionem recipientem
corpora recipiendo quo altare ad quod
Et praecavendum dignitatis hodie cum ad
suffragandum in hac domo corpora sunt
sepeliuntur. ~~in dicit~~ Corpora sanctorum
in pace sepulta sunt. Tertio de tertia
domo que est edificanda sicut fideles tua
~~in apostolis~~ Templum dei sanctum est quod estis vos
hanc enim domum ipse dominus construit
feliciter hoc est de terra ~~in~~ In vero Forma
mavit deus hominem de limo terre quem
postmodum diabolus destruxit quia
in mortalitatem ad mortem perduxit
de immortalitate Adam. Unde per dei sa
pientiam corpore in apostolis dispersit ~~in~~ Dispersi
sunt lapides sanctuarii. Fecerat enim
sunt sicut pontem ad transeundum et hac
via impletur hanc in mundo ~~in~~ et cum
autem me in mundi mei ~~in~~ ad que...
tas suos ut me perfecti pontem tran
seundum gerat. In dare ut transeamus
ad hanc redificationem venit filius dei
et reformavit sicut lapides vivos sunt
tabulas pro cruce corpore ... tribulatio
nibus ~~in~~ Erunt tamquam templum
ventris mea. Dedicavit per baptismum
et aquam lacrimarum ~~in~~ pulsat in corde
ejus ad hostium nostre domus praedicatione
~~in dicit~~ Ego sto ad hostium et pulso si
quis aperuerit ei. Pulsat deus per
permutationem carnis per dampnum rerum
per amorem amicorum vel per amore pro
dentibus respondentium. Cum in ipso ... amor
non capitulum de sed Hanc ... quem ...
Sed adhuc est in multis destructa domus
ista. Quidam enim latrones ... domus
positi sunt in lecto luxurie. Quidam
in igne avaritie. Quidam ... in
superbie. Sed quod de talibus ~~dicit apostolus~~
Si quis violaverit templum dei

~~Benedicat nos deus deus noster benedicat nos deus et metuant eum omnes fines terre~~
Bato slowa genz sem ia powyedzyal
latynskym glaholem. ta se pyssy wzaltirzy
ata se czessky wyssladagy takito. pozehnag
nass buoh buoh nass. apozehnag nass buoh
aboyte se gego wszechny kontzy zemye.
swyetych slowyech wezy nas. B. Damo czso
mame wyerzyty agso zadaty. Nebo zagiste
dzen slawny gbozych hodno trzykrat do-
roka czstymie. Pirwe chwalymie ocze wsse-
mohutyeho nabozye narozenye neb na-
rzanostze. a poto ze gest raczyl kvnam
possłaty syna swego. Druhe chwalimy
syna bozycho nawelykynocz. Poto ze ny
syw swata kstal wyskupyl. adyabla po-
sw swatu kstal wyskupyl. Trzetye
kupyl. abyeczum sirt skladyl. Trzetye
chwalylysme. B. ducha. wsyz ne dzyely na-
letnytye. Poto aby ny syw mylosty osswye-
tyl. rzeby wyebto pak rzekl. kedyz twoy bed
bozy sswyetyme tehdaysu trzsye hodowe
Otcz duesny dzen chwalymie. B. troyczy
rwgednotye. to gest ocze ysyna yswatego
ducha. aby kazdy potom wyedyel. ze
ty trzsye otcz syn. B. duch. gest wsse geden
buoh. ato slowe. B. troyce. Takze slowa
ta zpyewalysme nagytrzsny. atrzyech
to nas wyedyety by ze kazdy zlowyek
wyel. gest welmye dobra modlytwa
a dobrze zchwanye. ale wtom trzykrat
buoha mienyye. chtye nas nauczyty
czso mame wyerzyty. Nebo dye. B. kze
hoiz zlowyecze mas wierzyty. ze gest
buoh otcz buoh syn buoh duch swaty
aby trzy osoby gsu geden aprawy g buoh
ato ma wyerzyty kazdy zlowyek. kaz-
zada spassen byty. Otom ze otcz syna
B. duch gest geden buoh mame psano
namnohych myestech swatego pyssma
wstarzem zakonye. Nagprwe na stwo-
rzeny prwego zlowyeka powyedzyel
buoh oczsy. B. ducha. Uczynyme
zlowyeka knobrazu akpodobenstwy
nasseinu toho gest neuczynyl kangelo
any kterzcam stworzeny neb stworzenye
nemoze nygdy stworzyty. Potoz kedy
gest rzekl uczynyme zlowyeka wkazal
nam B. troyczy. Akedyz gest rzekl knassemu
podobenstwy. wkazal gednotu. B. troycze
Druhe znamenye mame angelske
gesto y saias slyssal. ano angele wnebe-
sych zpyewagy. a rzkucze swaty. swaty.
B. hospodyn buoh nass. Wtem znamenalw
se B. troyce ze trzykrat ssu
rzekly swaty. A wtom gesto dzyersy hos-
podyn buoh nass znamenalwa sye prwa
gednota B. Trzecze bozstwye takze syna
buozycho nato mame gesto gest po-
wyedyel swym apostolom. a rzka
Dyete polwsem swyetye akrzstyecze
wsechny lyudy wyemye ocze ysyna y
B. ducha. wtem gest dostał B. troycze
wkazana. Takze mozem mycty swie-
deczstwye namnohem stworzeny prwe
nastudnyty odnyecz de potok apotem
bude rzeka. awsak gest wzdy gedna
woda. Takez otcz asyn aswaty duch
gest wsse geden prawy buoh. Den
przyklad mame naohny wnyem
gest troyge wyecz ohen horkost a
swyetlost. awsak gest geden ohen. Ta
kez naslunczy gest swyetlost poprsek
ahorkost. awsak gest gedno slunce
Takez otcz syn s. duch gest geden
buoh. Opyet geden mystr Auerois
plwye ze nase dusse ma troyy wyecz w-
sobye rozumy pamyet awoly. awsak
gest gedna dusse. Takez wetrzsech
ossobach gest geden buoh. neraz dyel
nyg. Iakoz prwy ~~mystr sobet~~ Neni
me rzecy by byly trzsye bohowe ale
geden buoh. w gednotu bytenstwye
ytrzsy ossoby. wtom prwem bozstwye
Opyet prwy mystr Auerois Wtrzem
rozedrzenye ablysskanye oblaka
wsye sye zagedno stane. wsak na
prwe blysskotu wzrzymie potom
hrom wslyssymie. Ato gest potom ze
mozem sprzesse wzrzyety nez vslyssety
Takez buoh otcz hrzmy syn bozy
blysska duch. B. zazehuye alwsse
geden buoh agedno bozstwye. alwto
mame sprostnye wyerzyty. ane wchnie

sye oto hadaty / neb czasto swadytel. B. troy
ze bylwa potupen / Jakoz se bylo przyho
dylo gednomu mystru. genz wssecek
zmyesta chtyese z wywedyety nyeczsso
o swatey trogyczy a wymysslyty. Tehda
wzrze gedno dyetye stogyecze podle wo
dy ano dyela dolzek swu rukv / y otaza
geho genu to czynyss Wecze gemu dye
te chty tuto wodu wssechnu wtento
dolzek wlety. a mystr gemu wecze ne
podobna gest to wyecz. I dyetye wecze
Opyese ga to wczynym necz ty to wymy
slyss. A tak zamyenyl o swate trogyczy
Protoz nechay toho hadanye. a wyerz
ze wye buoh ze otecz syn a ten duch
gest geden buoh. Protoz kaz dy czlowyek
ma nasledowaty na B. trogyczy trogy
wyecz. Prwe nassy ma nasledowaty
poslussty. kterak sylnost sye otczy przypo
wnalwa. aby uchyl czlowyek gako trest
kteraz sye przedmalym wyetrem trza
sye. Zagyste czlowyek nema sye tak wo
lnye tuhtyesty przedmalym powyetrzym
ale ma byty gako twrdy slup. genz se
zadnemu wyetru nehne. Nebtoz ktoz
opusty boha oczse tey ztraty wssechnu
sylu. Pane boha abychom byly sylny
bogowaty proty swym neprzyatelom wy
domym y newydomym. Druhe ma
me nasledowaty nassymu bozy / mudro
sty. a ty mame od neho zadaty / ze gye
samy od sebe nemozeme myety. a tom
mame przyklad o kraly Salomunu
kdyz gemu buoh wecze Pros nanye
czoz chtyess. Tehdy on nepoprosy kraly
stwy zbozye / any dluheho zdrawye / ged
no prosy sobye mudrosty. Ale zagyste tey
mudrosty nemyel geho syn Roboam
genz swym blazuowstwym / desset
czesty sweho kralewstwye. Ze nechtel
rady starsych possluchaty. kteryz
gemu radyechu / aby byl mylosty wye /
chudym swym zemenom. Ale possl
chasse rady mladssych lydy / kteryz to
byechu wrozkossy wychowany / a nyc
zleho neposkusyly. Takez dewiet ...

x ztratil

ztratyl nebesskeho kralewstwye a ztraty tohoz
dewyet kuorow angelsskych. ktoz nechtyely
possluchaty starsych rady. Kazatelno swych
geden swaty radyze gest Isayas genz po
wyedyel a z ka. Oddalwse wssech zlych zlo
sty. skrze swatu zpowyed obmyte me sye
ke hospodynu. skrze swate pokanye Po
prossmez hospodyna. aby nam raczyl
daty mudrost. abychom umyely buohu
sluzyty. a wsseho sye zleho chowaty. Trzetye
sye mame nasledowaty. B. Ducha swa
tyeho. abychom byly dobrzy chudym a sze
dry chudym. almuznu dawagycze. ga
koz gest B. Duch szczedr wswych swatych
sedmy darzyech. Od nyeho take mame
zadaty pozehnanye gakoz gest byl pozeh
nan Jacob patriarcha genz myel dwoge
pozehnanye gedno od otcze a druhe od
angela. Skrze nye sye znamenalwa d
woge pozehnanye swatych. Prwe pozeh
nanye mylosty wecz. Druhe slawne. Prwym po
zehnany bylwa czlowyek zde na temto
swyetye. Druhym na onom swyetye. Od
prwem mame psano wrodnych kny
hach. gesto Isaac pozehnal swemu synu
Jakobowy a z ka. Dag tobye buoh do
sty rossy nebesske / a ztucznosty zemske
Skrze rossu nebessku / znamenalwa
sye bozstwye / a skrze tucznost zemsku
znamenalwa sye czlowyeczstwye boze
gakoby rzekl. Dag tobye buoh z sswo
mylosty wse dobre / a mnozstwye czstnosty
Od druhem se tudyez czte / ze gyz Jakob
s angelem bogowasse / wczelu noc
az do gytra / a z geho nusy angel pozeh
naty / a to pozehnanye bylo slawne. ge
hoz oko newydyelo / anyz ucho slyssalo
wssak gemu Angel meno pnye byl
wyecz nebudess slauty Jacobem ale Isra
hel bude meno twe. Israhel slowe mu
z wydyly boha. Proto ze wnebesskych nebudes
wyecze bogowaty proty czlowyechum /
ale bude blwyeczuen a wessely wy
dyeny buozye. Zato pozehnanye psal ge
den otecz sweho a z ka. Dalssym zemy
puchu. Prosy tebe day ny mokrzessy mos

otcze mylyg Obrze toho psbu znamenalwa
sye lwyernym krzesczyan czenz ma posyyto
czse nebesskeho cziska Dalsmy czemy su
chu/ tocz zbozye natemto swyetye a sy
tebe dag my czemy mokrzeczy tocz ne
besske pozehnanye Ale lwyerne kom
bude dano to nebesske pozehnanye za
czyste patern lydu ¶ Drwe ktorzy rodze
mylugy/ laczstye tocz oczcze ymaterz/ ane
tolyk czelesnye ale y duchownye/ yako
kazatele azpolwyednyky Jakoz pysal
Salomon czszka Czty oczcze ymaterz at
przyde pozehnanye otbuoha Jakoz gest
byl Isaac pozehnan odsswoho otcza Abra
hama Przto ze gest cztyl swe rodzcze agych
kazdy posluchal Jakoz se czte ovem zesel
posswem otczy nassimu sw kedyz gegch
tycze Abraham buohu natczest abycto lwa
by Przto sye czte ovem przyzehnal buoh
y Iakobowy az sye bycze rozbohatyel przye
thy mnoho Ppyssme hospodyna bychom
mohly buoha otcza tak mylowaty a czczyty
a posluchaty/ abychom przygely oducho
pozehnanye zde ynaonem swyetye ¶
Druhe dano bylo pozehnanye tym kte
rzy pbuoh almuzun czynye Jakoz pyshy
Salomon czszka Zsyechny sw ruku tych
udzeny aprzygmes pozehnanye bozye
Jakoz czynyl Tobias Ktorzy psw almuzun
byl pozehnan odbuoha ze gey osswye
tyl buoh nagcho ocy czenz byl oslepen
mnoho czassuo Przto kto chcze byty po
zehnan odbuoha tey ma almuzun da
waty chudym/ zsswoho statku ¶ Trzetye
bylwa dano pozehnanye lwyernym kaza
telom/ atym lwsem ktorzyz kdobremu
lwdy przyprowadzy aprzywodzye/ alolne du
sye buohu Jakos lowczy zlwyerzata/ Jakoz Isac
Iacob polwyedyel swemu synu Esau aczszka
lwezmy swe odyenye agdy napole alw
lolw my nyeczso pogyesty/ adamt swe po
zehnanye Obrze ysaka znamenalwa se
kral nebessky Crystus Ssymonowy tegyz kazate
lolwy aby lowyl dussye lydske bozym slowem

skrze nyecz by przygal buozye pozehnanye
¶ Cztwarte dano bylwa pozehnanye tym
ktorzy swyteczye/ nadsswymy neprzya-
tely To mame skazano wstarem za
konye napyanye Judith ktoraz gest s
wytyeczyla nadsswym neprzyyacyelem
Olofernem byla pozehnana odbuoha
yod lydy Takez dussye lwerna kedyz
swytyeczy nad dyablem/ aprzyde do ne
bes bude przygata lwesolye mylye abude
pozehnana odbuoha yodelwssech swyaty
ch Poprossmez buoha abychom swy
czyezyly tak nadsswymy neprzyacyely aby
dussye nassye mohly dogyty do kralelw
stwye nebesskeho ¶ Pyate bylwa dano
pozehnanye tym/ ktorzy smyelowny by
smyerczugy otem mame przyklad na
gednem myescze gyez rzyekachu Abyga
hel kedyz vslyssye ze by gegye muz Na
bal rozhnyewal lyesse krale Dauyda
tu hned nabrawssy chleba awyna ygide
przy krale Dauydowy/ ypsu gebo aby
raczyl odpusczyty swug hnyelw gegyemu
muzy Nabalowy/ ay vsslyssal gyegye p
rosbu ypodpusczy gemu czylwy gey Przto
byla oducha pozehnana naczlwana
Takez kazdy ktoz nyemy hnyelwny
ky/ przygme pozehnanye lwnebeske
kralewstwye ¶ Takez bylwa dano po
zehnanye tym ktorzyz buozye kaza
nye czynye Jakozto Moyzyes polwyed
yel lwstarem zakonye aczszka Bude
tely czynyty buozye przykazanye kte
rez gia lwam dnes przykazugy przy
gydu nalwy tyto pozehnanye zebu
dete pozehnany nakazdem myesczye
nakazdy gas ynakazdey lwyeczy
zde ynaonem swyetye/ apotem lwa
sse dussye pozehnany budu lwnebe
skem kralewstwye Czehozto nyecz
lwam dopomahag otecz asyn a duch s.
lwsse geden hospodyn lwstawycznye zdrzo
ve aby nas s. troycze nauczyla poze
hnaty sw swatu matcz Pozehnanye
sye lwssechny aczlwycze Pozehnana
bud s. troycze Pochwalena bud s.
troycze nyne ynalwyeky Otcz a syn

a sswaty duch wsye geden hospodyn Poch-
walen bud otecz/ genz nas gest stworzil
a zsmrtye nasswyetye zplodyl. Pochwa-
len bud Syn buozy genz sny sw swa-
tu krew prolyl. a od wyecznieho zatraczy-
nye nas wykupyl. Pochwalen bud
duch s. genz ny sw mylosty osswyetyl/
a nasye dussye hrziessne obzywyl. Poch-
walena bud sswata trogycze buoh
wgednotye. genz nassym dussyem nie-
besske kralowstwye przyhotowal aby
my k swe mylosty przygednal

pro Festo SS. Trinitatis.

~~Benedicam patrem et filium cum sancto~~

B[...] z/ Dnes swyetyny hod slaw-
ny a duostogny s. trogycze. to
gest otcze a syna a sswateho ducha
wsye gednoho hospodyna. To slowe
swata trogycze. otecz syn a s. duch/ to
gest geden buoh. genz ma trzy mena.
a wsak gest geden buoh. gehoz mame
dnes chwalyty. gakoz wtyechto slowy-
ech uczy nas swaty czyrkew. a zka po-
chwalme otcze a syna a s. ducha/ neb
tento hod gest buozy/ a posledny swaty
trogycze. gesto gyz na kazdu nedyely
mozem sluzyty od swatey trogycze
az do adwenta. Wtyech slowyech
mame znamenaty trogy wyecz. Ga-
ko prz. mame chwalyty s. trogyczy.
Druhe kterak mame chwalyty.
Trzetye kdy mame chwalyty. Prwe-
en mame znamenaty/ zesme myely
trogye welyke buozye hody. Prwe na
wanocze myely sme buozye narozenye
a tu sme chwalyly otcze buoha nebeske-
ho/ ze gest racyl sweho syna poslaty
nam na wykupenye. Druhe hody g-
sw na welykunocz. a tu chwalyme syna
buozyeho. ze sny ssw swatu krew p-
lyl. a na krzyzy za ny umrzel. a nasse
przedky z muk wykupyl. a wstal z mr-
twych/ na nebessa wstupyl. Trzetye
hody gsu byly na swateho ducha. ze gest
racyl wsye krzestanstwo sw mylo-
sty osswyetyty. a rozlyczne lydy powsem
swyetu wgednu wyeru sgednaty. Dnes

my knyezye sswato mssye

pak mame chwalyty wsyechny trzy spolu
wgednotye. otcze y syna y sswateho ducha
Otcze mame chwalyty ztrogy wyecz
Prwe ze buoh otecz nebessky. gest nas
wsech stworzytel. dal nam tyelo a dussy
tyelo dobrze zpossobene. a dussy rozum a
mudrosty naplnenu/. Znamenag kazdy
by tomu nekeu vtaly. gdo by tey czlowiek
dal. kty by genu gy kto nalomatyl. nebo
oprycz ktoz oka nema. gdo by dal. zlatta
a strzyebra. by mohl zasse zdrawe oko
myety. kterak by ty tomu dyekowal. kto
by tye od smrty wykupyl. to wyedye zeby
genu welyce dyekowal. a sluzyl by genu
a wzdy by gey welyce chwalyl. A tez d-
nes chwalyty mame otcze nebesskeho/
ze nas gest tak czstnye stworzyl. a ssobye
tak podobny vczynyl. Nebo ktezy nech-
tye zloho buohu dyekowaty. any genu
sluzyty. any geho chwalyty/ tyem buoh
odgyma zdrawye y gyne dobre. Dru-
he mame chwalyty buoha otcze. ze nam
dawa wsyechnu potrzebu na tomto sswi-
etye. Prwe nam dal zemy na nyez sye
nam rody krawa/ a obyle/ a owocze. a po-
trzeba zelesna. a na nyez przebywamy
a domy sobye czynymy. Druhe nam dal
wodu. abychom sye zemy krmyly. a wodu
napagely/ z nyez mame ryby. a gdy sye k-
mywame/ bez nyez nykoly nemozem zy-
wy byty. Trzetye dal nam powyetrzye
aby nam dess przynassel. a tyem dycha-
my. a bez neho nemozem byty. gako ryba
bez wody. Cztwrte dal nam ohen/ abychom
sye ohrzyewaly. a gyesty sobye przynemy pr-
ypolowaly. Pate dal nam nebessa a-
by nam slunce/ a mesyecz/ a hwyezdy na
zemy sswyetyly/ neb bez swyetlosty nemal
by czlowyek zywota. Sseste dal nam a-
ngely. aby nas ostrzyehaly. od wsye zle
pokuty dyabelske. Sedme dal nam pr-
agstwo/ a zwyerzata/ abychom gednyech
pozywaly/ a druhymy sobye dyelaly. a po-
trzebu sobye czynyly. Rozumyeg tomu
kazdy. kty by ktereemu z nas myesto
dal darmo/ krawu nebo konye/ nebo lan
dyedyny/ neb sorbecz/ nebo wes. kterak
by ty genu dyekowal. a rad by genu sluzil

assluzanye by gey nadewszythmy chwalyl. Na
sz pak dneß maß chwalyty hospodyna
aby dal potrzebu tyelesnu. dotwe swy=
ty. Przetosz lyde pmalu wyeß / tych dny dre
lagy. aze dnyucho. y przeszdey robotugy
Sso pak ty nechtyeß bucha chwalyty a
wy udawalu chwyly. nechtyeß gemu posslu
zyty. by sye bczl naboszy nyssy. Przetosz chw
alme bucha prossme gcho at nam raczy
daty dobre leto a dobre powyetrzye. Amyer
apokog zanasscho zdrawye. Trzeczye
mame chwalyty bucha otcze / ze nam swe=
ho syna ihu xpa nawykupyenye posslal.
nebo kedyz byl Adama stworzyl. wragyy
przykazal gemu aby zagye strzychl. a wse=
ho owocze pozywal. gedynkeho szczepu bu=
chu nechal. Tehdy zly duch przyssed kewie
namluwyl gy. aby tey szczep buozy szczesla
abuozye kazanye przerussyla. A ona po=
sluchaussy gcho wzala odnycho gablko y ssny=
zla / adruhe dala adamowy. atak bucha
otcze rozhnyewala. ze sye hned kazal an=
gelowy zragye wypudyty. Apta gablka
buoh hnyewal ssye pyet tyssyc leth. a dwye sye
bezgedyncho leta. ze byla buchu welmye
zhyrwus. gych neposslussenstwye. ze y zad
ne mylosty buch lydem neukazal. anykeho
zleho namye przepustyl. anesz / akazdy g
ktoryz umurzel. ssel do pekla. Potom
zbudyw sye ssw mylosty / nassym nezasslu=
zenym posslal syna sswcho nam nawy=
kupyenye. Hledagz kazdy g nassye nyssy.
kty by sye kte stawyly. a wyczenye wsadyly.
nyssyczye tye zahubyty. Apany twog posslal
tam lyst a wypswyl tye z tey nuze w nyem to
zatyclo / ze by gemu dyekowal. arad gemu
sluzyl. awzdy gey chwalyl / Tysso pak buchu
mas dyekowaty. asluzyty gemu. chwale
gey bezprzestanye ze gest posslal syna
sswcho / aby czte nestawyly twey dussye tamy
wedly do pekla. ale czssy bezpecz / ze twa du=
ssye / bude wnebessyech. az toho budes sam
hledaty. Druhe mame chwalyty syna bu=
zycho. naprzedy wyecz. Prawe proto ze gest przy
nebe stupyl. natento zalostny swyet z nebe=
skey radosty. a narodyl ssye z swatey marzye.

przygem nassye tyelo nassye / przyplwyw sye
gako rytyerz kubogy / chtye ny od wyeczne=
ho zatratyenye wykupyty. Rozpomeny sye
clowyecze. gakut gest syn buozy mylost
ukazal / ze gest stupyl. z nebes przyc / natento
swyet. wyda ze sye nemohu samy lydc z
dyabelskeho ossydla wyplwyty. Ze kazdy
do pekla gde Rzekl gest otcze. yesso nam
to platno bude. ze sme czlowyeka stworzyly
na zatratyenye / nedagme te pochwaly
zitom byt panowaty nad nassym lydem.
Posslyly mye tam na sswyet. at ga gegtam
od dyabla odkupym. atak przyssed sam by
kupyl gest nas od dyabla. Protoz mame
gey chwalyty a dyekowaty gemu z tey
mylosty. Druhe mame gey chwalyty ze
sye gest dal na smurt za ny. a dal sye na
krzyzy umuczyty. Jakoz prawy swaty ~~[illegible]~~
Dwyess by nam nebylo przyssylo buozye na=
rozenye by nebylo gcho umuczenye / stworze=
nyez mame wykupyenye. Hledagz clo=
wyecze. kdoby tye z ktere nuze wyplwyl /
y czsby dyekowalby gemu / a kto by tye penye=
zy wyplatyl. tot by gemu rad sluzyl. a kto
by tye pak swym zywotem zastal. a tye od
smrty wyprosyl. tet wyedye ze by gemu rad
dyekowal a sluzyl / a chwalyl gey / polussye
zassy. Ta gest syn buozy uczynyl. ze gest
tye wyecznye smrty zbawyl. a dal sye sam
na hrozku smrt za tye. a ssw tye swatu krwy
wykupyl ne penyezy. gesto by tye twog bla=
zeny otecz. any twog syn tobye neuczynyl /
by sye dal na smrt za tye. Protoz podyeku=
gme gemu wsychny dnes za to. a sluzme
gemu nabozuye. a chwalmy gey swymy
modlytwamy prossme gcho. at by nas
od sebe neodluczyl. Trzeczye mame syna
buozycho chwalyty proto ze nassche ne=
przyetele porazyl. a swazal. a wssechnym
moch odnecho odgal. genz dyewye mnoho
lydem przekazel. A panowal nad czlow=
yekem. wstupugye wzhydy / a oslepugye.
gye. a umurtwuge gye / nagych dussyech / abo=
gye gegych dusse do pekla. Tu gest moc
odgal syn buozy. kedyz gest umurzel na=
krzyzu. yssel do pekla y wywedl dusse
swatych otczow. yssel do nebes. a otewrzel
nam nebeske kralewstwye. O clowyecze
gaku by ty myel radost kedyz by wydyel
sswcho wraha przed sebu lezyecze / beze

wszye mocy a ssluzączego a buntuyącego
tok by gemu dyekowal kyby twego wraha
zabyl. a tye wswoy dum przygal. a wczy-
nyl by dobrze bydlo. Takez nas dyeko-
waczy duesshy dzyen synu bozyemu ze tye
zbawyl twego wraha dyabla. a nas gego
chwalyty a ssluzyty gemu. zet gest otew-
rzel kralewstwye nyebesskye. a pogal tam
nassye przodky k ssobye. Ossmye gego z
¶ Takez s. ducha mamy chwalyty. Perwy
swyety, Drugye ze nas osswyeczayye swą my-
losczy. ¶ Trzecye ze my ozywyaye. nyebo yakoz
bez polwyetrzssye a bez dychanya nemoz sye
to zywo byty. Takoz dusshye nassye wmarly
gessu bez s. ducha. ¶ Czwarte ze nassye du-
sshye dowody do kralewstwye nyebesskego,
Patz nas znamyenaty. ktorzby tobye tem
nost osswyecyl. a nalozyl tye mudrosczy
anyelskego tye obzywyl. a tw dusshy wedl do
nyebesskyego kralewstwye. ktorak by ty ge-
mu dyekowal. a sluzyl a chwalyl by gey
na dzyesszczketno. Patz nas duch chwa-
lyty s. ducha. a prosyty gego. aby tye swą my-
losczy osswyecyl. aby wmyel bogu sluzyty
a ozywyl tye. ¶ Smyszelys snad wsumye
dluzych krzyesszyech, apotom dowedl tw
dusshy do nyebesskyego kralewstwye ¶ Oz-
ruhem znamyenagye. ze mamy chwali-
ty s. troyczy wyedynosczye. abychmy wyerz-
zyly szczerzy. ze otcz syn a s. duch gest
wsye gedyen buoh. mocny a wyeczny g-
apralowy genz swyety amraty a gymy na-
sswyetye tysz raty ymanyeby. Nebo tesshye
gessu wyedynosczye a ta s. troycze. gest prawa
gedynosta. a gedna bozstwye. Takoz przolwye
gessu tesshe wyedyne nyecze ze gedyen przod
dyeley gest od drugyego. genz gest moz
zatalhunty a skryty bez drugyego. wsak gest
wzdy wyedyne rzecze. a gedna rzeka. Tez otcz
a syn a s. duch gessu tesshy ossoby. awsak su
wyedynom bozstwye. gedyen prawy buoh. Na
to mamy przyklad na trzech rzeczech,
¶ Pyrwe na slunczy. to ma troge rzeczy w s-
obye. Pyrwe okrąhlosc a yasnosc. ze wzdy
byczy nyeby. ¶ Druhe poprsslek a swyet-
losc genz posswyeca nazemy. aby nam sw-
yetyla. ¶ Trzecye ma horkosc gyz nas sm-
yewa. a wlahu dawa. a osswyeczayye wsz-
tkey narod. a plodzy ye owocze a obzy-

wyaye korzenye. Takez swata troycze wzdy
gest wyedynom bozstwye ktoraz osswyeczayye
wsszkey swyet. Ta swyetlosc nyebesska zna-
myenawa otcze nyebesskego. genz gest wy-
pustyl poprsslek na zemy. tog posslal
syna swego sam na sswyet, aby nam ge-
su ukazal do nyebesskego kralewstwye
A karoze horkosc slunecznu znamyenawa
sye swaty duch. genz sstrzyelwa serdcze z
mrtvych od smyertednych hrzyechow, a ozywy
dusshe krzesczyanske. a przywodzy gye k my-
losczy bozyey ¶ Druhy mamy przyklad na
studnyczy. od nyez wychodzy potok, a wczyny
zsebe wyelykyey rybnyk. albo yezyoro. Ta-
kez buoh otcz pusczyl od sebe potok, tog
syna swego. od nyeg gest wysel rybnyk
tog s. duch. genz gest wsszkey swyet z-
walazyl ¶ Trzecy przyklad mamy nassye
czy, ktoraz ma troge rzeczy w sobye. wosk
knot a ogyen, a wssak ta troge rzecz sla-
wye gedna swyecze. Takez otcz syn a s. d.
gest wsye gedyen mocny a prawy buoh. Nebo
o sswate troyczy nessmyeyemy wyacz mnoho
myslyty, any smyeymy hluboko zabyegaczy
nebo ony nemoz zadnyg wymyslyty
Yakoz bez o swatem Augustynye ktorys
dwyessye podle morze myslyl o swatey troyczy
w tyrzye gednego pyesznego pacholyka
ny czyny dolyczek na pyessku, a to byesye
syn bozy. Tehda genmu s. Augustyn wyegy
czsso to czynys mylye dyecze. Ony gemu we-
ze, chczy toto morze przelyty wteno dolecz-
yey Rzecze nyeporadnye to uczynys. A on ge-
mu rzecze snadnyey to uczynyw nyz ty wy-
myslys o s. troyczy czso poczal. Patoz wye-
dzmy wyele ze s. troycze otcz syn a s. duch
gest gedyen prawy buoh, genz ny stworzyl
a wykupyl a ozywyl. Prossmy gego a ty
poymye k sobye. ponassem skonczenye do
wyeczne radosczy. ¶ Trzeczyem mamy zna-
myenaty ze wzdy mamy s. troyczy chwa-
lyty za mladu. Poto ze ny stworzyl. Wmy-
swye. Poto ze ny wykupyl. na starosczy pro-
aby nassye dusshye k sobye pogal. Oprzecz ma-
my chwalyty s. troyczy. na kazdu hodzynu
ze nam otcz nyebessky dawa potrze-
bu na kazdu hodzynu. Nas s. duch obzy-
wyaye a osswyeczayye a ostrzyeha o dzyw

odewszeho zleho. takze mamy yego chwalyty
nakazdy rok anakazdy myesszyecz ana-
kazdy dzyen. Ypsyme yeho mylosczy atu nam
da wssytko dobrze. apodtwyrdy nas wewszey
sprawyedlywosczy. azbawy ny wszeho zleho
apotem aby przyyal nassze dussze do
kralowstwye nyebyesskeho. chtorez mnye y
wam dopomagay etc. Sermo de corpore

na Boże ciało

Homo quidam fecit cenam magnam

Humilitas dues mamy slawny dzyen
a dusstoyny swyathego bozego czyala
yesto nam syn bozy kral nyebyessky osta
wyl natemto swyecze. myesto sebe nassym
dusszam na sspassenye. ktorez yest byl dal
swym apostolom na wyeczerzy w welyky
czwartek. pyerzwe z chleba. azka. Tocz
ynte ym na pamyet. ktoz to wzyyte yak
obyczye mye samecho wzyzely. kedy nyebe-
to przyymyacze wzynyte yakobyscze mye
samemu wczynyly. Ypto ze w welyky c
czwartek nemozem tak wczynyty. any czczy
wyty bozego czyala. yakozby toho dosto
yno bylo. Ypassyge apbozye umuczenye
Ytoz wydza to. S. Vrban papez vstawyl
yest tento dzyen. prawy czwartek poswatczy
troyczy bozhu. na czest amachwalu. a ye-
ho S. czyalu. abychom to nahradyly. czsmy
wpyrwsze zamesszkaly. ze mnozy yesu pz
vyymaly bozye czyalo w welyky patek
nedostoynye anyenabozne. any su yeho
tak vczczyly. yakozby nato slussalo. Ytoz
dnes mamy sye vczczyty swymy dobrymy
skutky. azato mamy krassne kolacye od
S. Vrbana. ktoz przyde na nassy. neb na ye-
tsny neb nanesspor. przesytych ochtalu tey
bude myecz sto dny odpustka. odkazde
mssye a od nessytych hodyn czterzyczyesczy
dny. Ytoz sam kral nyebyessky z nowe
nas tesszemu stolu. Ato pysse S. Lucas
azka. Czedny czlowyek wczynyl wyeczerzy
welyku apozwal mnohych. Tey czlowyek
yest syn bozy. genz yest przyyal prze
czlowyeczenstwye nassye. abczynyl yest
wyeczerzy swym krzesczanom. toz swate
obczolowanye. aby swym obczowaly azagyho
stolem yedly. aprzyymowaly yeho. S. czyalo
apyly yeho S. krew. yesto yest pyta za
ny. anatu wyeczerzy zwal yest mnohe

ale newszechny nez yedny dostoyne anaboz-
ne apokorne. Wtych slowyech mamy
troyy rzecz znamenaczy. Perwe welyku
bozye pokoru. ze ssye czlowyekem
nazywa. agdy bosh mozny akral
nyebyessky. Druhe yeho szczedrost ze
wczynyl welyku wyeczerzy. Trzecye
bozye mylosrdenstwye ze zazwal. prz wazy
mnohych. Yperwem mamy znamene-
naty ze syn bozy myel wlawem po-
koru nassobye. przelo nasszem naro-
zeny. ze gdy bosh mozny asswyeczy
wssak sye tak welmye ponyzyl. ze sye
wczynyl welmye malym dyetatkem.
agdy bohaty narodyl sye wechudobye
agdy radost angelska. przyssel wza-
losczy. gdy swyetlost nyebyesska. narodyl
sye wczemnye. gdy kral wszeho swyeta
wssak yednym vssku byl obwynowana
ssenye wyesslyczkach byl polozen. Y
Druhu pokoru myel naprzebywanye
ze przebywal mezy lydmy. welmye
pakornye. gym posluhuge. asswym
apostolom nohy vmywage. ato byla
welyka pokora. Trzecy myel poko-
ru neprzeczyeny. ze czso yemu caly czso
su yemu zede prymmluwaly. anye
ho przwenstwye czynyly. wssak to
wsstko przetrpyel. amylo to przeho
wyel. Czwartu pokoru myel na
swyeczy. ze sye sam dal dyablu po-
kussyczy. azydom vmuczyczy y nakrzyzy
rozbyty yzabyty ato wssye prze Ynnych
hosspodyne yakub to myel pokoru ze
gdysa tak mozny bosh. nemohe lyz
drahoge. vmrzecz krzyzesssye. wssakssye
tak welmye ponyzyl. zes sye czlow
yekem nazwal. ato prawy rzecz yest
wczynyl. Perwe prto aby kazdy czlo
wyek rad yemu sluzyl. achwalyl yest
bezprzestanye. Druhy mamy prze-
klad. abychomsye wszyczky ponyzowa
ly. aprzybuzhu przy lydem pokorny
byly. Trzecy aby swym czlowyeczenstwym
wczynyl ny wszechny vczastny swe-
ho bozstwye. Ypsyme yeho at nam da
pokoru nanassye szdcze. Odnyhem

mamy znamenaty ze kral nebesky vkazal
nam szczedrost namnoghe wyeczy. a wsakz
wlascze nassye wyeczerzy. ata gest troye
wyeczerze. ¶ Perwa a byla. a druha bywa
a trzetye bude. ¶ Perwa wyeczerze bozy
byla w welyky czwartek. gesto gest we
czerzal sswymy apostoly. Wzem chleb
pozehnal y dal gym a rzka. zagyste tot
gest tyelo me. A wzem kalych swyme
pozehna y da gym a rzka. Pyte z toho
to kalycha wssechny. neb zagyste
tot gest ma krew. gestot bude prolyta
za mnohe. A ta gest wyeczerze byla we
lyka troygy wyecy. ¶ Prwe panstwym
a dostoyenstwym. Ze gsu tu wyeczerzely
s kralem nebesskym. dwanastoyny pany
swaty apostolowe. kterzy su byly we
lykeho dostoyenstwye. ¶ Druhe krmye
my ze gych tyelo nakrmyl. swy bo
zy. krmy tyelestnu. potom gych dusse
nakrmyl swym tyelem swatym. ana
poczyl gye ssw krwy swatu a drahu
Ato su welyke krmye. any ryby any
zwyerzyna. any zlatto any strzyebro
nemoz sye te krmy przyrownaty. Neb
bozy tyelo drazsy gest wssyeho swye
ta. ¶ Trzetye welyku sw mocy. ze tyech
czysych pyet slow. zagyste tot gest ty
elo me. od boha powyedyenych ssu
welykey mocy. ze kdyz gye knyez dye
nasswatey mssy nad oplatkem. hned
z toho chleba stwory bozye tyelo tak
tyelye gako gest na krzyzy pnyelo
a gako nasswyetye przebywalo. a tu
sye mnoho dywo stane. ze knyez sa
stworzenye bozye. ystwory boha st
worzytele sweho. a tu vmalem chlebye
wzyzy boha mocznеho nazemy wzrys
boha nebesskeho. Tyemy slowy wy
myna knyez syna bozyeho. z lunu
otcze nebesskeho. ¶ A to gest ta welika
wyeczerze byla. ¶ Druha wyeczerze bywa
na kazdy deny. gesto knyezye wyecze
rzegy z bohem. z ageho stolem ducho

wnye na kazdy deny. ze takez prwye swym
wyeczerzegy duchownye. ktoz przygymagy
bozy tyelo nabozne. gakoz su apost
ole swym wyeczerzely tyelestnye. a tu
duch panna [illegible]. Ata wyeczerze gest
zagyste welyka. Takez pro trogy wyecz.
Prwe welykym dywem. ze boh vka
ze sye lydem. w twary w chlebnyey ¶
Druhe welykem mocy. ze nassye dussye
possyly. ¶ Trzetye mylosty. ze nassye du
ssye uzdrawy. a wssyeho zleho zbawy
¶ O prwem mame psano. kdyz ged
na zena pekyessye oplatky. ato my
ssly. kterak by z toho chleba mohlo by
ty sswate bozye tyelo a zkuszy wsak
ga sama tey chleb peku. A tak sstupy
s prawey wyery. a chodyecy po lozem
rzymu. pocze tu rzecz mluwyty. by to
nebylo prwe bozye tyelo. a tak mnozy
lyde w blud wstupychu z lywedyenu to
swaty Rzehorz kaza tey zemye przed
sye gyty. a oplatkuo sobye przynesty
kterychz byessye sama napekla. a
sswolalo wssechny lyd swaty. Rzehorz
msy sluzy. a kdyz bozye tyelo wzdwy
ze. prosy myleho boha. aby raczyl ssu
mocz vkazaty. a hned ty lyde wyetym
oplatcze swatem. Vzrzechu krassne
dyetatko. ano gemu swaty krzyz na
czele. a druhy na prsech. a tak drzyed
kuho bozye tyelo. aby lyde wydyely a
wyerzyly prawye w syna bozyeho. A
kdyz polozy. ten swaty oplatek na olta
rzy. ynhed sye obraty w krwawe masso
Uzrzewsye tey dywy rzymsty pany. te
prm w boh wyerzychu. a bozye tyelo
wczenye. [illegible] gye taki duch
dobrymy sswymy skutky ¶ O druhem
mame przyklad nasswatem Ehyassy
kdyz byessye geg boh possal na ge
dun horu. gyez dyechu Oreb. vbyessye
welmye vstal a nemoze gyty pro welike
horko. vpade na tyeste pro welykem me
lobu pussym pod gedinym drzewem

Anyed angel· przyssed kuemu y obudzy gy
rzka· dy przedsszye· Elyassy· Tehdy swu
ty Elyas wzhlede nalyt poszmuta thle
ba· a szalych wody wnyeho wshalwach
wzem ty poszruty· yszye gy· a tu wodu
wpyye· y by tak possylen· ze gyde cztyrz
ydzyeczy dny a cztyrzydzyeczy nothy· kryssa
negeda· y przygyde na tu horu· Znyez
gest przyga buoh doragye wszolye· Takez
ktoz ssye bindly sswymy hrzyechy· z po
wyedagye ssye· a przygymagye buozye
tyelo· a przydes na horu nebesszku· a budes
sbuohem przebywaty· Pissmye buoha·
Otrzeczyem mamy przyklad o gedunem
rytyerzy· genz welmye czczyessye buozye
tyelo· A kdyz lezyessye na ssmyertedlne po
stely w welyke nemoczy tehda prosyl by ge
mu buozye tyelo daly przygyety· wyda
ze gemu zadny lekarz nemoze pomo
czy· y knyez przyssed· da gemu sswate bo
zye tyelo· a gakz przyga buozye tyelo y
nhed wsta z nemoczy· aby zdraw· neb ktoz
nabozniye przygyma buozye tyelo· a bez h
rzyechu· ten obdrzy sobye zdrawye toho
leta· Pisme geho· Takto mamy wkaza
no w starem zakonye na mannye gesto
buoh possylal zydom mannu nebesszku
toczyz chleb nebesskyg· cztyrzydzyeczy let
napyssy/ ze dawydz su ten chleb angelsz
kyg gedly/ y zadny sye zu nych nerozne
mohly/ any ktery zyd wmurzel· za cztyrz
ydzyeczy leth· any sye gych ruho poszka
zylo/ any ktery g neprzyetel gym vsko
dyl· any ktere zwyerze· gedno ze mych
wssye dobre/ czsoz su samy chtyely Jakoz
pswy swaty David· Chleb angelsky gedly
lyde· Gdyz su zyde myely zdrawye ge
dnze ten chleb nebesskyg· czsoz pak ka
zdy krzesczan bude myety od buoha zdra
wye ktoz przygyma nabozniye tyelo bo
zye· Jakoz wduessnym czlem powyedel
zydom syn buozy rzka· wassy otczy ge
dly gyssu mannu na pusczy wsak su pow
zemrzely· Ale ktoz me tyelo dostogniye
przygyma

ten na wyeky zyw bude· Pismo geho
a nas zbawy wyeczne smyrty· Takze
buozye tyelo zbawugye czlowyeka wsye
ho zleho/ ze kdyz sye nabozniye przy
gymas/ toho leta budet sye wyesty wsye
dobre· A kterehoz dne wydys buozye tye
lo· sprawu wyern/ toho dne budes zbawe
wssego zleho· Po przwem mame przyk
lad na gedunem kratyerzy/ kdyz w welyky
patek przygymal buozy tyelo ssed
domu y wnyma sye znust y wlozygye
wuly kulwezelam a rzka/ Boze hledy
my tu wczel· Tehdy wczely sye gemu
tu welmye rozpladychu y wyssye z buozye
na kazdy den vmnozstwye y takmo z
pyelwassye wtey zahradye/ angelsky
my hlassy· Tehda Byssknp wstalo
gedun zytra rano na hodyny vsslysye
ten hlas angelsky ygyde ktemu ka
czyerzy/ stnyezy a zakowsmem yatyeze
geho rzka a gylyg ktemu swatost wss
wem domu mas/ ay gemu wecze tak
kter by sye tu mne swatost wzala/ A
kdyz tam gydechu do zahrady/ otewrze
chu geden· ul· nalyt wczely vczynyly
z wossku pyekny kostelyk/ a wnyem
malyg oltarzyk a na tom oltarzyku
lezyessye buozye tyelo· A kdyz ten ka
czyerz wzrze ten welyky dyw ynhed
pade przed byskupem/ a z powyeda ssye
swych hrzyechus/ a powyedye gemu
prawdu· ze sam byl wlozyl to bozye
tyelo w ul· aby sye gemu wczely plodyly
a kdyz gest kratyerzy tak przy yelo bozie
tyelo czsoz pak krzescyanu naboznemu
Pisme buoha· Takto Dwnhem mame
przyklad na gedunem zydowyczy/ kdyz
w welyky patek przygymachu krzesczane
buozye tyelo/ y on przybyeh do kostela
pocze sye dywyty/ a nos knyez dawa
kazdemu pyekne dyetatko· Kdyz to
wzrze ten pacholyk zydowssky· przystu
py take y przyga buozye tyelo· przyssed
domu ypocze to rozpowyety/ y zyde ssye
wzpyeczyu ze gest przygymal buozye

tyelo abyszyeczye ssye by sye nekrzszczyl bycz
gest welmye nyetlamy. a spalyly ssye pecz
wsadzyczu gest wen pecz. a nyechaczszy
go tam przeszczyelu nocz. a chczyeczye aby
wkazal. a nazaytrzssye odbyczyczu pecz
a nyszli zed nye lezy a ppy. wezdrawy
any nyeczye by barzel. wynyaczu gest
z pyeczy a y pytyly y poszle powyty. Che
ku nocz krol sam swem dzyeczatkem ge
sto sam gest wyecza przygymal. Wyz
rzewssye zyde ten dziw. bogu poch
walyczu. a nnozy sye nawyeru krzescza
sku obraczyczu. Wydusze ze bozye tye
lo ma taku nocz. ze zbawye odewsse
go zlego. Prossmy mylego bogha z ¶ To
trzeczyem mamy przyklad kedyz ber
myerz ossoczyl bycssye pana Wylema pr
zedkralem. le kral possla wylema do
wapenyczze. aby gego tam vsskonyem
wpalyly. tehda ten wylem geda tyczsku
wysslyssza mssz wgedne wssy kemyz zwo
nye a y przygelo vsslyssa mssy. odsspwaczy
kralelomy. a lzrzelo bozye tyelo. poz
nszy sye bogu p doczeka pozchnanye
nethagye kralewa kazanye. a lwczado
bo nemogha Wernyerz doczekaty. kedyz
Wylem wussye staffye. hnalo klwa
pennykom ylwcze gym. Wrzymyly
ste gsso wam kral kazal. any gemsze
gey ylwczeczu gest tolo Wernyerzye
vsskonyem dowapenycze. ze byl tak
kral kazal. kteryz by dzyelwe przygel
aby gego vpalyly. ymnyel Wernyerz by
Wylem byl gyz wpaley. Tehdy potem
przygelo wylem wecze wapenycznny
kom. Czyzlysze wczynyly czsoz wam kral
kazal. any wczeczu gyz. Powyez tak
kraly ze sme gyz wczynyly. przygelo
wylem powyedye to kraly. a kral pod
wy sye tomu ze gest bogh oszczedzyl swy
Poto ze tego dne wydyel bozye tyelo
a welmye by nam lasskalo. A sam kral
wyeda nykam negel. az dzyelwe tuz
rzel bozye tyelo. Prossme gego a czwas
oszczezye odnablo swyety suamyez

Cztwartem mamy przyklad o gednom oszcz
szczenym. gen gest neczchyel zzadnym dzy
gyesty dzyelwe nezby bozye tyelo wzrzel
A kedyz kely slysal syty z bozym tyelem te
hda wzdy pwodyl bozye tyelo. A kedyz
po possełstwye pana swego gedyessye po
tyeszcze wzrzze zassebu gyez dne. aty gey
postyhaczu y pogedu swym. a y gyeth cza
za kam chcze gyety. a kto by byly. any ge
mu wczeczu a ysslme dyable ugednyl
sebu. abychom tye powedly. a ztwych tye
neprzyatel wyplwodyly. gesto hledagy
twego zywota odgyecy. A kedyz to pwye
czu geduze slwoze gedeny leb. Tehda
ten oszczenyy wrzre swe trzy wza
hy. any gego strzezyeczu. chczycz gey
zahubyty. nnyecze by on sam gel. aliz
rzelwssye twech sedm dny swym bogyacze
sye strzeczu przednymy dolessa. Tehdy
dyable gemu wczeczu. poto zesz na
kazdy dzyen rad wydyel. bozye tyelo
a powoldylszye myle wydyelsz dnesz mocz
nadsswyny neprzyatelw. a nyssmy sye
przesslesz plwodyly. a potem tu dussy
plwodyme donebesz. Prossme zat nas
bozye tyelo wchowa odewssego zlego
¶ Trzeczye weczerze bude wkralelustwye
nebesskem. to gesst wyecznie gody. Ato
slowu weczerze. neb gakoz powyssem
wyssyly. apo wsech gosczech a powssye p.
pany zalwyeragy sye nahradye sswieze
kedy a weczerzegy. Takez kral nebessky
posslednem dny. a pona ssye swyety. pogyme
nasse dussye ksobye. A ta gest weczerze
welyka przegy wyecz. ¶ Naprzwe p do
statecznost. ze nebesska wyssye nema
zadnego nedostatku. Ale ma wszelkim
radost a wssye dobre gyekz nyzadny ne
mosz any wypsaty any wyplwyty. Neb tu
bedu plne a welmye welyke rozkossye
Ogyma bude kmye swata trogycze
wssyma angelsske zpyewanye wsstom
bozye chwala dussy nebesska radost
a to bedu drahe kamye. Prossme bogha a
bychme nate weczerzy byly. ¶ Druhe

mnazstwyem ze sczwyssego swyeta dostoyny sy
de zberu sye nam wyeczerzy ¶ Trzecye wyecz
most ze ta wyeczerze nyesskona sye wyeky
wyekoma · Prosmy bocha abychom sye sym
natey wyeczerzy wyeczmye radowaly ¶ Wtore
tyem mamy znamenaty ze krol nyebessky
gest naam mylosczyw a gego mylosyerdzenstwye
nemoz wyzadny wyspowyety · Nebo gdy
nam koly dobrego czyny nepnasye gesz
luzenye ale prze mylosyerdzenstwye iako
psze swyaty ~~Paulus~~ A to gyszu tyssy boze
mylosyerdzenstwye ¶ Prwe gest czyelesne ¶
Drughe duchowne ¶ Trzecye wyeczne ¶
Prwe ze gest byl sam sstupyl snyebes a uzal
mnoghe nam wyeczerzy Alyssak szyn ma
to wyeczerzelo gednus dwanaszcze apostolus
Alyssak gesze gedeny znych · to gest gydas
wyeczerzal szym nedustogynye · a przygyal
boze czyalo sobye naza tratycenye · ze po
wyeczerzy bydzal · zydom ¶ Podal syna
bozycgo ¶ Prossmy bocha abychom nebyly
tacy ¶ Drughe mylosyerdzenstwye gest duch
owne gesto zolwe nas duchowne nam
wyeczerzy · abychmy szym wyeczerzely assy
gednu wrosz · a gego swyate czyalo przygyma
ly · a nam wyeczerzy gdy mnozy lyde czysty
sprawyedlywy mylosyrdny pokorny naboz
ny trzpyedlywy kaszy · a wssechny gesto do
stoynye przygymagy bozye czyalo ¶ Tey
wyeczerze wyemy sye sedmerzy lyde · takysz
lakomy zawystlywy tyssploszny a gnyew
nyty · a bozy plwnyty a loclyty krostczywy
a gnyewssnyty · gesto prze trzyecy nemogu
bozycgo czyala przygymaty ¶ Tyem wssed
nyg dzen sam bocg odpowye sswey my
losty A wyzene gye od swe swyatey wyeczerze
nebesske ruszka Wyste seny nechtyely na
onem sswyetye wyeczerzety · any nego tye
la przygymaty ¶ Takez nyny nechtye swa
ny przebywaty · berzte sye odemne dolo
zuytego pekla ¶ Wssak gssem was zwal
nechtyelyste kenyye gyty ia ssem was
¶ Prossyl nechtyelyste seny gresty ¶ A to gysz
wyzte seny rady byly ale ga gysz takze
swany nechty byty ¶ Krzywste sluzyly a

synymyste sye kochaly dyetcz a wyeczmye szy
my przebywagte ¶ Ach gaka to bude za
lost ze otecz nebessky bocg wssemoguczy
bude tak okrutny ze swe syny posle
na wyeczne zatratczenye ruszka ¶ Jn ssem
wam byl naoreny swyetye mylosczyw
trzyecy wam odpusczeye a duchalo
wyegye a wssytzkn potrzebu dawagye
a wysste na to przyto nedbaly a nyste
chtyely mego kazanye czynyty ¶ Prossmy
bocha abychmy ty nebyly ¶ Trzecye my
losyerdzenstwye gest wyeczne a to bude w
nebessyech posseduczem dny · kedy krol
nebessky przyymye ksobye wssechny
sprawyedlywe a powede gye do sswego
przebytka nebesskego · nam gest kwe
czerzy zwal mnoghe zydy · a gyszu wzla
zely tu wyeczerzy · y take pohany zwal
a gyszu mnozy neprzyssly ¶ Take gest
zwal wssechny krzesczany · nanyz gyszu
przyssly wssechny ktorzysz gego woly czy
nye · a gesze mnozy przydu krzeszczyssla
az do dne sudnego · a wenydu do krale
wstwye nebesskego ¶ Gegoz mnye y wa
dopomagay ¶ Wszyczkny duch swyate
bozye czyalo nabozny a pokorny sye
k temu poruczme ¶ Cmo Erassimi

~~Pretyosa ... do aquam ...~~
~~Prvanom~~ ¶ Taco slowa pysze
swyaty ~~Dawid~~ w zaltarzy ruszka
obranyssmye boze od sczatku zloby
wych ¶ Ta slowa powyedzyel duch swyety
swyaty Erasym ¶ Gehoz dnes obchodzymy
gest a chwala w nebessyech · gehoz gest
krol nebessky obranyl od swyeta nep
rzatel · ze gest mnoghe muky myel a ly
ssak gey bocg ze wssech wysprowyl · ze gest
potem po dobim sercy wmarzel ¶ W tych
sslowyech mamy trzy rzeczy znamena
naty ¶ Prwe przes gest bocg obranyl swya
tego Erazyma ¶ Drughe ktorak gey ob
ranyl ¶ Trzecye komu gey obranyl ¶
Sprawnye znamenal swyatost swyatego
Erazyma ze gest obranyony od sswego
nebesskego zlego ¶ Na drughem ze nyny bo
zye mylosyerdzenstwy ze gey raczyl obra
nyty ¶ Natrzecye nym sye wkazuge

Na Swięto
ś. Erazma

zlost neprzyatelska / gyz gest byl zbawen
swaty Erazym ¶ Napyrwey mame znamena-
naty ze kral nebesky obranyl s. Eraz-
yma przeto welyku swatost / nebo gest
myel trogy swatost s. Erazym ¶ Pyrwu
nasswey tyele / gesz gest wszystkye pr-
zebywal / a zadne posskwrny nasswe
tyele nemyel / a przeto gystotu sam buoh
gey mylowal / a obranyl gey ode wssech
neprzatel czelesnych ¶ Druhu swatost
myel nasswey myssly / tak ze gest nykdy
na buoh myssly / a na buozy sluzbu / a bozy
czest plodyl ¶ Tretyu swatost gest myel
nasswych skutczych / ze gyssa bystrupem
plodyl wyeru krzestanssku / a pohany
tupyl / a welyku sczedrost ukazawal ze
chudym pomahal / a na wssem tyele utr-
penye myel ze sye postyl a ssusyl swe
tyelo / a bdyel na modlytwach / przessdey
a przessnotz / a welyke nabozenstwye myel
A przto gey obranyl od ewssyecho zleho tze-
lestnecho y duchownyecho / Jakoz sye gyte
mnem kedyz swaty Erazym byessye bys-
kupem w Indyskem wtak bezdenem
myestye / tehdy almuzun dawassye a we-
lyku swatost ukazowassye / ze nemoz-
ne uzdrawowassye / a slepe osswyecze-
wassye / a mrtwe krzyssyessye Tehdy gyes-
sarz Dyokletzyan zhubyessye krzestan-
stwo / a byessye zapowyedyel wszym ze
ktozby sye gyeho buohom neklanyel aby
gey bezelwssye rzecy na smrt daly wssy-
salo to swaty Erazym gyde na pussty a
bydly tam sedm let na lybanskey horze
przebywagye / a mnohe dywy tzynye / ze
byly angele swyety / a ptaczy gey buozym
pokarmem krmyly / a roslyczna zwyerzata
knenmu przychodyechu / a gyeho sye nohamy
klanyegyechu / Tu gest zgewena gyeho
swatost na trzech wyeczyech ¶ Pyrwe ze
swyety angele mluwyly / nebo angele ne-
rady s gynymy mluwye gedno s swaty-
my ¶ Druhe ze gemu ptaczy gyesty nos-
yly / Ato su byly angele ze su gey tu za
sedm let krmyly na pussty / ktez gest ne

mohl pokarmu myety ¶ Trzetye ze su swyeta
zwyerzata przebywala / a tyesslyla sye ge-
mu gako swemu otczy / aby gye uzdrawyl
a branyl gych od neprzatel Takez prosmy
buoha a przyzbu swateho Erazyma takze
nam potrzebu daty / a od ewsseho zleho u-
chowaty ¶ Druhe mame znamenaty
ze kral nebesky g branyl s. Era. tessymy
wyetzymy ¶ Pyrwe s. duchem ¶ Druhe
angelem ¶ Trzetye take dyablem / Jakoz
sye gyte mnem kedyz gyz s. Erazym sedm
let przebywassye na pussty / tehdy hlas ge-
ho zawola a rzka Erazyme wstan a gdy
do swcho myesta kaz wyern krzestansku
an ynhed wstaw wsye poslussenstwye
ukaza / ze gyde do myesta y pocze wyern
krzestansku kazaty / chwale buoha / a mnod-
hy tupye / a mnohe nemotzne uzdrawugye
a zle duchy wyhanyegye / a mnohe na wyern
obraty / a wyerymye buozye gye pokrzty u-
sslyssalo to gyesarz Dyokletzyan kaza
s. Era. gyety a przedse westy y wetze gemu
ktos ty a odkad gsy Tehdy ony wetze gaz
sem byskup Erazym krzestan buozy slu-
ha / tak ze byesye s. Era. wangelske twa-
rzy krasny bezposskwrny / a mluwyesse
s. duchem / bez ewssyecho strachu / y wetze ge-
mu gyesarz Erazym ostany toho buoha uk-
rzyzowanecho / a modl sye buohom mym
Pakly toho neutzynys welmye mzkle
smrty sendes / y on wetze Toho ga neutz-
ynym bych se dzyly a kamenyi modlyl
ty sye gym modl / ze sy gym rowen / ze ne-
mozes poznaty buoha motznecho / ale ga
sye modlym buohu mocznemu genz gest
stworzyl nebe a zemy / ale twogy su bozy
gyte / a wssechny upekelnem ohny horzye
Tehdy sye gyesarz welmy rozhnyewaw a
kaza gey olowenymy byty az do smr-
ty Alon wzhled na nebe wetze Hospodyne
gesu kryste dyekugy twe mylosty / zes mye
natzyl tessyw mylosty przyzbywymy / Spomoz
my swemu sluze tu s. duch gey obrany
ze gemu ty rany neusskodyechu Obratyw
sye gyesarz knyemu wetze wyzy zes kuzlasny

nuz mlady wmysl sobye aklanyey sye gyny
bogom adamt zlatta a srzyebra dosty a
odyegy tye wdrathe mcho · abzyvyny tye wog
nyny nasswem hradye · ssvyaty krasym wye
ze wsze zlosty y alndarzy krzestanskyg
neodwratys nne odbnozye mylosty · ateze
zlatto a srzyebro dowyedye tye sawym otczy
s dyablem doheniczyeho pekla · ale gat
mam panczyerz ducha swyatheho wyern
krzestansku ktoz mnye wyerzy pekla ne
moze dotknnty · atak gest s · duch obrnnyl
od wnyeczsnyeho zleho · ze ssne wyery ne
wyenyl · ktyz tu wez czyessarz wslysza ka
za gey spustky byty azby dusze zbyl · aktoz
gey wbyczhu · ze mnyecchu by gyz wmzel an
polezecz wbysta · jako bezelwsneho wrazu a wyb
gy sam bog vzdrawyl · wzrzewsye ten
dyw lyde zwolachu arzkuz · tot gest mog
ny bog krzestansky · ze tak brany swego
sluhy · y cyessarz gym wecze gso nilowyte
karzyt to geho czynye · swyaty krasym
wecze nyeczstny czlowyecze wyzy zes dya
blu wolyey · a sym dzyws gat nemnyey
zarowaty · ale bronyt mne kral nebesky
tehdy opyet cyessarz kaza geho tyelo zeles
nymy kolykamy trhaty · a kleszczemy drapy
a swyaty krasym poczee spyewaty boghu
nagest · opyet cyessarz kaza rozpustyty
olowo a smolu a sym a prysktyczyty swoske
a snolegeny ykaza wen lety · a swyaty angel
podle nego stasye · aty mnky gemu sthdye
sye · atak gemu to nycz newsskodyl · neb
kral nebesky posslal k nyemu angela aby
gey obrnnyl ten mnky · wzrzewsse ten dyw
lyde zwolachu natyessarze · welycye gey mu
syty nebo sye wsechna zemye poczee trsa
sy a welyky hrom a blyskota vderzy ze tak
tym lydy zaby · a swyaty angel stasye podle
s · krazymyra · a slepe lydy osswyeczowassye
a bnozye mylosty przywodyesye · a tyesarz
nakhad wyeze bogye sye by se myesto nezpa
dlo y obraty wssechum wynu na swyatheho kra
zymyra arzka · tot krazym nassyny bohy kla
nya · a prztoto mamy teneto zamnetk ykaza
gyty s · krazymyra a w zalarz wsadyty a

sedessat kamyhno olowa nan wlozyty aby
gey ta czyezkost wdawyla a bmmczyla · a
kaza gemu gyesty nedaty · a zalarz zna
meka swym pyestem opnolnoczy zwo
la · s · krazym k bohu arzka · hosspodyne
gesu xpe posspyey a wyspro mye zteyto nuze
hned zalarz osswyecy dwanazty swye
cyemy y przygyde k nyemu angel y rozsme
ta swyeho wssye olowo y zelezo · ze ssne
rozplulo (?) gako wosk · a wstalo ypoch
waly hospodyna · y wecze gemu angel
pod semnu dostahe a tam sobye wysluzyz
nebesskeu korunu · atak gest s · krazym
duchye od angela obranyen · prosmye boha
at nas s geho prosbu obrany od wsseho
zleho · nazaytrssye kaza gyty cyesarz do
zalarze a swyatheho krazymyra kaza k so
bye westy · bedzye nycz w zalarzy nema
lezechu · y powyedyechu to cyesarzewy
an smyelwy da sobye polyczek arzka
byeda mnye tot gest obluzeno ne kra
lewsthwye y poczechu mnozy prosyty s · kra
zyma · s cyesarz gym wecze · Bog gey
wzal k sobye · ktyz s · krazym dostahe
przygyde / mnohe dywy poczna czynyty
obratzugye lyd na wyern krzesczansku
tehdy geden myesczenyn mene dwa
stazene syna swego plakasye · a kthro
bu plwodyessye ~~the~~ s · krazym wecze ge
mu · neplacz mnyey se dobrze · chtyeslyl
wyerzyty w boh bude zdraw syn twoy
yon wecze wyerzym w gezu xpa mocne
ho boha · tehdy · s · krazym poklecze a
prosy boha y wecze wstan pacholyku y
nhed ten pacholyk wstalu podyeko
wa bohu a otczy wecze a my tatyku
gysmy bludyly zesmy sye czczyly mod
lyly · atak sem sam wydyel wpekle ho
rzyetye · ale ihu crist xpus gest bog ne
besskyg · y pokrzsty sye toho dne czyrzy
dzyeczy lydy · y kaza s · krazym wssetky
modly zkazyty · a sedm dny kaza lydem
boha chwalyty a gemu sluzyty · a sye

by czych buoh raczyl pozehnaty Alyecz
sam kral nebyessky toho lydu pozehna
¶ Prosme gecho at nas take raczy pozehnaty
¶ Tehdy geden nyesmyrny czlowyek wyenem
czysstecz gyde krzyessczanowy a czka Slyss
myly krzyessczany czso sye dyege kuludy
kam zet gsu wssczkny modly zkazeny
wsslyssalo to czyesarz kaza s. Erazyma gye
ty a przedse wesczy a wssczku twarz
byty a naton myesczye by opyet zdraw
ste czyesarz gemu rzecze Racżyz gesscze se
obrat a modl sye nyny bohom nasym
rzecze Az twe bohy vzrzym tehda czye
sarz radostnye gyde spyesczno a sszedszy
do szyemyczana myesta dochrammu ylwecze
tot nas buoh ... s. Erazym wzdesse k
bohu krzyesczyenu a tu stasse obraz zla
tyg nadwanacze loket wyssoky Alyecz
czrt wzrzely s. Erazyma tey obraz na
kussy zetrzysse A wysskoczy czrt gako drak
a zaby tczmyerz trzecżyny lyda wzrzelw
to czyesarz wssczoty nakuon y gede prez
lagye sobye ze gest tak oklamany ad
nyzy lyde wolachu a rzkucze Swaty E
razyme bozy sluho Prosyz amy boha at
nezhynyemy od toho to draka yny kaza
drakowy aby ssel precz aby gyemu nesskodil
y pokrzczyly sye opyet mnozstwye lyda
chwalecz boha ihu xpa Rozhnyewaw
sye czyesarz kaza wssczkny stynaty kte
rzyz su sye krzczyly Bylysta a cztyrzyd
czyety lydy A tak trzecżye obranyen gest
s. Erazym bozy mylt Skrze toho dra
ka gensz zabyl trzecżynu lydy Prosme
boha at nas obrany od draka pekel
neho ¶ Otrzecżyem znamenu znamenaty
ze kral nebyessky obranyl s. Erazyma
od trzy wyecy ¶ Prwe tomuto swyetu
¶ Druhe tyelu ¶ Trzecżye czrtu Jakoz sye
czte ocuen Kedyz czyesarz wyrze mnoho
nye krzesczanstwa kaza opyet s. Era
zyma gyety a kaza panczyerz rozzyety
a wey gey obleczy a czka vzrzym obrany
ly tye twuy buoh a wymecz ly tye z myech
ruku a on rzecze Czym czso chczess nes

harzynitel pozehnaw sye s. krzyzem obloze
sye wtey panczyerz horzczy a pochwaly boha
Alyecz wssczkey panczyerz nanyem wssyde
a gemu nycz neusskody ... s. Erazym rzecze
Poznay boha gehoz wydyss moch nad sebu
opyet czyessarz rzecze Tak rzecz nesspomoze
wzdy tye obratym od twebo boha y kaza
przynyesczy myedyeny kotel wedwadczye
czebwu welykey y pospaly gey naolyey y...
pusty opyet wnyem olowo a smolu a wssy
a oley A kedyz to byesse welmye zewrzelo a
sczyernye kloktassye Tehdy kaza tu wsady
ty s. Erazyma dy tu sedyesse Jakoz v wla
ze ze gemu ta hrozna muka nemozemy
czo usskodyty A kedyz to olowo kypyesse
tehdy gedna kropye sye wypade czyessarze
wy na olyu y... gey welmye az z wola
a czka Obyeda mnye nessczastnemu y
rzecze s. Erazymowy Prosz za mye boha
abyz dralo mnye ... rzecze Rozpyecze zlys
czlowyeczye ale po bozye gmye bud zdraw
Alyecz czyessarz by zdrawey wzrzelwsse
to lyde mnozy obratycz sye nawyeru kr
zesczansku A tak buoh obranyl gest s. Era
zyma tomuto swyetu ze gest s bozy pomo
czy przemohl gest czyessarze y gebo zlost
a nestupyl gest z bozye wyery Prosme geho
at nas obrany od wsselyego zlebo wzrzelw
czyessarz ze gemu nemoz ohen wsskodyty
kaza gemu zlolosku zauchty nalyty do
wsech prstuo ruznych a nozuych potom
kaza gemu brzych prluchaty a wssechna
czrzewa znecho wywlatyty ze gey wyku
chachu gako rybu chtyc gey tak vmorzyty
Alyssak s. Erazym nevmerzel gest ...
za gey wzalarz wsadyty a mnoho zeleza
nay nalyty A tak gest przemohl swe
tyelo ze trpyel pro buoh welyke muky a
kedyz lezyesse wzalarzy modle sye bohu
Tehdy zgewy sye gemu s. Myechal y wy
wede gey z toho wyezenye y przywede
gey kredune rzecze a tu s. Erazym wssede
nalo dw przygede do kampanye toho k
ragye y pocze kazaty wyeru krzestansku

wymyesstye w formamye, y odpoczynu tu za
sedmy dny / A angele gemu sluzyechu a gye
sy gemu nossyechu / A od welikeho zleho ge
ho ostrzyehachu / A tu yak s. Kazym pocze
prosyty boha aby gey gyz k sobye wzyel pr
zygyety / A ssiwe sluhy bohu poruczy / prosye
aby byly wsseho zleho zbaweny / a dobre
ho naplyneny / A wned hlas z nebes gemu
wecze pod kremnye od poczyny ssemum
welykemu wsylyan / wzhled nahoru s. Ka
zymy wzrze korunu nebessku y naklony
sw hlawu y wecze / boze myly tobye poru
czegy dussy sw / A wned pusty dussy swu a
angele wzemsse gy nesechu do nebeskeho
kralewstwye / A tak bozy mily swyty Kazyk
zwyest nad dyablem / a obranyen gest ode
wsseho zleho / Prosme s. Kazymyra a ou
ny prosy boha z dralwye a sstyestye a wssye
dobre / a zbawy nas wsseho zleho / chudo
by tyelesnye hanby swyetsskey smrty wy
eczney / y wsech neprzatel wydomych y ne
wydomych / A potom nasse dussye do wede
do nebesskeho kralowstwye / Ehoz mnye
y wam dopomahay. Sermo dominici

na s. Domnik.

~~Ate eustatorcy habent testamentu~~
~~duch platusse dud~~ Tato slowa
pysse s. Pawel. A zka przedprze
nessenym duch myel wstawenye ze byl
sye slybyl hospodynu / ta slowa mozem d
nes przyrownaty k swatemu Domynyku
wy gehoz duch swyetymu przenessenye
A w tyech slowyech przyrownawa gey ke
nochomu prwny wyecz / A prwe gmenem
druhe przenessenym / A tretye chwale
nym / A prwem znamenayte ze duch
adamus wnuk byl welmye sprawedlny
a nabozny / A proto gey buoh s tohoto swyeta
wzal / a przynyess gey do rage / A tam gest
gesste y dnes zyw / genz na zamutkywsste
bogowaty przed sudnym dnem / duch to
gmeno wyplugye sye gako by rzekl chody
s bohem / A tyem sye przyrownawa k nemu
s. Domynyk / Neb gedny lyde chodye przy
buohu aby su myloswnym tohoto swyeta

Jakoz pyssy swaty Jakub / Ktoz sswyet mylugye
ten gest bozy neprzyetel / Druzy chodye pr
zed buohem aby su razbosny gesto nechtye
pro buoh nyety zadneho vtrpenye na swe
tyele / Trzety chodye po bohu aby su kagy
ty gesto zywye pokanye swym hrziechom
Cztwrtye chodye s bohem aby gsu ne wy
nny gesto wzdy stolye przebywagy / a tho
wagy sye smrtedlnych hrziechuo / Ale s.
Domynyk nechodyl gest przyd bohu
neb gest zhrzel tento swyet y wsse zbo
zye / Take nechodyl gest przed bohem
neb sye gest roztkossy warowal / a nykdy
massa negedl / Jakoz y dnes geho bra
trzye tymyty magy / Ale chodyl gest po
bohu skrze vtrpenye / od swey mladosty
gakoz sye zde dnem kedyz byesye wsedmy
letech / wned nechtyesye nalozy lehaty a
le na holey zemy / Jakoz s. Mykulas za
mladu sye postyl a susyl swe tyelo / a na
kazdu noc trzykrat sye zetyezem byl
A tak sam sobye dal za wsechny przed
sye / Druhu zahrzyessye aby gym buoh
hrziechy odpustyl / A trzety za dussyczky
A kedyz byesse przygel do gedneho myesta
a pocze kazaty bozye slowo kacyerzom
any nato nedbachu / y on tyelo prost
sussy sye k wodye a kleslebu / a le sye nalo
tey zemy wrzetesye to kaczyerzy / tyem
przykladem obratychu sye k wyerze na
wyeru krzestansku nez kazanym / A take
gest chodyl s bohem / ze gest wzdy stolye
przebywal az do sswey smrty / a zadne
ho sye hrziecha smrtedlneho nedo
pustyl / A to sye gest buohu lybyl / A take
sye gest zwlasstye buohu lybyl / proto
wyecz / Prwe prwem ze gest slyssal a
plodyl wyeru krzestansku / a s kaczyerzy
ony bogowal / Gakoz sye zde / Kedyz sye s ka
czyerzy hadasse / a ge welmye przema
hasse / tehdy possla gym lyst na nyemz
bylo obsazye wyerze psano / any sedyechu
okolo ohnye / y any ten lyst wrzechu na
vhrzyechu gey na ohen / a wsak nesshorze
a s kolyj z ohnye wyskakat / A tu gedny
wyecz mezy nymy byesse genz nanye

tuzlost gmese Nasso gest to wzgnylo gedno
pyera gego bez nyz sye zadny moze zbyty
bohu ¶ Druhe s. Domynyk zbyl se gest
bohu gwelyku mylost / ze gest myel my
lost k bohu y k lydem / Ze kdyz bese wpad
ky nalozeny / kdeszy welyky hlad / ze mno
ho lydy od hladu umzyesse / yon p dal mno
he knyhy / prozda to wsye przyebyo chudy
gbuoh aby hladem nezemzely / atu gest
ukazal welyku mylost / ze gest plakal
nad chudymy zeleze gych nedostatku po
tom sam sye chcyel gdaty / aby gednoho
krzestana z pohan wyplatyl / by gego byl
gynak nezpustyl ¶ Trzetye sye zbyl bohu
gusslechetny zakon / genz gest on ustawil
na spasenye dussem krzestanskym / Neb
gest mnoho dusy k bohu dowedl / swymy
kazanymy / a sswych bratrzo Nakolyk gich
dowedl / tolyk drahych kamenuo u bozy
konunu wsadyl / Neb by gyz bylo dusy u
pekle / gesto s. domynyk donebes do
wedl / Jakoz sye gte cztem / kdyz dyesye
poczesye mysle nakazanye / tehda pot
ba gey czrt arzka kam ges domynyk ge
yon wecze gdu kazat bozyeho slowa
Ale czrt wecze chtyessly semnu tch ugy
nyty / a slyb my aby nykdy nekazal / any
twogy bratrzye / A sslybugyt take tobye
zet nykdy nebudu wab pokussety / ze
y zadny bratr nelowybyeche z klastera / y
ny wecze Nasso tobye skody nasye kaza
nye Odpowyedye czrt / neb my mnoho
dusy odwodyss / A s swaty domynyk wecze
Jat ny kake kazny neostanu / any mogy
bratrzye / atu polussyes nas gakz chtyes
amyt z bozy pomocy a stogyme tobye p
swe wuoha / ¶ Duchem znamenayte
ze gego przenessenye bylo welmye dy
wne ¶ Prawe ze s. duch gey stoho to swy
eta przenessl do klastera s tyelem y z dusy
genz gemu dal namyssl / aby zakon
przygal a swaty zywat wedl ¶ Druhe syn
bozy przynesl gego dussy donebes Jakoz
sye gte cztem kdyz nagego smrt byessye
byese gedny bratr wmnzel wsmul y wzrzye
nebessa otewrzyena a dwa rzebrzyky
znebes gdyessta / gedny drzyesesyn bozy

adruhy swata marzye angele gdyechu po
nych a wprostrzedtye sedyesse bratr wlka
py a to byessye s. domynyk y wtazechu
gey sycmy rzebrzyky donebes y zaluze
chu sye hned nebessa ¶ Tey tyw ten bratr
gyde do Bolonye a powyedye to wydyeny
bratrzom ¶ Trzety przynessl gey buoh otch
zhrobu nalwyssy myesto Jakoz sye gte
smyem kdyz s. domynyk mnoho dylo
zynyesse / abuoh gego chtyesse polwy
syty nasswyetye Tehdy sye snyde mnoz
stwye bratrzo / z nych gedny bratr mye
mykulas poczne tu myslyty a gego prze
nessenye hned hlas gemu wecze / nak
pozelmanye ze wsychny nemozny kte
rzy tu byechu byly uzdrawleny / ze ta wo
nye slepe oswyeczeny / nemozne uzdrawy
a rzeczy wyhanyesye / Neb gego nyge domy
cczye zyly byese byesta drahe wonye na
plnyenye ze gedny gynych ostydly a nech
czny ocelowalo gego nyze swate hned
by zbawen swe wsye zlosty Ale wonye
gego swate tyelo powyssyla Jakoz Jzak
pozechnal swego syna a rzka Tot wonye
mcho syna gako wonye plucy role k
teryz sye sam pozechnal On gest gako
druhy Abraham / genuz buoh pozehn
nal kdyz gest wyssel z sswego rodu do
gyne zemye Aptoz kdyz gest byla ta
role tak wonna a pobyechnyete tam w
sseczhny smutny / abudete utyesseny kdyz
gest nazwany zalnonw toczyz syn bozy
podte kemnu hrzyesny at by was swym
otczem nebesskym smyerzyl Jakoz sye
gte cztem ze gedny bratr kletze na mad
lytwach wzrze syna bozyeho napowyetrzy
a nuo trzyssye mecky du od nego nasswyetsz
trzy hrzyechy ¶ Pychu a plakomstwye
a smylstwo / a tey wecze gemu a gyly
buoze tyo myslys uczynyty nad sswymy
lydmy / y buoh wecze / hleday tot ply swyet
hrzyechu / chtyt sye pomstyty nadnymy
ze mne necztye posluchaty byl sem pos
lal proroky a mnczedlnyky / any mylosc
zkmy z byly a mne samego newzchtyly
swata marzy gemu wecze Mylyj syn

nasz sw mylost wzywaity natz gym malo po
holwyecy. Mamt gednoho sluhu genz po
wssem swyetu bude kazaty, a wczynye ly
de polwe wosy. Alyssy buozy gye wetze
matko gsoz pyse gako czty nad wczyny
ty wkaz my swego sluhu, a ona genm
wkaza s. Domynyka, wzhled nay syn
bozy zagyste dobyt gest, a podobny ktorym
kazany, a gat genn przyzelualwam me-
ho slolva kazanye po wssem swyetu a
gsoz gest gyz on s swymy bratyssymy
dolvedl. Dussy dolcebes tot gest to drahe
pole plus kwyety, z nyechoz panny rady
czynye sobye wyenycze drahe. Blaze ge
mu ktoz bude myety w swem swyenczy
swolu pokory buozye mylosty. Tyt bez
peczye pogdu do nebesskeho tauize
tazyz dovadosty nebesske. Chyez to mnye
vlvany dopomahay z. Barnabe apli
Vos amici mei estis si feceritis que na s.
precipio uobis. Tato slolva pyssesz Bar
czaui a ta gest powyedyel sam kral na
nebessky swym apostolom, a rzka wy gste be
mogy przytele, acz vczynyte czsoz wam
przykazugy. Neb w starem zakonye byl
kral nebessky przykazal po Moyzysolwy
aby gey lyde mylowaly, a przyyetelstwa sobye
buozyeho dobywaly, a kdyz to nevyessye
wam buoh sstupyl na swyet, a mnoho do
brego lydem wczynyl, a slybugye gym
wyecznu radost. Doby sobye mnohych
przatel, naypyrlve apostoly, z nych gest
byl geden swaty Barnabas, gegoz dnes
my hod czstymy. Take gest vczyl kterak
by ony bozye przyezny dobyly. Rzka wy
ste mogy przytele. Natom mozem zna
menaty welykou bozy dobrotu. Neb nenye
dyw kdyz chudy hleda przyezny vboha
tego ze gego potrzebugye. Ale kdyz buoh
gssa bohaty, genz ma wssechny poklady
wsw ruku, a dalwa gye komuz raczy, ne
potrzebugye nas, wsak hleda przyezny
nassye, ktorym sye podyvy s. dauid a we
ze Myly hospodyne czso gest czlowyek ze
tak welmye pomnys nan sw mylosty
Tez swaty augustyn pyvy. Przenaymylejssy

hospodyne czso sem gya ze me przyezny za
dal k sobye, a kdyz tebe nebudu mylowaty
tehdy sye rozhnyevwas namye. Ktorym od
polvyedye syn bozy slolvem s. yzaiassye
kazdy czlowyek gako kwyet a gako se
no schnyecze wlnatkem czassy bude z nyeho
zrw a mylost. Alwssak buoh gest takz my
lostyly a dobrotywy, ze lydskey przyezny
zada. W tych slolwyech mozem trogy
wyecz znamenaty. Pyrlwe ze wzdy mame
bozye przyezny hledaty. Druhe czym gye
mame hledaty. Trzetye ktere su znamo
nye kubozye przyezny. Pyrlwey zna
menayte ze ptroy wyecz mame bozye
przyezny hledaty. Pyrlwe pro to ze gest po
cztyua. Neb kdyz gest czest sluzyty krali
zemskemu, mnoheym gest wyeczssy czest
sluzyty krali nebeskemu. A naywyecz
sye gest czest byty przyetelem bozym, Iakoz
plwy s. Dauid. Mnyly bozye tot gssu prz
yelys vczyneny twagy przytele. Neb aczkolyk
ze gsu naucby kralolve a knyezata mo
zna. Ale take vczyneny nalwssem swy
etye. Ato wydymy swyma oczyma ze sye
wyssye gest dyczye tomu pracztu nebo
krostkamy, gako z de bozyeho przytele
naymyleyssyeho, nez naywyeczssyeho knye
zete nasswyetye. Ne tolyko bozye przye
zen gest pocztua, Ale gest nam wel
mye vzytecznu, ze wssychny swaty wsy
lugy na tomto swyetye, zadagycz bozye
przyezny, postycze sye mnoho muky
trpyetye, a to pro czynye ze gest gego
przyezen vzytecznu. Neb bozym przate
lom wssye stworzenye przygye. Pyrlwe
stworzenye nebeske gakoz su oblaky. Na
to mame przyklad na swatem Elyassu
wy, gehoz kazany oblagy gsu posslus
ny byly, ze z sebe nepustyly desscze za trzy
leta a za sest myesyeczu, a opyet ged
nym slolvem vczynyl desscz. Neb gest v
czynylo gedno bozy przyezey. Take ze
mske stworzenye bylo posslussno Moyz
yessye, genz gest slolvem morze czrwe
ne rozdyelyl. Nadwanaczte czesty ze su
przessly przez morze po sussye bozy przytele

dozemye buoskey slybene ato wsye bozye pr
zyezen vczynyla / atyesm vkazala / awpe
zately gych zastopyla / Dosny boha z / oprzet
rozumne stworzenye / possessyo bylo boze
ho przyetele Abrahama jako sye cztcze
kedyz Abraham stasye wedzwerch swego
domu / vyzrze trzy angely / z nych jeden
z wyesolun jemu / ze bude syna myety
a dwa gdyesta dosadzeny / chtyecz to myc
sto przewratyty Sodoma a druhe Gomo
ra / Akedyz Abrahama mynusta / tehdy
wetze gym Abraham / Posedzte tu a odpo
zynte a pogeszte / yony thed sedechu a
possluchachu gego / Takez dobreho kaz
dego posluchagy / ynerozumne stwore
nye / take bozym przatelom przyezen
wkazugy / Jako sye czte kedyz s. Danyele
byechu wsadyly do obory mezy sedm lwo
welmy hladowytych / aby gey snyesesl
nyedly / Tehdy ty sswo lwe lyssachu sye
knyemu / a nygest jemu newczynyechu
any wskodzyechu / a gdo to vczynylo jedno
any wskodzyechu / ago to vczynylo jedno
buozye mylost / Gdo to ktyz gest tak vzy
buozye mylost / Apto ktyz gest tak vzy
toczna bozy mylost a przyezen buozy ss
ralwem mamy vsylowaty / a gye sobye do
bywaty / Neb bozy przyezen gest tak vsta
wyczna a wyeczna / Neb su nyektery prz
yetele / ze do tud przyetele mylugy / do
nyedz gym dalwa / a gdy nyzy zabyechum
odnesno / Ty przately Salomon nazye
wa przately pochlebne / gesto nechtye
przyetely wnudzy pomoczy / Ale kral ne
bessky pomaha swym przatelom znudze
Ato gest vkazal dnes na swatem Laz
arze / kedyz byesse wzalarzy / tehdy
nabassky kedyz byesse wzalarzy / tehdy n
sam buoh tey plwy przyetel kucnum
przyde a possyly gego a rzka Bud
wstawyszen a wezmess od platu wye
czu / Gdo gest ssure przately opustyl
Gdo gest ssure przately opustyl
a sswoy zywot pryme nasmyrt pod dal
a ten przyezen naylwyecz buoh wkazugye
na smyrty / kedyz gest cziowyeku naylwy
cz sye potrzeba / kedyz wssyczny przyete
le sye gego lyszmugy / a lyde gey wszly
czy a ssluhy gego ostawu / tehdy buoh
przyde / O tom mamy przyklad ochude

Lazarzowy / genz lezyesse wpodwogye wze dno
ho bohatze / poly wzedu a zadny omeny ne
dbasye / tehdy sta sye ze sam buoh by przy
gego smyrty a angele wzemsye gego dusy
wnyesechu gy wlunye abrahamowye / Aposme
buoha at nam raczy przyety swe mylo
sty / a przyyety nas ksobye / Podruhe nyz
namenaymy ze bozye przyezny mozem
a gy trzy wyecy dobyty / Perwe czystotu
Jakoz pyssy Salomon ktoz mylugye
czystotu / bude myety przyetele krale ne
besskeho / genz gest kral nadewsemy
krally / a tey mylugye czystotu nadewsse
Jakoz to mamy vkazano na swatem Ja
nu ewanielistye genz drzal czystotu / przez nyez
buozy przyezen / Druhe skrze pokoru
Jakoz pyssy s. Lukas / Przyetelu wstup
wyssye / genz sedys na nyzsem stole neb
myestye a pokornem / Nebo skroze poko
ru naypyrwe dobudem bozye przyezny
Ato mamy vkazano na geden(n)e / Pannye
wenen(e)y / hester ta byla tak pokorna ze
pro geg(e) pokoru kral a swerus gy byl
poyal / Takez kral nebessky pokorne
ksobye przygymna / Ato znamenye ze syn
bozy / dyetky pokorne odgymal / Trzetye
mozem dobyty bozye przyezny skrze
possluzenstwye / Tego mamy przyklad
wstarem zakonye / na swatem Abraha
mowy / gemuz byl buoh przykazal aby
swego syna Isaka jemu obyetowal na
oltarzy vpalyl / a on to thned chtyel vczyny
ty / a tu vkazal swe wsseliyke possluzenstwie
a pro to gest nazwan bozy przyetel / A take
ktorzy posluchagy buozyego slowa a
swych starost a swych zpowyednykow
ty bozye przyezen obdrzye / Aposme boha
Potrzetyem mamy znamenaty ze troge
gest znamenye bozye przyezny / Perwe
kedyz czlowyek rad bozyeho slowa pos
lucha / tehdy gest znamenye ze gest p
rzyetel bozy / O tom mamy podobenstwye
na swatey marzye magdalenye ktora
gest slowa bozyeho rada posluchala
Druhe znamenye ktyz kto rad pro buoh
dalwa / jakoz pyssy s. Pawel / Bedzye

darze bozh myslyge otom mame przyklad
na gedinym pohanu / genuz dyechu Corne
lius / genz chudym welmye pomahasse y na
posoly v sebe chowasse a karmyesse / apto
gest sobye obdirzal bozye przyrzeny Takez
ktoz chcze bozye przyrzeny myecz / musy bo
zyeho kazanye rad posluchaty / a chudym
z swecho zbozye rad pomahaty ¶ Trzecye
bozye znamenye przyrzeny gest / ktyz kto
rad tyy rzeszye pocztywczstwye pbuoh / yako
su byly swaty mylozerdnyczy / a bozy aposto
lowe / kterzyz radoscy dyechu na mnky
dobozye gnye / apto su bozy przyrzeny ob
drzaly Neb gdyz syn bozy powyedyel a
rzka Blwy wam mym przatelom aby
scze sye nebaly tych gesto mohu wasye
tyelo umorzyty Ata trzy znamenye myel
na sobye s. Barnabas ¶ Prwe ze rad boz
yeho slowa posluchal yako sye czte o nye
z dobrowlyczastwye tokyz z czesczy swatosty
ktemuż s. Matyeye luzdy v sebe nossyesse
ato namomoczne kladyesse / Atym gye oz
drawowasse / a umrtwe krzyessyesse ¶ Dru
he rad su almuzu chudym dawal Pdaw
su dyedynu / assuwy wszystek statek dal
na poskum swatym apostolum ¶ Trzecye
ze mnohe pocztywczstwye pbuoh trpyel a
dal swoy zywot na smrt yakoz sye czte o
nyem Kdyz s. Barnabas vzrze nahle lydy
byezhagycye pomyesczu zeny y muze assue
hody wczsemnye walegyce / wzrzew taku
neczest poge ktery ten chram / a tey wesle
sye chram obozzy / mnoho lydy zby Tehdy
popadsye gey zyde welmye zbychu / a pod
genum nasodlo wzyechu / a wywedechu
gey z myesta a zarozhany gey bzyechu
a angele wzemse yeho dussy do kralew
stwye nebeskeho gy donesechu Ataki gest
byl bozy przyetel a swateho Pawla towa
rzys a sluzebnyk apostolssky / a syna boze
ho wzedlnyk Pane yeho at nam vprossy
bozy mylost a potom nebeske kralewstwe
Nehoz nam przeyrzy z Emo Viti z

~~[illegible]~~
~~[illegible]~~ Jacto slowa
pyse Salomon na czest a na chwalu s.

S. Wita

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Bytu a yeho towarzyssom a rzka duse spra
wedlywych gsu v bozye ruce a nedotkne
sye gych muczenye zlosty Neb mnohe
wyczy gsu gesto czlowyeku przekazegy
aby nesel na bozy sluzbu ¶ Prwe swyet
odtahugye lydy od bozye sluzby / mnohu
czty a dostogenstwy / kteroz z de dawa
lydem / aby neprzysly do nebeske radosty
¶ Druhe tyelo odtahugye czlowyeka roz
kossemy aby zapomanul rozkossye ne
beske ¶ Trzecye dyabel odtahuge lydy
od bozye chwaly / Pwelyku zawyst yeza
lydy czlowyeku aby nedassel toho mye
sta nebeskeho kterez gest on ztratyl swu
pychu Apto czym gest horsy czlowyek
tym yeho mene czte lakagy / neb gye
tyz ma possye woly Apto onych mysz
netba Ale dobrzy su poklad bozy apto
gych welmye laka / a hospodyn dobrych
ostrzyeha Jakoz gest powyedyel Salomo
Duse sprawedlywe z / Wtych slowyech
mame troy wyecz znamenaty ¶ Prwe
tyechto s. sprawedlnost kdyz dye duse
sprawedlnych ¶ Druhe bezpecznost kdyz
dye w bozye ruce gsu ¶ Trzecye gych
radost kdyz dye ze se gych nedotkne
zadna bolest ¶ Prwem mame zname
naty ze s. Vyt a s. Modest yeho vczedlnik
a Krescyencye yeho pyestunka / nazwany
gsu sprawedlny pczwerem wyecz ¶ Prwe
ze su sprawedlnost mylowaly yakoz
buoh kazal pokuraly Salomonowy a
rzka Mylugte sprawedlnost kterzy sudyte
zemy / ata sprawedlnost gest nazwana
swatost pomyz su ony swaty ¶ Druhe naz
wany su sprawedlny ze su sprawedl
nost lydem kazaly a drzety vczyly / yakoz
pyse s. David Zwyestowaly su nebessa
tozyz swaty sprawedlnost bozy ¶ Trzecye
ze su sprawedlnost czynyly yakoz pisse
s. Pawel Swaty su swu wyeru przemo
hly kralewstwa a czynyly su sprawedl
nost ¶ Czwrte ze su gye trpyely dosswe
smrty a ony su boyowaly ¶ Prwe ze swaty
Wyt s towarzysstwem swym mylowaly
gsu sprawedlnost yakoz sye o nyem kdyz

Swaty wyt bycsye szdwanaczy letech thued
mody tupyessye a gym sye klanyety nech
cyessye a pto odoze swcho gasto byt bywo
asye Wyssysalo to Walenyan genz bycsze
sudze rzymsczyg / panow kaza swatcho wita
przedsye przywesty / a modlam sye kaza
genn klanyety / Kedyz s. wyt modlam sye
nechtyessye klanyety Tehdy kaza gey
metlamy byty Ahued ty gesto gey tepye
chu nyze ytoho sudzyeho vswadechu
az dopazy / ze gymy nemozechu thyba
Tehda tey pay zwola a rzka Byeda mnye
ze gsem nyze zrodzyl / tehda s. wyt po
ze genn oboze kazaty / vwyezy bramy
a rzka / kde gsu twoy bozy Pob zych at pr
zygdu / a wzdralwye tye / Ze tey pay we
ze zdaby ty to mohl vczynyty / a swaty
wyt wyeze wyeynyc bozye mohu aczky
to vczynyty / ypopsy boha zay ahued by
wzdralwey / y ty gesto gey tepyechu Mnye
a nam vpsy z dyalwye wnale nebess
kcho Atak gest sprawedlnosty bozyey
dyluy a kazanyym Druhe gest sprawed
lnost czyny gakoz sye czte onyem kedyz
toho pana sudzyeho bycssye wzdralwyt
Tehdy on powolalo otcze s. wyta ylwecze
genn / kazty sam swcho syna at zlu swe
ty neseyude Tehdy otcz pogem gey do
mno wzyny welyke hody / a przyplyw m
nozstwye chudzno a pyssczno a swola mno
ho panen ykaza gym swym tanczowaty
aby gey odswatosty odwodzyly skrze roz
kosz / ale s. wyt toho wsseho nedbassye nyczo
Akedyz otcz myslyessye gey zabyty / tehda
zgelwy sye angel s. modestu / a gecho pye
stunze a rzka wsadny nalody gedze do
gynecho kraye Akedyz przygedechu do gy
ncho kragne Tehdy buoh gym po mo
lu pokrmy dalwassye / a tu mnohe dywy
czynyechu bozy wyeru kazytye Druhe
znamenayte ze s. wyt sswym towarzy
ssem byl v welykeym bezpecznosty ze
gsu byly wbozye nycze krasne wyeczy
gako gsu perny z wykly nosyty wrucze
krasne wyeczy yako pyrscieny zlatte a sr
yebrne a drahe kamenye a wonnie o

olwoce Whwety to swaty byly vbozye nyze
gako prsten Druhe gako drahe kame
nye dyak drahy kamen byl s. wyt genz
welyke mozy a dywy czynyl / ze mrtwe
krzyessyl a dyably wyhonyl gakoz sye g
te onyem Kedyz syn cysarze Dyokle
cyana wzbl sye bycssye od dyabla Akedyz
toho czrta chtyechu gnyeho wyhnaty Te
hdy czrt wecze nevynydu nygd od toho
dzyecz s. wyt neprzyde Ahued cysarz
kaza s. wyta dobyty a przedse przywesty
Akedyz gey przywedechu ylwecze genn
cysarz a mozessly ty meho syna vzdra
wyty / Ze s. wyt wecze Nega ale kral
nebessky kedyz s. wyt nascho syna nakn
wlozy / ynhed czrt z nyeho wystupy / aby
zdralw tey tyessarzuo syn Pesny gelho
at nam sdralwy vpsy / a chczye chuo z ba
wy oppyet byl gest welykey mozy ze wo
syny szmerzety nemohl / Jakoz sye czte kedyz
gey cysarz bycssye wsadyl wzalarz s gelho
pyeskarmeny / ynhed sye okowy okolonelho
rozetrsechu / Azwyedyelo to cysarz / kaza
gey zgalarze wywesty / a wlhonczy gey
pecz wsadyty / any zte peczy bezelwsyelho ca
opakenye wynyde / Jakoz s. Jan ~~ewang~~
zlwnczyeho olegye / gedno gakoby v wlaz
ney wodye posedyel Oppyet byl welyke
mozy nadzwyczaty yakoz sye czte kedyz
zte peczy beznazu wynyde Tehda cyse
sarz kaza nany lwa pusczyty / aby gey
snyedl / ynhed tey lew przybyeh kunyemu
pocze sye genn klanyety / a wtom gest
byl podobey s. ~~danyelowy~~ Pesne buduha
Trzetye gsu byly vbozye nyze gakty
wonye olwocze nebo s. wyt nyel gest
dvalyn wony na sobye / a tu wony vczyl
gest gebo otcz nazemy / aswaty angele
nanebu Jakoz sye czte onyem kedyz gelho
otcz nemoze przyklonyty kmodlam y
zalwgel gey bycssye wgednom domye
tu ynhed ztoho domu welnye draha wo
nye wynyde / ze wsseczku czeled y gelho
otcze nadyyde Tehdy gebo otcz wzhlade
nany skrze drzwy y wzrze sedm angelow

okolo nyego stoyecze ktorez gemu bucht bycze
possal aby gego odsedmy smyrtedlnych grze
chow chowaly a ostrzyegaly. Potom gye
sam kaza s. Wyta a s. Modesta a swatu kre
scenczy napyerwey polwesyty a zeleznymy
klyszczamy trhaty. A hned sye zemye potrzes
szye a grzymanye a welyke blyszczanye bycze
ze chramowye padechu a mnodzy sye na krzyzy
zetrzechu a mnoge lydy zbyechu. Tehdy
cyessarz leze sye ybyeze przyz tepa syea
rzka obracza mnye ze sem przemozen
od malego pacholyka. A wnem czrzyma
ny a blyszczany angel gye rozwaza a tych
muk gye zbawyl y wynese gye ze ssye
wzrzechu welykego potoka a tu porucz
ywsye sye bohu dussye pustychu a ange
le gye wzemsye nessechu gye do nebeskee
radosty. A takee gych wonye dzalo wrzyly
kedyz tu lyechu bunzely s. Wyt ssnymy to
warzyssy. Tehdy przyletyewsye dwa orly
yasstrzyechasta gych swatych tyel a nedasta
sye gych zadnemu zwyerzety dotknuty.
Potom gedna pany z geweny s. Wyta
wzgyde na to pole a ta swata tyela naleze
a luzcemsy gye welmye czstnye pochowa. Po
tom s. Waczlaw wyprosyl v cyesarze ruku s. Viti
przynesl gy do prahy. A wstawyl wpze klaster
wenmye s. Wyta a potom gest welskey przy
nesseny do prahy. A tak su byly wboze nyeze
bezpeczny od sswych neprzatel kterzy su
gye chtyely odwratyty od bozye mylosty. A
potez kterz gest s. Wyt nass gessky dyedycz
mame gey spralwey uczsyty a pokorzyty
sye dneb gego mylosty. A prossyty gego by nam
wyprosyl zdrawye a dobre leto a zbywal nas
nassych neprzatel a wsego zlego. Trzeczyem
znamenayte ze gych radost gest welyka
a wyecznaa ze gsu zbawyeny muky pekel
ney nebo su gye przemohly muczenny
welestwynymy ze su przyly prynoch swe krew
Dwnye nebogye sye muky oczystowey
nebo gakz gych dussye wystupyly z tyela
tak hned su wzaty do nebesskego kra
lewstwye. Chcz s. Wyt gest czessky dyedycz
a nas pan a biranye cesskey zemye. Potez
kedyz gey s. Waczlaw tak welmy czstyl a
mylowal nadewsseczko ze v cyesarze za

welyky dar wyprosyl gego swatu ruku. Opwery
my mame gey take czstyty abychom sye
snym dostaly do nebesskego kralewstwie.
Chcz mnye ybrany. Decem M milium
Iste duc ne ypetuum vivent ~~et aput~~

Slowa pyse Salomon a rzka. Opwed
zywy budu zagyste na wyeky zywy. Dnes
dnes gest dey slawny dessyet tyssyecz ryty
rzow kterzy su byly sprawedlny ze
gsu pwyeru krzestansku przyly swe krew
bogyeych. A take su byly mezy nymy bys
kupy a mnozy pany. A kedyz gednoho
swatego swyetymy tehdy o wsem tyto
swate mnohe mame vczstyty dobrymy
skutky. V tyech slowyech mame dwoy
wyecz znamenaty. Prwe gych swatost
druhe wyecznu radost. Prwey ma
me znamenaty ze gsu myely swatost
dwogy gednu na tyele a druhu na dussy.
Prwu swatost na tyele su myely dobrou
wyecz. Prwe pro czystotu ze gsu nye
welykeho bohogenstwye a gsu gye nyty
czy passowany. Wsak gsu wczystotye
bohu sluzyly ne gako mnyecy sye czy
tyerzy. Druhe pro mylost ze su myely
welyku mylost kbohu ze gsu mylo
waly boha nadewssytko a mnz gsu daly
swa tyela na smrt. Druhu mylost myely
ky blyznem ze gsu mylowaly druzy druzye
gako samy sye ze mohuce cyesarze
zabyty wsak su prynoch toho nechtyely
vczynyty. Trzety sprawedlnost ze su
gy pladyly a tey nemohly syty byty po
sluchagycz syna bozyeho geuz gest rzekl
blahoslaweny gsu kterzyz lacznu su
a zyezlywy pro sprawedlnosty nebo gych gest
kralewstwie nebeske. Neb sprawedlnost
gest tyzyego nezadaty a czyzye nalo
wraty a pannu wyernu byty. A to gsu
myely tyto swaty ze su swyeczskey czsty
nezadaly a czrzy su nawratyly ze swe
tyelo geuz gye stworzyl daly umuczyty
tez prynoch. A swe dussy czystu bohu pos
laly od nyehoz gsu gy przygaly. Alegz
hyede nagyenye od boha dussy porzezem
a wsak gy radyeyssy chtye zyrtu daty

na
s. 40 tysięcy
męczenników

nezly buohu. Ato nenye spravedlnost. Ale
tyto swemu panu ihu xpu wyernye
su sluzyly. Ale my nynye bohu sluzymye
a zitu sye nechtyeme ostudyty. Takze
ze sesspwedlnost mnohe p tywenstwie
trpyely y na smrt sye daly gelkaz sye zle
mych. Kdyz tyessarz Adryan krzestan
stwo hubyesye. Tehdy bysskup s. Ermo
laus kazasye wyeru krzestansku y se
bra mnoho a mnozstwye rytyerzuo a
panow y gyde przed tyessarze y pocze
wyeru krzestansskey bramyty. A czesa
rzowy welmye porokowaty ze z rtom
sluzy a boha nechtye poznaty ze kazal
buozye slehy hubyty. Wslyssaw tu rzecz
tyesarz otaza geho sam ly to mluwyss
s. Ermolay wecze nega sam ale buoh
mog ihus xps a twogy wssyczkny w
yerzy. Tyesarz vzasye sye welmye y sse
de sam na sudye y kaza przed sye w
semu rytyerstwu y otaza gych kterzemu
wy bohu sluzyte. A ny wsechny ged
nym hlasem wecze thu My sluzymy
mocznemu bohu ihu xpu genz gest
stworzyl nebe y zemy. Rozhnyewaw
sye tyesarz pocze gym welmy laty a
rzka O blazny nemudrzy kto was pr
zewratyl sprawey wyery. Gaky gest
to buoh ens sye dal zydom vmuczyty
Kazyt wam y kazugy abyste sye mod
lyly nasemu bohu a starostowy acz ch
tyecze zywy byty. Pakly toho newczynyte
kazyt was wsech nezlym smrty za
hubyty. Tehdy s. Ermolay za wssyczkny
odpowyedye a rzka My chtyem swemu
bohu obyetowaty czystu a zyw obyett
Tehdy tyesarz kaza gemu kamene
wsta zbyty aby nemohl wyecze mluwyty
a hned kaza gey w zalarz wsadyty. Ay
trzecze kaza w klady wsadyety a loko
wy. Potom kaze gye swlecz a nahy po
myestu wodyty a gednym kaza nechamy
byty. Druhe zpustky. Trzetye klyssamy
trhaty. Cztwrte klessczemy draty. Patym
wlasy wytrhaty. Ssestym brady sskubaty
Sedme kaza na pyeczy wyessyty a po
chodnyemy palyty. Potom kaza gye

wzrlewene rucho oblecty a kazdemu trzostim
krownu. Gako synu bozyemu nahlalu wsta
wyty. A potom kaza gym daty pyty z lucz
noczkem aby na pokoy sly a rzka poydete
nyny a odprzynete posswem trudu. Tehdy
kaza wsechny les osklesstyty. A to wssecz(k)no
rytyerstwo kaza s gednycz strannye metaty
pogadunom na to drzyly ze nyekterzy w
tyez mwazynyesye nadrzewye a nos strany
zamku a zawolu drahy sobye sidze y kla
sye trzety skrze hrdlo pchnyesye. A takz tyesa
dessett tyssych rytyerzuo na tem drzyly ye z
wyessyechu. Ze nyekterey byl zadey zyw a
nbo zadwadny. A swateho Ermolaa by
skupa a swateho Achatye a gynych panow
kaza vkrzyzowaty a hned pocze sye za
tmowaty a mrklo bylo gako gesto byl bozy
syn mucen na krzyzy. A zemye sye pocze
trzesty a skale pukaty a trzy znamenye
byechu gako przy bozyem vmuczeny. Ande
pnyety na krzyzy z wolachu rzkucze ho
spodyne w twogye ruce poruczyeme swe
dusse. Prossymy twe mylosty ktoz nas
den bude pamatowaty aby gey pomo
czyl vslyssety a czlowyek mze wyp stytya
wsye dobre racz yl daty. A posluzzenye
racz gym daty przybytek nebessky. I tak
hlas z nebes gym wecze Czoz prosyte we
wssem ste vslyssany. Tehdy s. Ermolaus
a s. Marek a s. Alexander aty gesto sup
ny byly vkrzyzowany pustychu dussy
sw a angele wzechu gye do nebes. A kdy
by trzety den kaza tyesarz gyety do lessa
a gyne rytyerze ktoryz gyeste wyssyechu
na drzewy a byechu zywy kaza wssetczky
zbyty. A to sye gyest dalo na gedenom mye
stye Arrat na wehlykey horze patnazte
homo ad Alexandrye. A takz ty swaty ry
tyerzy bogowaly o swu sprawedlnost az do
swey smrty. A protoz gsu blahoslaweny
gakoz bozy syn powye dyel. Blahoslawe
ny gsu ktoryz trpye protywenstwye pro spraw
edlnost neb gych gest nebeske kralew
stwye. Prosmy gych at racz ye za ny oro
waty przed kralem nebesskym. Pr

znamenayte ze gych gest radost wyeczna po
tey swyecz ¶ Pyrwe myestem ¶ Druhe lyczem
¶ Trzecye panstwym ¶ Pyrwe gych radost
gest wyeczna/ ze su na wyeczszem myestye
gesto nykdy nezhyne/ any sye kedy skona
ale wyecznye bude ¶ Druhe bydlem ze gych
dusse budu w nebeskey radosty/ ata nykdy
nezhyne/ ata radost gest bezewsye zlosty
y bezewsye teskuosty ¶ Trzecye gych radost
gest wyeczna panstwym/ neb gych pan
kral nebesky gest wyeczny bez poczatka
genz wyda tyechto swatych dessset tysyczy
tyczus wytyezstwye/ poczal gye ksobye a
passowal gye druhe/ adal gym wyeczim
koronu/ adplatu wnebesskych/ Apto ze
gsu przy boyowaly nazemy/ ze su swyate
zyly natomto swyetye/ nad swym tyelem
przadzlywym duchem/ Jakoz pyszy s. Jan w
taynysty kdoz swytyezy nad swymy ne
przately gde nasswyetye/ toho buoh obra
dugye wnebesskych/ Apto ze su tyto swaty
wytyezowe swytyezyly/ wzaly gsu wyeczim
radost w nebeskem kralestwye Gehoz
nam ye yswam dopo et **Johannis Baptiste** S. Jana Chrzciela

Elizabet vxor tua pariet tibi filium et vocabis nomen eius Johannem spiritu sancto replebitur adhuc ex utero matris sue et multi in natiuitate eius gaudebunt et c. Tato slowa
pyssye s. Lucas wdnessnyem czteny/ ata
gest powyedyel angel Gabriel poslany
od boha k swatemu Zacharzowy byskupo
wy/ zwyestugye gemu narozenye s. Jana
bozyeho krzstytele aczka Elzpyeta zena
twa porody tobye syna/ aprzez dyegess
gemu meno Jan aducha swatecho bude
naplnyen/ gesscze z gywota matky swey
amnozy sye budu radowaty nageho na
rozenye ¶ Wtyech slowyech mozem gtwe
m wyecz znamenaty ¶ Pyrwe ze angel
zwyestowal geho narozenye ¶ Druhe ze
gemu meno powyedyel ¶ Trzecye geho
swatost wkazugye aczka mnozy sye ra
dowaty budu geho narozenym s. Jana
¶ Pyrwem mamy znamenaty ze angel
zwyestowal narozenye s. Jana ato vkazal
welkym dywnye/ A przez gewem wyecz ktere su
byly nanem przy gewem nedostatku gesto
mycelwa kazdy clowyek przysswem na
rozeny ¶ Pyrwe za kazde dyetye wrody sye
nečyste a wlshrzyechy/ zyzadny ne rody
sye czyste bezhrzyechu/ Ale wssyczsy su
synowe hnyewu bozyeho/ Ato gakoz pyssy
s. pawel Aty hnyew wkazugye nadye
tech/ kteryz bez swatecho krzstu umre ze
gsu odluczeny od bozye twarzy/ ato pro
ze gsu sye whrzyechu poczaly ¶ Druhe
ze kazde dyetye rody sye nemudre a
nerozumne/ Jakoz pyssy mudry Salomun
Blazenoswstwye gest przywazano na
sdtw dyetynnem/ Neb tak gsu nemudre
dyetky z mladu ze by gessczu zemy daly
zagablko/ nebo newye kde gye zle ake
dobre ¶ Trzecye ze kazde dyetye narody
sye mdle a nemozne/ ze sobye samo ne
moze pomoty/ Jakoz powyedyel kral
Dawid Dawydowy Dyetyes nemozes
bogowaty stymto obrem ¶ Cztwrte ze
kazde dyetye narody sye wplaczy a w
zalosty/ ze gakz sye wrody tak hned
zplacze Taho gewem nedostatku zle
ho to dyetye s. Jan byl zbawen Neb przy
przwnyemu narodyl sye czysty a swaty
ze drzewe byl swat nez sye narodyl a
to gemu sam buoh powyedyel pokr
myasowy aczka Drzewe nez sem tye
stworzyl znal sem tye/ adrzewe nez sy
sye narodyl poswyetyl sem tye ¶ Druhe
przyslw nebmyelosty myel swatsowanu
mudrost/ ze gescze gsa wzywocze matky
swey/ poznal gest syna bozyeho/ a swey
matcze gey wkazal Neb kdyz by cstye
swata marzye przyssla k swatey Elzbye
tye radugycy sye/ ze gest poczala s. Jana
hned s. Jan przygal myle syna boze
ho/ gehoz zemye anebe nasswyecze ne
scze newyedyelo/ Taho s. Jan poznal
gesscze wzywotye swatey matky Apto
s. Jan byl swe matky drzewe wzeslnik
nez syn bozy/ adrzewe gy wzyl nez sye
narodyl ¶ Trzecye przy mdlobye myel
gest welykku sylu/ ze hned z mladu sel
na pusst/ atam wtrpeny przebywal
Ktere dayte dylwe syly toho dyetete ze
zadnuy myel pusstyu zatzelo azato

swarzyz ssaws myel z lyyerzata zakunye myel
sczelwyk zapyty myel wodu / dalwagye nam
przyklad abychom z de nasswyetye nemye
ly rozkossy ale naneby Ahdyz tento swyet
genz gest galaty zalarz lydsky / gda sye tak
krassny / czso pak bude wnebeskem kra
lowsthwy ¶ Cztwrte ptyw platy myel ra
dost ze kdyz swata marzy pozdrawyla s.
Alzpyetu hned sye s. Jan radowal wgeyye
zywotye ze s. Alzpyeta wecze Okkady my
ta radost spade ze bozy matka przyssla
ke mnye Neb gakzsy mne pozdrawyla
tak hned dyetye radugic sye wmem zy
wotye Protoz s. Jana nazywagy yzakem
gehoz matye slyzse pnyecz byla porody
la Tez s. Jan byl pln radosty ¶ Druhem
mame znamenaty ze to meno Jan bylo
mylo bohu ysynu otczy y swatemu duchu
Ato slowo Jan gest Jako by rzekl czso sem
gn to on ¶ Prwe bylo mylo bohu otczy ze
gey wzylwotye geho matky pokrzstyl ato
gemu meno przewzdyel Jan Aprotoz buoh
otecz byl geho otecz Jakoz pisse on sam s.
Jan Buoh my meno przewzdyel apo
wolal mne ksobye Opyet to meno Jan
bylo myla synu bozyemu ze gey swym
krzstytelem uczynyl Opyet bylo mylo s.
duchu ze s. duch nagyl geho mystobytye
a wczyl gey bozye wyery kazaty Jakoz pisse
sam s. Jan wczynyl buoh na usta Jako
mecz ostry Ogak ostry to byl mecz ze he
roda krale zatal apossekl pro rzeczy / kteres
kyye gey aby wratyl zenu swemu bratru Ta
ke to meno Jan bylo mylo swatey marzye
ze gest gey nazyla pyestowaty nassho m
ku / amyesto baby zdwyhla gey s zemye
¶ Trzetyem znamenayte ze s. Jan myel
cztwero swyedectstwye nassw swatost ¶
Prwe swyedectstwye myel od boha otcze
genz gey nazywal angelem rzka Ot
wam possyelam angela swoho genz v
gyny cyestu mnym synu Aproto slowe
angel ze wczystotye przebywal angelske
dossyne synty ¶ Druhe swyedectstwye myel
od syna bozyeho ze geho pochwalyl sam
syn bozy rzka wzenskem narodye ne
narazel sye wyetssy nez s. Jan krzstytel

nytka

¶ Druhe syn bozy polwyedyecz Czemu Jan byl gest
o sswyetycz wswyetye / dobrymy skutky alho
rzel vbozye mylosty Opyet pisse s. Damasy
hledan y ak gest swatye Augustye s. Jan przie
bywal nasswyetye / an gestze yzadneho dyw
nyessye nebrzynyl wssak wssechny lyde mnye
chu by on byl syn bozy ¶ Trzetye swyedectstwye
myel od swateho ducha kdyz zachars otecz
geho naplnyen byl ducha swateho / pochwaly
geho rzka / Ty dyetye nazwano budes prorok
wyssnyeho boha ¶ Cztwrte geho swatost swye
dcy angel rzka / zagysste ten bude welyky
przed bohem / wyna nebude pyty any nassa
gyesty Ogeho swatosty pisse s. Jan ewangelysta
mnyty rzka wydyel sem mezy sedmy
swyeczny podobneho k synu bozyemu / odye
neho nyty / opassaneho zlatem nyty swom
Skrze tyech sedm swyecznyko znamenalo
sye sedm porzadow / nanebz przebywagy
tych / amezy nymy byl s. Jan krzstytel bozy
Neb gest dostoyno bylo by tym byl podob
chwalu / genz gest byl podoben cystotu Protoz
s. Jan byl rowen angelom swym cystym
przyebytkem Patriarcham skrze mnoho synu
duchownych Prorokom skrze zwyestowanye
bozye Apostolom skrze kazanye / Muczedlny
kom skrze swe vmuczenye Spowyednykom
skrze tyela vmrtwenye Panycom byl rowen
skrze swe cyste przebywanye ¶ Cztwrtem
znamenayte ze mame mnohy vzytek
geho narozenye / ze gsu sye mnozy radowaly
nageho narozenye ¶ Prwe gsu sye radowaly
hrzyessny ze gym vkazal cyestu do nebes
rzka Pokanye czynte swych hrzyechow
aprzyblyzye sye wam kralowstwye nebeske
Posny geho my hrzyessny at nam vprosy bo
zy mylost ¶ Druhe sye radowala geho matka
s. Alzpyeta ze gest byla zbawena zlorzeczenye
nye / geste gsu myely bezdyetkyenye wsswyeczy
zakonye ¶ Trzetye radowal sye buoh otecz
ze sye gemu narodyl wyerny posel adobry
Radowal sye syn bozy ze sye narodyl krzsty
tel geho Radowal sye s. duch ze sye naro
dyl geho s. przyetel czelestyns Radowaly sye

swe

swiaty oczsowie ktorzy byechu przed pekłem ze
gym z wyczstawal wystąpienye a bozye na
rozenye / sturoze mocz su myely byty wystąpie
ny byty / od dyabelskey mocy. Takie sye rado
wal gcho otecz Zachariasz / ze gest kezsty nalo
vatycy byl / a ducha s. naplnyen / yakoz swe
gte oczcha narozeny / Ze kral s. Dawid chtye
rozszyrzyty bozy sluzbu byl vstawyl czczyry a d
wadzyeczy byskupow swyech bycz sye takze gedem
Zachariasz / a teen myegyeczsye zenu menem
Elzbyetu mnoho let bez dyeczky oba byesta /
sprawiedlywa przed bogiem y przed ludmy
A kedyz sye to sta ze Zachariasz wnydze do chra
mu chtye obyet bozu polozyty na olcarz tch
dy zyewy sye gemu angel Gabryel / a nye
gcho welmye strasye / wecze gemu nebøy
sye Zacharyasy / nebot gest vslysana twa mod
lytwa / A twa zena Elzbyeta porody tobye
syna a przezowyeczesz gemu menem Jan yako
sme rzekly na poczatcze. Kehdy Zachariasz z
namenagye swey starosty a swey zeny ne
plodstwye / pocze sye myslyty a podle obycze
gye zydowskeho znamenye prosyty / angel
gemu wecze / Ja tsem angel Gabryel geng
wzdy stogym przed bogiem. A to zesz nye wye
rzyl mym slowom / onyemyesz a nyed ne
budesz mocz mluwyty / az do gcho naroze
nye. A kedyz Zachariasz wynydze nemoze mlu
wyty / y nyed lyde znamenachu ze gest nye
ktere wydzenye wydyel / A kedyz slouza swoy
wzad wraty sye do swego domu. A nyed
s. Elzbyeta poczala gest s. Jana. A tym sye
taiyla pyet myessyeczow styddzyecz sye
ze na starosty poczala syna. A potym w sesty
myessyecz swyata Marya przyszla k nye a na
dyyala sye tye / ze gest syna poczala. A kedyz
sye pozdrawily swyata Marya / tehda s.
Jan pln ducha swyatcho poznal syna boze
go / a wcyskun radosty pocze sye metaty w zy
wotye swey matky / yosta tu szy s. Marya
trzy myessyecze / a poslugowala gye a swyate
go Jana pyestowala wssytko neku. A gdy przyssel
den szy dzyeczu sye przyatele aby dzyetye ob
rzezowaly / y chtyecechu gemu przelozyczy
Zachariasz po otczy tehda s. Elzbyeta wecze
przeluzdzyecze gemu Jan. A nyed Zachariasz

gcho otecz otworzel swa vsta z wola a rzka /
pozehnany hospodyn / buch moczny / ze gest
nawyedzyl nawsczewyty sswey lydy. Tehdy
gych przyetele dywyachu sye tomu wel
mye a rzkucze / czso sye zdam z da gakze to
dzyetye bude / ze gest bozy mocz s nym. A tak
gest s. Jan obradowal wsseczky swyet sw
ym narozenym. A to swyetymye gc
go narozenye / gako bozye a swyate na
rzycz. A prosme gcho at nas obweselij z de
na tomto swyetye / a na se dusse w nebeske
kralewstwy. Dchoz mye zs. Johannes xpa. — S. Jana i Pawła męczenniki

Isti sunt due olive et duo candelabra
lucencia ante dominum habent potestatem clau
dere celum nubibus &c. Tato slowa pyse
s. Jan wyeczny w rzeczy welykey chwalu
s. Pawla y dwye drzka. Tata s. dwa mi
zedlnyky bozye gesta dwye olywye a dwa
swyeczny / swyetyecye przed bogiem / a nata
mocz zawarzyczy oblaky nebe / W tychto
slowyech mozeme troy wyecz znamenaty
Przwe poz ge przyrownawa k olywa
a k swyeczsnom. Drugye ukazuge gych do
stogenstwye ze swyetyeta przed bogiem.
Trzecye gych mocz welyku ze nebe sa za
wyeragy / a zlu burzy od nas odhanyegy
A to slowe Jan burzyany ze burzy wladnu
a dobry descz dawagy. Naprwem mame
znamenaty ze przyrownacz gye nazywa
olywy. Przwe gakoz dwye olywye plod
nyegssy sa nez gedna samca stogyecz. Takez
tato dwa s. mczedlnyky byłasta welmy
plodna zesta plodyla krzesczanstwo a
wyeru bozy. A prosme gych at nam swu prosbu
wyprosye bozy mylost / a z plody nasse zbozye
urodzalwye. Drugye gakoz olywy su welyke
mocz / a wonye / ze su wony zahowygy
gedowatu wyecz. Takez tato swyata sw
mylosty zahowylasta pohanske modly
A prosme gych at swu prosbu tohoto leta odze
nu od nas wssye zle / a dadye nam wssye
dobre. Trzecye gakoz olywa dawa z sebe
olegy gymz mnoho rany leczye. Takez
tato dwa s. dawalasta z sebe mylost dwogy
Przwe ze gesta boha welmye mylowala
a to gest byl drahy oleg / bez nehoz y zadny
nemoze dnebes any gcho pustye a to

mamie wkazano nadwyech rzeczy pamyathy
naucznnidwych / gesto bez oleye przysedsse
asswyecze zhasswsse / przecziu lludzy mag
abych gym wecze Nyeznam was ne bosce
nemyely oleyw mylosrdensstwye bysse
boha mylowaly zelysvcho serdce Ale ſ.
Jan ay ſ. Pawel mylowasta tey zadnyjo
legy tak ze gesta mylowala boha nadero
sercziuo ¶ Drugym mylost myelasta kv
swym blizznym ze gsu chude mylowaly
sprawiznym pomahaly laske kmyly nasse
odyewaly / ato gest drugy oley oczymmy ge
sto sta tyeto dwye ulyłwye ysobe dawale
Jakoz sye czcze onych ze gesta byla dwa
mestna rzymska pany / a welyka slech
tycze / a prawa natyessarzow dworu / a ta
welmye plodyesta swyem krzestanstwem
Ikedyz Galligant brater rzymskyeg czesse
pobyt wbogy / yona gymu krzessesta / pokrsty
sye asswe swyem dzyeczy / a buduez lepsy wyhez
nez kedy dzyeswe byl Alugey nawyem ob
myesta / ze sye pokorzy selwsemy przaciely
y gyede napohany / a kaza przadsscbu we
lyky krzyz nesty / y pobyi wssye pohanstwo
znamyenyem ſ. krzyzye / atak gesta tako swata
duszy swyem plodyla / a pohanstwu tupila
a welykim mylost ku bohu myela a pto sta
krolwany przyrownana ¶ Drugye gye przy
rownana kesswyeczeniu Pierwy swyecz ¶
perlwe gakoz sswyeczeny kostol asswyeczuge
dokrasswge / takez sta oua swatu czyer
kew / abozy kostol sswym zbozym okrasshla
nokrasslowala a przyplwowala ¶ Drugye
gakoz sswyeczey duszy swyety nassobye a
kostol asswyeczuge / Takez oua drzala
sta bozye swyem / a zabozy nassobye / abo
zya przy kazanye / gymsta swyetyla
a asswyeczowala swyem krzestastwu agyz
sta wnebesskych / a swyetyta przedbohem
naplnyena sug wssye radosty A przegich
ac nas racze sw mylosty asswyeczyty z de
ynaonom swyetye ¶ Drugym mame
znamenaty ze su myely nasobye troye
dostogensstwye przedbohem y przedludmy
¶ Perwe gsu myely czystotu / a ta gest be
lykeho dostogenstwye przedbohem a
przedludmy / ze gesta oba przebywala

wssystkye natycle y nadussy nlobo natzysty su
ne dostogny sluzyty przedbohem Jakoz po
wyedyel buoh ſ. wstarem zakonye Moyzye
ssolwy a zbza kaz Aaronowy a gego synom
kyy at mye tcye asluzye / at by byly dostoy
ny przedemnn staty Takez kto chtye bo
hu sluzyty musy wssystkye przebywaty
¶ Drugye su myely pro wyern ku bohu p
myz su byly dostoyny bozye mylosty Jakoz
dyc ſ. Pawel pslwa wyera dostoyny
ny uczynyla / bez nyecz sye nemozem bo
hu lybyty / a tu gesta okazala swymy dob
rymy skutky Nas ktoz wyerzy obrach a
neczyny dobrze tey ma martwa zytu wiem
ale oua sta myela zywo apslw wyern Jakoz
sye czcze onych kedyz zwolyehu natycsarze
Julyana krzestana / pto he gym slubyl k
rzestany krubyty / a pohany plodzyty Tehdy
tey tyesarz Julyan obratyl sye na pohan
sku wyeru / przez welmye krzestany
krubyty swaty Jan a sswaty Pawel ne
rodzysta gemu sluzyty Pto ze sye pohasske
wyery przygal / y poczesta krzestany bra
nyty / a ge welmye plodyty / a sswe zboze
wsseczkno rozdawaty Tehdy tyesarz za
wolaw gych ksobye wecze gym Bluzsta
my gakozsta gyuemu tyessarzu sluzyla
abyscie my wam naymnoczyeysse na
swem dworu / y ona odpowyedzyesta Tye
ssarzu domyus byl krzestanem / dotudswa
tobye rada sluzyla / ale kedyzes pohanem
wyeru krzestanskyu nechtyeswat tobye
sluzyty / ale krala nebesskemu Tyessarz
gyma wecze chcyeta sobye rok za desset
dny a w tyech sye dobrze rozmysslete ab
czynita me kazanye / a ostanta boha bogy
zolwaneho gakot sem ga gego ostal Pa
kely toho ne uczynyta uczestym smyrty sye
ndeta Ana gemu wecze sta Nechat gest
gyz tyech desset dny kthyrych hnedz czsoz
chtyeczes potom uczynyty / neb nechtyeym
swey wyery p mynyty Tyesarz wecze
yz da mnyta byt was krzestyene czstyly
bycht ga was ne w czynyl mudzedlnyky
wczynymy was gehoz sye nenadyegete
Ana gydzesta a bahu sye tych desset dny
modlysta / a bozye swe chudym rozdasta

abohu snaznye sluzyecze a tak sta myela
prawo wyeru k bohu Pysmie gych a nas razy
ta bywey wyerze potwirdzyty Trzecye sta
myela prawe wyeczstwye a snaznye przez
sta byla dostoyna wyeczne koruny zesta
snaznye boyowala o wyeru krzesczansku
az dossmye smyrty, ze sta zwyczyzyla nad
dyablem ynad tyemto swyetem ynad syvym
tyelem Jakoz sye czte o nych, ktyz by dessa
ty deny kaza tyesarz swemu pinghbych
ty k swatemu Janu a k swatemu Pawlu
aby gych otazal, chtyeli by boze wyery osta
ty Pakliby nechtyely aby gye taynye za
hubyl. A kedyz tey pinghbye menem Te
renczian przygyde k nyma, pacze gyma
nulubwyty aby tyesarzowy sluzyly, a boha
ostaly, ona gemu rzeczesta Twoy gest
pan Julyan, pto ty myey snym pokoy
ale nam t gyny ge nebude gedno hospo
dyn ihus crystus. Tehdy terenczyan sta
hlaw. s. Janu ypotze pyty. s. Pawla aby
sye od boha odwrotyl. Juz. s. pawel rzecze
ze Jedyna gest wyera a geden buoh
wnagy, nelzet sye nama rozluczyty, ay
gey posskem take gemu stye hlaum ale
snye taynye kaza gye wnych domyech
pochowaty. Anwed sye wztrzye taka bu
rze az domy przelomazowassye a nom
a blyskota mnoho lydy zaby, a welyke kra
mpy obyle zbychu, a tzet wstupy w tyesa
rzowa syna, y pnese nassweho otczye
tey chrzyech ze gest taynye zahubyl ty
swate, y gych hroby lydem wkaza. A tak
sta boyowala pbozy wyeru dossmyey smyr
ty. Pysmye zas Czwyrtym znamenayte
ze su toy mocz myely natomto swyetye
Aprwo nadlydmy ze su nemoczne uzdr
awowaly, asleype osswyeczowaly. Pysmie
tych a tu nam pysye zdrawye a wsye dob
rze. Druhu mocz su myely nad czrty ze
dyably wyhonyly ysyna Terencyanowa
dyabla zbawyly Jakoz sye czte ze przyne
sl lydy sebrw k hrobu swatych mutzedl
nykuow, anwed zleho czrt wywyde. Pys
me gych a tu oduas wsye zle zazemu. Tr
zecy mocz myely nad nebem, a to troy
wyety. Prwe ze su oblaky nebeskey
otwyeraly, a to gsu vkazaly nasswe swyty

ze kedyz bychu gym hlawy sczynaly, tued
sye k oblaky otworzychu, a hromy zaby m
noho lydy, aby welyka burze okolo rzymu
Apto slow samowstye ze sye sama mstyeli
ktoz gych nelwczesty ze buoh przepusty
nam zlu burzy Pysmy zas a nas vcho
wagy zle burze, y nassye zbozye gesto
napaly stagy ze mnoho kwat su zazlyly
wnoz snobylym, gesto gych dne nechtyly
Pto slowe. s. Jan burz Jan Druhe ze
oblaky zawyeragy, gakoz su byly zaw
rzely oblaky wrzymye, ze toho leta ne
sel deszcz, any bylo dobre powyetrzye
Trzetye ze kralewstwye nebesske
odmykagy swym sluzebnykom, Jakoz
gylwy s. Rzehorz Tato swata nata mocz
otewrzyeczy nebessa y zawrzyety oblaky
nebo gych gazykowe wszyeczy gsu
klyczowe nebessky. Pysme gych a tu nam
wypsye boze mylost a otewru nam
kralewstwye nebeske **De sancto petro** s. Piotra

Tibi dabo claues regni celorum

Dzecz slawymy hod slawnyho do
swatu apostola welykeho swatego pe
tra genz gest knyeze wssyech apostolow
a s. pawla bozyeho zwolenye. Nebo
gakoz mnohym vrata nebesska byla
zawrzyena a zamczena, pro hrzyech na
sseho prwnyeho otcze Adama. Tak to
zamczenye nam, syn bozy odmekl swym
vmuczenym. Awsak kazdy czlowyek
sobye zamyka nebessa swymy hrzyechy
smrtedlnymy. Ktoz kral nebessky g
chtye to zawrzenye lydem otewrzyety
powyedyel s. petru tato slowa, a tapysse
s. Matyeg wdzesyetym czteny a rzka
Tobye Petrze dam klycze kralowstwye
nebesskeho, Jakoby rzekl Ag ktery czlo
wyek zamyke sobye nebessa swymy
hrzyechy a bozy mylost. Ale wsak ostawym
ty klycze na swyetye a swateho petra
aby sobye kazdy mohl otewrzyety ne
bessa a przygyty k mylosty bozye. A swa
ty petr dal tuz mocz swym namyest
kom bysskupom a kneznym. Pysme a t
nam otewrze zas Wtyech slowyech na
me troy wyecz znamenaty. Prwe s
swatost s. Petru. Druhe szedrost bozye

Trzetye welykost a mocz toho daru ze s
watost s. petra z gewyla sye natioy lyczy
Prwe na possluschenstwye ze gest wesske
statek swoy pro buoh opustyl. Jakoz se cžte
kdyz syn bozy chodyesse podle morze, kdyz
rzekl s. petra s geho bratrem powolal gych
k sobye a rzka pode po mnye, vczynym
was rybarze lydske. Any hned nechalosse
sytye a lodye, a od sswey zeny gyesta po ne.
Aby nyekomu mnyeli rzekl buoh dy od ss
wych dyety a od sswe zeny, a od sswecho sta
tku azebizy dosswe smrty, s gakby sye
gemu to ukazal wzdy z dala. Wssak
gest to wczynyl s. petr ze opustyw wssye
pro buoh nasledowal geho do swe smrty.
Druhe geho swatost zgewila sye na
welykey mylosty, kterauz gest myel ku
bohu. Jakoz sye cžte onyem ze kdyz k
bussez usslysse nassyeche, gynz sobye ozy
tassyesye, nebo kdyz plakasse, ze gemu
bycse twarz usschla a uwadla. Trzetye
geho swatost zgewyla sye na welykem
nabozenstwy. Jakoz sie cžte onyem ze
na kazdu noc, gakz knyzy zapysaly, hned
na nus dhywy wstawasse, a tak az do
sswyeta sye bohu modlil, a welike ver
penye myel, na sswecy zywetye pro buoh
bozyge o nyem krzestanstw. Jakoz se
cžte onyem kdyz wesse wsazen w zalarz
od krale herodes, a tu byl hladem mrzen
a od angela z zalarze wywedeny, potom
byl u sacty buczowan, a to wsse mylle trpiel
pro buoh, a naposledy usmrt przygal pro
bozy gmye. Jakoz sie cžte onyem kdyz
s. petr kazasse w Jeruzalemye. Tehdy
geden czarodyegnyk menem Symon
czynyl sye bohem, a mnohe przywodye
k bludu. Nu mienyawo to s. petr geho z
lost odhonyesse, a nahadanye gey prze
mahasse. Rzekl Symon ze nemoze
ostaty s. petra gyde do Rzyma, y prostaly
Cyessarze na sswey cyestye, ze gey mye
gyeczhu za sweho boha. Zwyedew to
s. petr gyde tam za nym do Rzyma
y pocze kazaty wyeru krzestanskau, a by
mohyaly z lost wssem lydu oznamowa
sye. Vslyssaw to Symon gyde przed
cyessarze y wecze gemu aby wywazyl.

cyessarzy get sem gu pluy buoh kaz my
hlawu styety a pat chty trzety den wstany.
Tehdy Nero kaza gey styety a Symon
to swymy czary przyprawy, ze ony stal hlaw
u skopczowy mnyege Symona, a tegy
dny sye tagy, trzety den sie cyesarzowy
ukaza a rzka kaz mu buchw pro byt se
trsyety, a ted mye wydys zywa, jako
drzewe. Vzrzew to Nero zazasa sye a pocze
sye dywyty tomu welmye, a mnyesse gey
prawym bohem. Tehdy s. petr byle dal
zas. y gyde Neronowa cyesarze, y pocze Symo
nowu z lost gemu vkazowaty. Ale Symon
pocze sie chlubity a rzka, ga mohu mrtwe
wzkrzyessyty kdyz chty. Przyhody sye ze
geden gynoch vmrze. Tehda cyesarz
powola s. petra a Symona y wecze
gyma, ktery z was dwu nebude mocy
tohoto mrtweho zkrzyessyty, toho hned ka
zy zabyty. y tey Symon swymy czary vczy
ny, ze tey mrtwy pocze hlawu wrtyety.
Tehdy wssychny pochwalichu Symona
a s. petra chtyechu kamenowaty. y s.
petr gmy wecze Mlczte zyw tey gynoch
tehdy wstane a chodyty bude, a neblu
prawy. Pakly toho nemoze vczynyty,
tehdy wyezte ze gest przelud. Tehdy z
Symon nemoze toho mrtweho z krzye
syty, tehdy s. petr stoge z daleka y wecze
twoymye hospodyna nassyeho Jhu Xpa tobie
kazugy mladenecze aby wstal. A tey gy
nech by hned z dalu, a pocze chodyty wz
rzewsse tey dyw lyde chtyechu Symo
na kamenowaty. Ale s. petr pocze gich
prosyty, aby toho neczynyly a rzka Nesluszie
nam zlemu zlym oplatyowaty. Tehda
Symon sed wey pocze nadmyesteny
letaty y cyessarz wecze Ot gest zatyelo
pro buoh. Ale petr s. pawlem gsta wi
dauze. Vzrzew to s. petr wzhled na horu
wecze kazugy wamy dyte gesto Symo
na nessyte, abyste gey hned pustyly a
hned Symon dolu vpade y sslomy
hlawu a hned z desse. Vslyssaw to cie
ssarz pocze geho welmye zeleti y od
by apostoly s. na smrt, y kaza s. petra
vkrzyzowaty a s. pawla kaza hlaw

styey Tehdy s. pawel luza odpusczenye od
s. petra rzka pokoy bud tobye zaklady
wyery krzesczianskey apastarzy wszech bozych
owyecz swyaty petr wecze s. pawlu dypo
kragy kazately ludsky a wnodze szy wedlug nich
A tak s. petra wkrzyzowachu dolow glawu
polozyly sye a swyatemu pawlu glawu
sczechu Tehda ty gesto tu stachu wszechu
angely tu stoyacze a bowyem zdalowyely znis
sye azbyly dzyecze a gych dusze koronugy
ze a swyaty dyonysz s. pawla wszedlnyek oz
rze gye ana deta do myesta zanyge sye dz
zyecze alwswyetlem nyssye a wkonmachy p
zyplwena A tak gest vrazana swyatosczye
tra przemy .3. Druhem znamenuyte ze we
lyka szczedrost bozye byla naswyatem petru
ze toho genz gyeho trzykroc zaprzel vczynil
welyke knyeze wssyecho swyeta A tu gest tey
szczedrost vkazal ze gemu dal moc mud
rost a dobrotu Neb moc gyeho vkazugy dy
wowe kterez gest czynyl yakoz sye czte o nye
ze kedy s. petr gyde po myestu tu wszechny
nemoczne kladyechu po myestu apolozechu
A kdez gedno gyeho styen zaszel nemoczneho
nyhed byl kazdy vzdrawyen przemy gyeho ot
nas iaczy bzdralwyty Opyet s. petr chodil
gest po morzu a po wodye yako po suszye Ta
ke gest martwe krzyeszyl Jakoz sie czte o nye
kedyz bye sye possla s. petr swa dwa bzed
sluhy do gedne wlasty aby kazaly bozye
wyeru tehda gedey z nych vmrze y wrazy
sye dwuhy kswatemu petru ypowyedye
to gemu Tehdy s. petr da gemu hwol aby
polozyl namartwecho, a gdy przysed tam po
lozy tu hwol nay, a nyhed zmartwych vsta
genz czterzydzyeszczy dny lezal byl wrobye/
Opyet sye czte o nyem ze gedna zena ne
mey zhabyta bye sye vmrzela a ta bye sie
plna dobrych skutkow, ze swym statkem
chude kormye sye a odyewasse Tehdy pos
lachu kswatemu petru by raczyl kmym
przygyty A kdyz przygyde przy chudech
sczytowalo sye przy sy bolela zamy vbyzda
wa Opyet gemu dal buoh mudrost kte
rasz mudrosczy gest wyecze nez trzy tyssyecze
ludy obratyl napyrw wyeru bozye, a to gest
wkazal naswyatem kazany Opyet gyeho

mudrost zagelwila sye na tom kedyz Ananyas
s swu zenu safiru przedal dyedynu polowyczy
penyez przynyesl przed apostoly a na
tom gych zlusugye a polowyczy sobye
schowal Tehdy s. petr zbwyedyel to
s. duchem wecze gemu Ananyas
twohem wsak nebylo tych penyez
bez dyeczy daty mohls sye radyegye wsse
chny sobye myety hned ten zly ananyas
letyczow a nebo padyz dessye A to s. petr
gest nazwany Salomonem neb swu
mudroscy przemudrowal mudra mysly
a mysly wszecho swyeta przemy .4. Druze
tyem mame znamenaty ze welyky
dar dal gemu syn bozy, tagyz klycze ne=
beskeho kralewstwye O zagyste welyky
gest to dar ze kral nebesky nerzekl dam
klycze od pywnycze nebo od komory ale
rzekl dam klycze od welyseho nebo do
nu aby zawrzel a otewrzel komu ch
cze nebeske kralewstwye O tom zna
menayte ze kral nebesky otwyera kra
lewstwye nebeske Patem ludu ¶ przlwe
zwecham kterzyz wswatem krzczu sey
gedu a to naznamenuye krzyz s. Ian krz
styl gest syna bozycho tehdy sye byla
nadnym nebessa otewrzela ¶ Druhe
chudym gesto kterzyz mylnych dosty my
czy y wzdadye a rozdadye to chudym
A buoh Jako s. Martyn a pto su sye ge
mu nebessa otewrzela ¶ Trzetye bozym
mezedlnykom, Jakoz krzyz s. Szczepan
byl kamenowan wydyel nebessa otew
rzena ¶ Czwarte wszystkye przebywa
gyczym Jako s. Jan Ewan[gelista] genz gest
wydyel nebessa otewrzyena a bozye ta
genstwye napsal ¶ Pate kagycym kterzyz
sye chtye kbohu obratyty, to mame vka
zano genz nasswem obrazenyu
byl wschopen do nebes Hledayz glo
wecze syly ty zywech lydy gedey tehdy t
s. petr otewrze kralewstwye nebesske
A pnye gyeho a tu nam duchem dey ote
wrzye nebe toczyz bozy mylost apostolom
naszym dusze nebeske .3. Pauli apl. S Pawla
Odt tem bracze genczu .3. A to slowa
Opysze s. pawel a ta gest powyedyel

krol nebesski y k swiatemu Pawlu a rzka
Pawle gaszem tye dal naosswyetu lwse
Jun lydu. W tych sslowiech mozem troy
wyech znamenaty. Naypirwe wzyeny
lossrdenstwye. Druhe s. Pawla duosto
genstwye. Trzecye nassye wzytegenstwye
W pyrwem znamenaie ze bozy mylost a
dobrota wkazuge sye natom ze taky dar
raczyl daty tomu to swietu toczyz s. Pawla
apostola welykeho wczedlnyka nassym
ctu lwsem krzyesznym. Przez podyekuge
hospodynu ze taky dar raczyl daty nam
nalwtyecchu anassyem nebozatkom
krzyesnym. Nebo swyattost gest wechny
potrzebna tym ktorzy z lwstnach sedye
zadny krzyesznyk neztufay dobozye my
losty lwy da zlytecho wlka po korunecho be
rancka s. Pawla krzymyena. Druhe
znamenayte ze s. Pawel przyrowna
wa sye k swyetlosty z troy wiech. Naypr
we gakoz gakoz swyetlost gest naydro
szsyny czysy nalwssem swyetye. Takez s.
Pawel gest dostoynyesy z gynich swa
tych ze gyego welike duosto genstwe
nazylwa gey czt zemskym angelem yze
nazemy gyesze gssa angelsky zywot wedl
wszistke przestawagic. Opiet tyz czlena
zywal gey nebesskym czlowiekem a
bozym obrazem a sswietystym trubarze
Nebo trubu swego kazany wesskey
swiet naplnyl. A kdez nemohl sam do
gyty akazaty wiery krzestanskey tu swe
lysty posslal. Opiet zagyste byl dostoy
ny sze zasamyem bohem byl nabczeny
nebo mnozy sye tyem chlubye ze gsu
byly wpraczy nalwczeny kterz mnoho
mysstro bywa wczenych. Ale s. Pawel
nebyl gest nabczeny wpraczy. Ale natrze
czenny neby. A tu samyem bohem lwa
ngelskey skole byl nawczeny. Druhe
przyrowna lwa sye k swietlosty. Nebo ga
koz swietlost zahonyge tmy tez s. Pa
wel zahonygie tmy pekelne toczyz
dyably. Jakoz sye cte onyem ze geden
krzyesnyk czytal byesse dobozye mylo
sty. ychtye se sye sam obyesstey. A wssak
spomenul na bwoh rzka. O sswiaty

Pawle racz my pomocy. Wnet s. Pawel przy
ygide a osydlo genu skrzydla strzye a wecze
gemu. Nebozczyku wazug sye toho a czyn
pokanye zato czos sgrzessyl. Pry lw boha
Prosmy geho at nas zbawy a ssydla pekel
neho. Trzecye sie przyrownawa k swiet
losty. Nebo gakoz swietlost gest naychyssye
a gakoz koly swietlost dotkne sye blata
nebo nyeczeley nechystoty. Wsak sie nyk
ty neposskwrny ale wzdy gest czysta. Tez
s. Pawel byl gest przeczysty a w czystotye
przebilwal az do swey smrty. Jakoz sye cte
onyem. Kdyz s. Pawel wzyemnye kazal
wieru krzestanssku. A mnoho gyneny
byesse obratil na wieru. Wslyssaw to Cye
sarz genuz dyechu Nero wecze genu
Pawle przez my nee rytyerstwo odgimass
a k sobie gye przygimass. Tehda s. Pawel
genu wecze. Netolik swoho krale wssyczye
ale se wsseho swieta gsem gich nazbieral
gymz kral nebesky chtye wieczny dar
daty. Wslyssaw to Nero rozgnyewaw sye wsyc
kych. ykaza wssechny rytyerze stynaty
kterez byesse s. Pawel na wieru obratyl
A potom take y swateho Pawla symy
y swaty Pawel genu wecze. Tyesarzy
ga chsty rad myle przetrpyety maly czas
smrt abych byl wiecznye zyw s swym
hospodynem Jezukrystem. Kaza gey wnad
tyesarz zamyesto wywesty aby genu
hlawu sczyel. A kdyz zamyesta dwessye s.
Pawel tehda vbieznyk potka gey gedna
pany placzycy a zelegycy geho. Ion ge
wecze. Mozes my russky a geduak gy lwa
tyn. A kdyz przygide na oczyenye na
wychod slunce pokleczye slysse a sslozyw
swe ruce k zaplakaw modly sye bohu
a rozehnalw sye swatym krzyzem. Wecze
Hospodyne a tu ope w twagy ruce po
ruczyem sw dussy. A kdyz genu hlawu
sczechu. Wtu dobu s. Pawel wtu nyss
ssw krew zakrwyu. Ased da tey gysty ga
nye gesto genu byla russky przechela
Poslalwa skrozy lwsy odtyela trzy kraty
wecze Jhesus Jhesus Jhesus. A Jhesu
sye tu trzy studnycze krynychu nebo

to gemu bylo naymyleyssye dawydz zy wbyl
Az geho swatey sygie myesto krwe mleko te
czesye, a marneho rytyerske skakasye, a we
lyka swietlost nad nym biesye. A kdyz tey
gesto gey stal do myesta sye wraty, tehdy
przybiezie k nemu dwa panna y wecze ge
mu kdez nechal meho mystra Pawla. Ony
sye wecze tam za myestem lezy s swymy towa
rzyssem s Petrem. Ana gemu wecze y tak
Ano gednak s. Petr s swatym Pawlem sye
sta do myesta w krasnem rusye a drzyecie
sye za rucze. A w swietlych korunach, a ym
zwiesly my nynie rusku plnu krwe. Uzrzie
wsye to mnozy na wieru sie obratyechu /
Wssyssalo to Nero drasye sye welmye ypo
cze s rytyerstwem a to mluwyty, a wtu dobu
s. Petr s swatym Pawlem wstupista zawrz
kymy dwerzmy ystasta przed cyesarze
y wecesta gemu hledayz zet gsem ga
ted Pawel rytyerz krale nebeskeho a
neumurzel sem ale zyw sem s swatym
Petrem. Ale ty biedny wiecznu smrty
pro to ze bozye swetle umrzyss, a wiecze gedy
newzyrzechu. Otrzetyem znamenayte
ze welyka potrzeba byla nam tey swie
tlosty, nebo lyd pohansky genz chodiesse
w cztmach hrzychow a oblude a zlych
obyczegiow, nemohl dogyty cyesty spra
wedlnosty gedno skrozye swietlost togiz
skrze s. Pawla. Nebo czo gest on hrzie
snych oswietyl. Ta swietlost s. Pawel
nyel gest az po prssky, gymyz lydy o
swieczowal. Prwe slowy kazye, Jakoz se
czte onyem ze od prweho kur pienye az
do patey hodyny dne swyma rukama
robotowasye, a potom przestych dey boz
wieru kazassye, a ostatny czas na modly
twach skonawasye. Druhe oswietyowasse
lydy dobrymy przyklady, ze to czoz lydem
kazasye, to sam kazdy czynyesye. Trzetye
osswyeczowal gie welikymy dywy, Jakoz
pyssy s. Dyonys kdyz s. Pawla hlawa
wsredmy lezyesye, porozie tu sredmy tzady
chu a swateho Pawla hlawu wey wlu
zechu. Tehdy geden pastyrz kozye wyhla
wu s. Pawla ypatrzie gy nosyty v sweho
stada a patrzy na gy krze welyku swye
tlost nad tu hlawu. Bed y powiedie to

byskupowy a gynym krzyestyanom. Tehdy byss
kup wybra sye z myesta s krzyestany a s l
dem a s zakonnystwem. Wzyechu hlawu
s. Pawla a na zlatty sie stuol gy wlozy
chu, a nessechu gy do kostela, a przyczy
nychu gy k tyelu s. Pawla, a polozychu
gy k nohami geho, y pomodlychu sye
bohu. A s ned hlawa skotcy a k tyelu sie
sama przyczyny. Hledyez nato wsyczhny
buoha pochwalychu a s swateho Pawla
mocz wzyzechu. Prosmy geho at nas raczy
oswyetyty na tyele y na dussy, a s w swiet
lost raczy daty skrze nyz bychom dosly
swietlosty nebesskey totz kralewstwye
nebeskeho ~~Buhoz nam racz~~ Procopij — S Prokopa
~~Justum deduxit dns per vias rectas~~
Tato slowa pyse mudry Salomon o swate
m Prokopie rzkucz. Sprawedlyweho glo
wyeka dowedl buoh po prawych cyestach
W tych slowiech mnozem troy wyecz
znamenaty. Naypprwe swatost wely
ku s. Prokopa. Druhe bozye mylosrde
stwye. Trzetye geho trpenye. Poprwe
mame znamenaty ze sprawedlnost s.
Prokopa wkazana gest nadwe wyeczy
Prwe na opusstenye tohoto swyeta
Druhe na opusstenye swey wole. Prwe
myel sprawedlnost ze opustyl wsseczko
swe zbozye pro buoh, netolik ze gest tyzye
ho nezadal. Ale wiecze ze gest welyke
swe zbozye pro buoh opustyl y swe przza
tely y swe wessele. Jakoz sse czte onye
kdyz s. Prokop biese kanownykem na
wysseradye wrzzel gest tohoto swyeta
wzda kanownytstwo y gyde na pustyny
wyda ze bozye sprawedlnosty nemozye
plodyty wny de wlez gesto lezy podle
krzyzyme mezy welykey horu, a tu sobie
vczynyl komorzyczku wskale mnoho
let przebywasye sluze bohu bez przesta
nye, postem modlytwamy a gynymy
dobrymy skutky. Druhu sprawedlnost
myel ze opustyl wseczku swu woly y
swe przately, ze moha welyku rozkos
myety a w zbozy pychu plodyty, a mezy
kanownyky bohu sluzyty. Wsak to
wse wsyczko pro buoh zhrzel a na pusscz

sye bral. ¶ Druhem mame znamenaty
ze gdy sam buoh wedle natu tyestu / a
kaz prwy sam syn bozy / bezenimenyz
nemozete wzyvaty / kto p(ro)twy wiecz ¶
Prwe p(ro) geho czystotu / ze sye gest bohu
lybyl p(ro) swu czystotu / ze gest w czystotye
przebywal az do sswey smrty ¶ Druhe
p(ro) geho snazenstwie / ze gest snazne bo
hu sluzyl we dne y w noczy / ze gest toho
welyku radost myel bez przestanye
¶ Trzetye p(ro) geho pokoru / przyz gest
opustyl zemske zbozye / a kupyl sobie
nebeske zbozie. A ktoby to nynye wzy
myl aby wzdal swe zbozye / aby l zeb
rakem do sswey smrty ¶ Potrzetyem z
namenayte ze s. p(ro)kop myel gest we
lyke utrpenye p(ro) krale nebeskeho ¶
Prwe ze gest na pusty przebywal / kdez
gest nemyel yzadneho utyessenye / any
myel s kym pomluwyty / any se mielss
kym radyty / any p(ro)chodyty / ale sam w
smutcze a w zalosty przebywal y w utr-
penye / ¶ Druhe ze gest hlad trpyel postie
sye a susye swe tyelo / gedno trawu a gda
blezka a hrusstky hryzl / a wodu z balwy
pyl. zadnych smnich krmy nemiel. any
wyna pil / any chleba gedl. gedno czsoz
swyma rukama wykopal. wrok ged
un zadey po gedl ¶ Trzetye myel utr-
penye narusye / ze mnoha chodyty wd
rahem rusye. gako gyny kanownik
wsak chodyl w zere krapy / a myesto po
stele myel wlohozy / a kamen wzhlawy
wnaty podkladal / myesto komor nykno
myel zdyerzatka gesto su genu sluzilo
a geho sye hlawne klenyczy / Tak wzyme
bozye znemoty wzdrawowasye / A kdyz
bycsye bohu lybo / aby se geho swatost
p(ro)nesla / ze sye swietlost wetmach ne
moz tagity / Nechtye buoh swoho sluhy
zapomenuty / ale chtye kazdemu pad
le geho skutku otplatyty / Sta sye ze
gedey pan knyzynsky nemcy oldrz
ych tudy lowiesye / a p(ro)gelenu bycsyse
Pchody kteloy przybych kswatemu p(ro)
kopu hned przedinym klecze a chtie

a o hwarze zanym bycz gecze y przybiehsye
take przed swatym p(ro)kopem klecziechu wz
rzelo to pan Oldrzych poczesye temu we
lmye dywyty czso by to bylo / y przybiezyc
tam sam nalezny ubzrze gednoho mnyssa
sedyecze y otaza geho a rzka kto gsy ty pan
wecze ga sem bozy sluha Brat chudy
y pan genu wecze a gasly czso day my se
napyty / Swaty p(ro)kop genu wecze kazy
sly poczekaty a t nabern rzepity wody z
Dalowy nebt ga gyneho pytye nemam Ale
tey pan wecze Tad gsem temu czsoz my
dab Tehdy s. p(ro)kop nabraw rzepity wo
dy z Bazalwy y p(ro)zechna Ona sye hned
wynem obratty y poda genu On napyw
sye wecze / gabych wzdy tu wodu rad pil
Nebo sem dalwno lepsseho wyna nepil
hned tey pan p(ro)nese swatost geho a ko
stelik kaza genu vczynyty / A swaty p(ro)
kop wyda ze sye gyz nemoz dele tayty
pocze sam kostel s. Marzye dyelaty a b
ratrow sobie drahnye sebralw / poczeto w
zakonye bohu sluzyty / Kto geho bekle
utrpenye / obdarzyl gey kral nebessky
trzmy dary ¶ Nayprwe wiecznym ne
nem sakoz p(ro)wy s. Dawid Bo wedlny
bude nawieczney pamyety / a geho sewnye
wzrzy radost bloznu / ze geho nenu kla
nyegy sye kraly a knyezata / a wselyty pa
ny / gesto by sye naylepsyemu krawo wy
kowy neklanyely Nebo ktoz wzhrzye
tento swiet poskwrnyenym / tey obdrz
y sobye pokoy wiecznyg ¶ Druhe gdy kral
obdarzyl welykum mocy / ze gest mocz my
el welikuu mnohe dywy czynye weyme
bozye ¶ Prwe gest myel moc nad dyably
Jakoz to sye czte onyem / kdyz dyelasye
kostel nad Bazalwu naskale / a w tey ska
le byesye mnoho czrtuow z wyedyelu to
s. p(ro)kop wzem znamenye s. krzyzye
pocze gye odtad honity wcymye boze
a wzyrnyeno byczyk odtad gye wyby a ge
dey czrt chtye sye genu kamenem da
ty / ay sye zawrzye znamenym s. krzy
zye A kdyz by czrty z tey skaly wyhna

y posswyeczy tego myesta/ abyzmy w kapli
krzymeno boze Psme gego at odnas wssyc
zle odzene Drugie myel moc nadwodu/ Ja
koz sie czte kedyz gedyn pan k swatemu pisko
pu gedyesye/ tehda trssye gego neprzyatele
wrazychu sie nan achtecz gey zabity/ Jon
przedmymy bieze az do Stazalowy wolagic
auzka A swaty piskope racz mye obranyty
ato byese p(r)zed leta/ tehda kned Staza
lwa zamyze/ aon przessed doklastera k swa
temu piskopu bieze/ atak by zbawyen smrty
swich neprzyatel. Psmy gego at nas obra
ny neprzyatel widomych ynewidomych
Trzetye gest myel moc nadsmrty/ Jakoz
sye czte oniem ze kedyz chtyesie skonaty
stego to swieta tehdy swola swey bratyy
ywecze gym/ Swyeczy czo sye wam staty
ma/ chzeta chty odwas gyty/ Pomnyete
na slowa/ budete myety zlego opata
tent was rozzene/ Ale gdi porotye zuw
swych wstanu/ agey wyzenu awas swo
lany Akedyz s. Piskop sniyde ony bratrssye
netbagytye gego slowa wygynychu opa
tem gednoho nyemcze/ genz pak wssech
ny czechy z klastera wyhna/ aony sedsye
do blisz bycechu tam doraka/ A swaty p
iskop ukazowa sye sye wesnye tomu opa
tu/ a wele gemu bratyy doklastera przygye
ty/ porotye sie bratrsye swatycehu/ ay opiet
nerody gych przygyety Tehdy s. Piskop
tyelestnye sie ukaza/ popad opata zaku
klu wecze gemu Pocz neczistech mych bra
tmo przygyety/ yon wecze neb nemohu
swymy byty Ale s. Piskop gemu wecze/ nyge
gdy z klastera/ nebot tuto hnol dtye ztepu
Akedyz nerody wen gyty Tehdy s. Piskop
da gemu trzykrat berla/ ywyhna gey z kl
astera Aon tu nedlye sye gemu wen wy
nyde Atak yzadny nymyecz nemoz wyecze
opatem kswatego piskopa byty gedno
pichly czechi Psmy gego at nas racz ob
ranyty ancasye neprzyately szemye wyhnaty
anyez apokoy nam wpsyty/ nebo geston
nas obraucze adyedys nesskey zemye
Adalwnoby czechy zahynuly/ Pro to zamagy
nyemeczske zemye okolo sebe by gye s.
Piskop as. Waczlaw nebranyly Protz psme

Cztwrte myel gest moc nad nemoczy/ ze gest
nemoczne wzdrawowal/ Zaswecho zdrawye
y possswe smrty slepe oswyeczowal/ a zlama
ne anemoczne anedwzylne wzdrawowal
abelhalne akulhalne achrome wzdrawy
nalwragyewal Jakoz sye czte oniem ze gedyn
kolarz dyelal na sswatcho piskopa Ackla
mal gym mzka kazy gest to piskop kned
s. Piskop gey porazy ze oslnul aonyemyel
awalel sye nemoha wstaty. Akedyz gey pr
zynessechu k swatemu piskopu/ a obyeto
wachu gey/ kned by wzdrawen Psmy ge
go at nas racz wzdrawyty/ Aopiet ge
dyn slepy chudy byesye amnoho let ze
brasye/ tehdy przyatele gego wezechu
gey k swatemu piskopu/ aobyet wzdachu
akned by zdraw nasswe oczy Przyssed do
mnolo poze sye welmy mylyty/ ze ge
mu welechu dyelaty/ yprosyesye boha aby
aby opyet oslnul Apotem dny ynekedy oslnu
yby slep gako drzewe Psmy gego at nas
osswyety naswyele ynadussy Take dyety
martwe wzkrzesyl/ amnohych ludy czty wy
hoyl Amnoho gynych welykych dywo
gynyl Psmy gego at nam wssy bozy
mylost Pyrzety dar myel od boha/ wiecz
nu radost akorunu nebesskau/ gyez nyk
dy nezetraty/ nebo gye gest dawil swym
welykym wstepenym Ata gest trogye
Prwu korunu ma panensku/ ze gest
kwczy stotye przebywal Druhu ma zpo
wyednykowu ze gest kazal wyeru k
rzestyanstwu Trzety korunu myel za
zakonnykowu/ ze gest prwe byl kamolo
nykem apotom pustenykem apotom
zakonnykem/ apotom byl opatem
amayposledy gyz gest mocznym byskupe
nebesskem ~~kralewye~~ et Margarete S. Malgo rzaty

~~Simile est regnum celorum thesauro abs~~
~~condito in agro~~ et Tato slowa polne
dyel gest sam krol nebessky ata
pyssye s. Matyey aczka Podobno gest
kralewstwie nebeske pokladu skry
temu wroly/ Wtych slowiech kralew
stwye nebeske przyrownala sye k skry
temu pokladu/ aswyaty poklad znamy
nawa sye panenska czystota ktoraz

myz duch blahoslawena panna s. marga
retha kupyla sobye drahu roly totiz ne
besske kralewstwye / Nebo zagyste poklad
gest kdez gest mnoho strzyebra a zlatta
a drahecho kamenye / Ktoz poklad przy
rownawa sye panenstwye . ktery wiecz
Naprwe przyedkost nebo poklad ge
st rzyedky / a rzyedko tzey nalezen / Takez
rzyedko gest panenstwo / ledwa mezy
tyssicz dyewczamy gedna mozz naleze
na byty p̄wa a czysta panna / Nebo p̄we
panenstwye gest draho poklad / kterez
nenye postiwnyeno osobn any mysly
any tyelem / Druhe podrahost nebo ga
koz poklad / gest drahy / Takez swiecze
wane panenstwie / gest welmy drahe
przed bozyma oczyma / Nebo mezy wssemy
staw swyeczskymy / panensky staw ge
st naywyssy / ze swaty przyrownawa
manzelstwo k niwie a wdowstwye k
strzyebru a panenstwo k zlattu / Opiet man
zelstwo przyrownawa gdy tele ktherez
dye a wdowstwo k myessiczy a panenstwo
k slunczy / Opto panny z wlasscy gsu przy
gaty konnu od boha / ze zpiewagy nowu
pyessen przed bohem / a nasleduge bez
anka syna bozycho / a gsu w sluzbye swa
tey kralewny matky bozye / a w drahem
rusye chodye / z wlasstye bbylem / Takoz sw
bozy czlowyeczstwye / jakoz p̄wy s. sam
rutwnyty / Trzetye takoz poklad ma
mnoho nepratel / Takez czyste panny
Jakoz p̄wy mudry Salomun / prawe pa
nny a kwrdy hradowe nytkedy pokoge
a przymyerzye nemagy / nebo panenstwye
mnohe wyoty lakagy / Ato neme vtka
zano na swatey Margiecye / gyez duch gest
a chwala sye dyetye / jakoz sye czte onye ze
gest byla dczy Teodozowa geuz gest byl
knyeze pohansske / a nebyl kazal krzstyty
na p̄lon wyeru ducha swatecho / A na kned
z anuladu poklad swecho panenstwie
slyby kraly nebesskemu / a proto gy welmye
otecz gegye nenawydyesye ze krolu roda
sluzyla / Tehdy gegye przyetelnytye przy
sye gy k sobye / a poczesty gye chowasye a
kazany gy krzyesstye / Akdyz s. Margaretha

lyesye w patnaczty letech azhynyny panna
ny owcze swe przetelnycze passyesse
Tehda kral Olybrius tudy geda uzrzyeo
tak krassnu pannu / pocze sye dywity ge
gye krassy / y zazzye sye wige gye mylosty a
hned possla knyeze swe pannosse a zkra gdy
ete a przywedte gy przedmye / at gy wez
mu sobye / Akdyz gy przeden przywedechu
otaza gye kterakt dyegy / y ona wecze Mar
garetha vkral wecze ktereho s rodu a na
wecze knyezetycho / Opyet otaza gye kte
reho s zakonu a na wecze krzestanka
gsem / Tehda kral gye wecze / Dwogye
wyecz welmy tobye slusye a znamenyta
gest na tobie / zes dobrecho rozenye a
krasse nemo mas Margareta / nebos
welmy krasna / ale trzetye wyecz tate
be nesluszy / ze swty tak krasna / a tak sle
chetna mas boha vkrzyzowanecho / A
kdyz s. Margaretha pocze gemu p̄wyty
o bozyem synu / ze gest pohrzyechu tela
wyeka racyl sye narodyty / a swu dobru
woly dal sye na krzyzy vmuczyty / a potom
wstal z mrtwich wstupyl na nebessa / a ysse
dy na p̄wyczy otcze wssemohucyeho wne
besskem kralewstwye / Wslyssaw to kral
rozhnyewal sye welmye / a kaza gy wza
tiz wsadyty a na zaytrzye kaza gy p̄rze
dsye przywesty / Wecze gye . Panno Mar
garetho smylug se nad sswu krasu a modl
sye nassym bohom / a budes nam kralowu
nu / Ona gemu odpowiedye a rzkucy To
mut sem swe panenstwo slybyla a tohot
sem sobye chotye zwolyla / Kteremuz slu
zy wsye stworzenye . yon gye wecze / Nev
czynyssly toho kazy tyelo twe ne czystwye
dratty / Ale ona gemu wecze / Syn bozy dal
sye sam za mye na smrt / Aga take hotowa
gssem pro nyem vmrzyety / Ten kaza gy na p̄u
ezu powyessyty / a gegye tyelo hrozmye bi
tnamy dratty ze krew z nye gako potok
z rudnye tecyesse / a z wssechny plaka
chu ktorzyz tu stachu / a z kmye Marga
reto zel nam tebe ze swe tyelo das tak
hrozmye muczyty / a swu krasu chtyes za
tratyty tak nyeze / Powol gesstze kraly
nassemu a budes zywa / Ona gym wecze

mzly aneb wyerny nadtye odstupte odemne neb
toto mneho tyela mučenye gest mey dusse
vzwesselenye y wecze Olybrius pusste nesty
hlawy zde nawrem tyele moz mab ale
dusse me chowa kral nebessky tehdy kral
plachem zalwize swu twarz aby nehledyel
na tak welyke krwe prolytye ykaza gy sny
ty spucze a wzalarz wsadyty A kdyz ona
wzalarzy sedyesse pocze prosyty boha aby gie
wkazal gegie nepryetele s kterym by mela
boyowaty tyelestnye a hned geden
welyky drak zgewyl se gye y pohltyl gy
Ana pozehnawssy sye swatym krzyzem
pomodly sye bohu A hned sye ten drak na
dwe rozpade A ona bez wsseho vraza zneho
wynyde A opet zly duch wczynyl sye
krasnym panyczem pocze gye nabyraty
chtye gy od gegie czsty odwesty y ona gey
za wrch popadssy vdeczy gym o zemy y
wstupy genu nohu na hrdlo y wecze genu
pod day sye neweerny czite buzechtey dye
wyze y czie zwola a zka O swata margareto
poddawam sye tobie y ona genu wecze
Powyecz my prrz tak welmy wzespamow
takab agy ty wzdy welmy pokussyes a
cziti wecze Przirozena nenawist gest mezy
namy a mezy lydmy s prawedlnymy ze wy
dymy any gym nanassy myesto do nebes
kterez sme my ztratyly a nemozem geho
dassye dobyty A kdyz gye to powyedye hned
gey ona pusty A kazaytesse kaza gy oly
bryus przywesty przedsye y wecze gye Ra
zyt mode sye gestye mym bohom A kdyz
to nerodye vczynyty tehdy gy kaza za
meze powyessyty a tyelo gegye pochod
nyemy palyty a potom gy kaza wsadyty
wkad plnu wody wrucze aby gye wy
czssy muka byla a wyecz sy bolest A wta
doby sye zemye potrzyessye sye a ona z tey
muky bez wrazu wyynyde Tehdy pyet tys
syc lyda nawyeru sye obraty a pro bozy gmye
dachu sobye hlawy styaty A ogye sye kral
aby sye wyecze lydy nawyeru neobratylo
odsudy gy ykaza gy na popraw westy a
hlaw gye kaza styety Tehdy s. margareta
poklekssy pocze boha prosyty za swe sluze
bnyky y za sluzebnyce y za swe obietnyky

arzkuty mey myly choty ihsu ye prosym tebe
racz daty mym sluzebnykom tyzpoz budu
wecy mye ne natwe mylosty zadaty A take
prosym tebe ktera z koly zena przyswe pro ty
bude mi pomocy nazywaty racz gye ze
wssye muze pamoty a daby plod daty
A kdyz dokona tu modlytwu hned przy
gyde hlas z nebe a zka A myla choty
Prosyb prosyla welykoss sen vslyssana Te
hdy styechu sye swatu hlawu A tak gest
korunu przygala mucznykowu A tak
gest vkazano ze gest myela mnoho przy
wenstwye A pro to ze gest krale Olybrya
przemohla y geho lydy yzrty a smrtye
krales przygala a w krew plowyeru kaze
staussku przyla A to gest ten drahy
poklad swey czystoty schowala kter
uz gest sobye kupyla kralewstwye ne
beske [illegible] In die [illegible] apostolorum

Celi enarrant gloriam dei et opera
Slowa pyssye s. David w zalarzy
chwale vrzad s. apostolus gych
gest [illegible] s. przessławye a zka Nebe
ssa wypowyedy chwalu bozye Wyeczsto
wyecz mame znamenaty kroy wyecz
Naprzwe gych s. apostolus dostogen
stwye Druhe gych vrzad kazanye
Trzetye bozy chwalu Oprwem znamenayte
ze swatych apostolus gest welm
nayte ze dostogenstwye ze gye nazywa ne
bessy A to prwy wyecz Oprwe swaty a
postolowe przyrownawagy sye k nebe
som Nebo gakoz nebessa dawagy nam
dessc a rossu gymz oplozugy wssechnu
zemy Takez swaty apostolowe dawagy
nam rossu ducha swateho a pusscziegy
nam dessc mylosty bozye a zplozugy
zemy wdobrych skutcziech to gyz lyd
yesua srdcze naplw tyestu na swagy
Apostoly gych a nam possly ducha swa
teho Druhe gakoz nebessa su welmy
powyssena nade wsye stworzenye wssak
sye z dagy by na zemy lezala a zemye
sye dotykala Takez swaty apostolowe
gakz koly gsu powysseny nade wssechny
swate swym welykym dustogenstwym

na Rozestanem

wszak sye nas wszdy dotykagy hrzyesnych
anaze my swe sluby odewszeho zleho o
brangy. Prosmy gych at raczye podle
nas stany a wszeho zleho nas tohoto
czasu zbawyly a zachowaly. Trzecye ga
koz nebessa wszdy sye toczye a slunce
a myessyecz wszemu swyetu vkazugy
a wesselny narod opraczugy. Takez s.
Apostolowe wlozye sluzbie przebywagy
a w nebeskem krolewstwye sye sbohem
kochagy. A slunce nebeske toczyz syna
bozyeho wszemu lydu zwyestugy. Anye
ssyecz toczyz s. krolewnu nam vkazugy
a po wszem swyetye bozye slowo kazy.
Jakoz powy s. Dawid wkazdu zemy
wyszel gest gych hlas anakonyecz swyeta
gych slowa. Jakoz sye gdze swyech kedz
syn bozy sedyesse na horze a nyctho za
stupno swyny byesye. Kedy wybra so
bye z tych ze wszech lydy dwanaczte apo
stolow gychz su tato mena. Pyotr pa
wel Andrzey Jan Jakub Thoma Bar
tolomyey Phylyp Jakub mensy Matey
Ewan. ta Symon Juda. A Judas gesto
gy predal myesto gydasye zwolyly su
sobye apostole samy s. Mathyasze. Tych
dwanaczte posslal gye syn bozy po wsse
swyetu a rzka dyete po wszem swyetu
a kazte nee slowo wszemu stworzenyu
ktoz vwyerzy a pokrzczy sye ten bude spa
ssen. Aktoz wany nevwyerzy ten bude
zatratyen. A dal gym wyelyku moc aby
nemoczne vzdrawowaly martwe krzyessyly
slepe osswyeczowaly a dyably wyhonyly.
A kedyz wstupowal na nebe tehda gye roze
sslal po sswyetu a rzka apoczekayte zde
w Jeruzalemye at wam possly ducha s.
A kedyz przygmyete ducha s. tehdy dzete
po wszem swyetu a kazte nee slowo. A tos
rozesslanye swatych apostolow dnes swye
tymye, ze su ony chodyly po sswyetu kazy
tye, przzowaly kazyty a poswyetye bozye
gmye, a obratyly wyee lydy na prawu wyeru,
a burzyly pohanstwo, a nyetho przytylwe
ustawye wpyrtye, a nyc gym nebyl protu
a ssekn a pale a kamyeny wlatye nakly
krach wyessegytye, a toz wszemye muczyeny

A sswaty Pawel gyz krzynaczty apostol po
bozym vmmezenye, na trzecye leto na bo
em sye obratyl. A gynnych mensych apo
stolu byla dwa a sedmdessat, ktorzy
gsu byly bozy possolowe a przemylyty a
kazately kazyce slowo bozye po wszem
swyetu, oznamugycz nebeske slunce
wszemu swyetu. Prosmy gych at nam z
wyestugy bozy mylost, a vkazy nam
syna bozyeho a swatu Maryy matku bo
zye. Trzecye duchem zna menayte ze vrzad
s. apostolow byl gest tway. Prwny v
rzad gsu myely, nemoczne vzdrawowa
ty, ze ktorzy su krolowy przyslly, tu gsu ne
mocne vzdrawowaly, a martwe krz
yessyly a dyably wyhonyly, a wyelyke dy
wy czynyly. Prosmy gych at nas raczye
zbawyc nemoczy vzdrawyty. Druhy
vrzad gsu myely kazaty bozye slowo
a krzsczyty, a bozye tyelo stworzyty, a mylo
st bozye lydem dawaty a hrzyechy od
pusczowaty, a nebesske krolewstwye
lydem otwyeraty, ze gym syn bozy rze
kl. Przygmyete ducha s. ktorymz wy
odpuscyte hrzyechy, tym bude odpu
szczeno na wyeky. Prosmy gych at nam
wyprosye hrzyechom odpusczenye, a nam syn
dzyssem nebessa otewru. Trzecy vrzad
gsu myely, ze gsu lydy osswyeczowaly
a duchem s. zazehaly. A pro slaw bozy
zbawy a rodugy zabydy, jakoz su prze
zaomu zemu pohanku a rzekne. A gy
tyz pane vsslys gdy nebe wola byesczy
pokas, a przyszcy lydem bozy mylost
nadwratyly bozy smyslo a dnes a wss
nedyny doy nagy sudyty zywe a mr
twe, a sedyety nassudye, gako mocny
konsele, a sudyte wszyho swyeta. Jakoz
gym syn bozy powyedyel a rzka wy
gesto zamnu chodyte a nye nasleduy
gyete, sedete na dwanaczte stolych su
dzcy dwanaczte rodnow lydskych. Pros
my gych at raczye za nas prosyty, aby
nam nabolsu wsye dobie vprosyly a

awszego zlego nass zbawyly a pro to my nasze
dusze przywyedly do nyebesskyego krolestw
wye. Trzetyem znamyenayte ze swyaczy apo
stolowye wzdawaly su bohu chwalu pro troy
wyecz. Pyrwe ze z prostych lyudy nahylgye
uczynyly mystry tohoto swyeta, a zyw barzno
byskupy a z hlupych papyeze, a z ssywych s
luh knyezata wszytho swyeta, a z lyudy uczy
nyl angely, a z smyertedlnych uczynyl nyes
myertedlne, a z zemye uczynyl nyebessa, a ze
pyyolwye ptaky, a z kamyenye zlwyczaca
Gesto gest dyvo nad dyvy, gehoz sye gest
nykdy nestavalo na swyetye, any sye
stane do dne sudnecho. Druhe pro to gey
chwale zo gym dal welyku mocz, nade
wszym stworzenym, a gescze wyeczszy gym
mocz dal, ze gsu wyeczsye dyvy czynyly
nyz sam krol nyebessky. Ze syn bozy gedy
nye trzy martwe zskrzyessyl. A nyekdery
apostol po gednem czyeny wskrzyessyl czyrzy
dzyesty. Ze bylo sye tak mdly lyude wssak su
myely tak welyku mocz ze gsu nemocne
uzdrawowaly, dyably wyhanyely, a nyebe
ssa od wyeraly a hrzyechy odpusczowa
ly, a gyne welyke maty ukazowaly. Po
nyewz gsu s pyewcem nyech chwalyty boha
Trzetye pro to su chwalyly boha ze gye
raczyl uczynyty dyedzycze wszego krale
wstwye nyebesskyego. Jakoz gym powyedyel
syn bozy a rzka ktorzyscze opustyly pro mye
tento swyet, stokrat wyecze wezmyete zato
a pocom wyeczny zywot budzete myety z
takyego daru a z takyego dyedzystwye gemuz
nykdy konyecz nebude. s pyewcem su myely
chwalyty boha, a to gsu gyczy troy wyeczy
chwalyly. Pyrwe swymy modlytwamy
ze su wedle pyrwoty na modlytwach le
zely. Jako s. Bartolomyey stokrat klekl
zadny a stokrat zanocz. Druhe gey chwa
lyly s swymy kazanym, ze gsu wzdy boze
gmye chwalyly a gymem mluwyly a lo
dzy pwyly a oznamowaly nemo boze.
Jakoz gym syn bozy rzekl. Ktoz mye bude
chwalyty przed lyudmy, toho ga budu ch
walyty przed angely. Trzetye su gey ch
walyly swu sluzbu ze su gemu sluzyly baz

bez przestanye a z dessuczy smyrty a py swe
zywoty daly na smyrt, a pro to gym take
hospodyn dal troy wyeczy a welyku czest.
Pyrwe dal gym swe przebywanye ze
swymy tyelesnye przebywal. Druhe
dal gym gest nagmyto swyetye, ze wsze
chny krzesczane czstye gye po wssem swye
tye. a spolwcem to mage uczynyty, nebo
ktyz gednoho swatcho czstye, magy s
polwcem dwanaczte apostolow czstyty. Trze
tye gest gym dal s swu wyecznu radost swe
bessczyem ~~krolewstwye~~ Magdalene — S Magdaleny
~~Conuertisti planctum meum in gaudium~~
Na tato slova pyse s. David w zaltarzy
a rzka obratyls hospodyne mnye
placz mnye w radost. Ta slova dobrze
powyedala swata Marzy Magdalena
gyez dnes gest a chwalu czynyny. v
wtytech slowyech mazem dwye wyeczy zna
menaty. Pyrwe s. Marzye Magdaleny
plakanye. Druhe bozye utyessenye.
Pyrwem znamenayte, ze placz s. Ma
rzye Magdaleny, znamenala sye tyr
zye gegye obtyazeny, nebo gegye ob
tyazenye bylo gest prwe a swrchowane
gemuz gest nasledowala rada s. Pawla
genz gest rzekl. Jakozte poddaly swe
tyelo sluzyty nechmosty a neczystotye
takez poddayte swe tyelo sprawyedlno
sty. Ato gest uczynyla s. Marzy Magda
lena. Jakoz sye czte o nye ze gest byla z
gedna hrzyesnytye, a ze gest byla swe
meno zmazyla, a gedno slula hrzyesnyczye
ze rzyekachu gye, tac gdze hrzyesnyczye
Mnohym zly przyklad lyudem dawala
pro to aby wssem dala dobry przyklad
obratyla sye gyest k bohu. Nebo ktyz syn
bozy byesye pozwan na hody k Symonowy
malomocznemu, a tu sye mnoho
lyudy byesye ssyslo, wssak sye ona gych
nestydela, ale hned tam przyssla a
stala mezy gymymy hledagycy mylosty
bozye. Druhe sye znamenala gegye
z powyed spasytedlna, ze wssyem
stalo hrzyssnyczem a s nyczym zadneho sye

gyest nesla any stydzyela. Takez wszyst
kym swego obliczeyem vczynyla, ze przy
sedszy do tego domu, gesto syn bozy sedzye
ssye przystupy sladu krocemu, ancz smye
gdzyemu naszy gyty znagyty sye krwy
ch grzyesznych. Jakoby rzekla Hospody
ne boze mogy stydzym sye przed twoym o
blyczeym gyty. Ato ze su sye rozumyeszy
by nie zlosty. Trzecze znamyenalo
sye gey welyka pokora, natom ze
stasye podle nog, a padla gest k gego
nogam, ale nesakla gest k glawye. A
tak sye gest welmy ponyzyla, ze take
pokory zadna zena nassewyeczye
nemyela. Nebo gest sw nemog zna
menala. Dyak gest byla welmy ne
mozna, ze ne sedm grzyechow smyerte
lnych, ale sedm dyablow wsobye myela.
Czwarte sye znamyenalo gey sko
rucze wszytkym sercyem a zalosczye. Albo gakoz
gest byla swymy oczyma sgrzesyla. Ta
koz gest swymy oczyma dosty zato vczy
nyla, ze gest tak welmye plakala, ze
gest swymy slzamy bozye nogy vmy
wala. A tak slize potok serdecznych slez
wylyala gest oczyma. pokelkug asye
wszytkym grzyechy omyla, a zazgla sye
ogneyem ducha s. mylosczy bozye. Pya
te znamyenalo sye pokorne dosty v
czynyenye a pokayenye swyetego wane
albo gakoz byla pychala swymy wla
sy, takez gymy dosty zato vczynyla.
Nebo gest dobrze nogla myeczy vbru
sez, ze gest byla slechtyczna, a bogata
pany, by byla chczyala, ale ze byla swymy
wlasy sgrzesyla, a to gymy bozye nogy
vtrzyela. Take swymy vsty pyssnye a
nekazanye mluwyla czasto, a to gymy
dosty zato vczynyla, ze vsty czelowala
bozye nogy. Take swym czyalem byla
sgrzesyla, a to swym wszyczym czyalem
nazemy lezala, gledagyc bozye my
losczy. A tak gey placz byl gest na

obraczenye. Szoste znamyenayte ze
bozye vtyeszyenye, bylo gest kotemuto slowu
gesto gye syn bozye powyedzyal, a rzka
odpusczenyt gsu tobye twoy grzyessy.
O gaku gest radost myela, kedyz gest
to slowo mylosczywe vslyssala, ze byla
sy przedszyem dzy dyablowa, ylyuedbyla
dzy gezunayrzowa, by byla dzy wyeczne
smyerty, ylyuedbyla dzy zywota wyeczne
go, ato przeczye swyetegowane obraczye
nye, ktorez gest ne tolyko nassobye vka
zala, ale ypotom wzdy dossmyerty prze
bywagyc wzdy vpokany. Jakoz sye
gest ony. Siodme kedyz bychsye pobozym wsta
pyeny obraczylwszy na wyecznu mnogo lyudy
ygyde na puszcz a tu trzydzyeszczy let przeby
wala, dzyatony myeszye nebylo pokr
mu, any wody any drzywye, any o
wocze, any korzenye, any kterego obyle
aby potom kazdy mogl wyedzyeczy ze
gy tu sam buoh krmyl. netolyko czyelest
nu krmy, ale take ynebesskym a naka
zdy den gy angele sedmkrat podnebe
nassko reku nassyeczym, aby mogla sly
ssyeczy z pyelwanye, a radost nebessku a
opyet gy zase wzyegye przyebytecze po
ssadyczyu. A tyech czasow gednoy kneze
nabozne przygydze natu puszcz a chtye
bohu sluzyty, vczynyl sobye chyssku
zadlomazte hony odnye wzdaly.
Kedyz gednoy bychsye namadlytwach,
vslysse hlas angelssky, wstaw ygyde
tam, ysta powzdal, gakoby mogl kta
memu dowrzy, y zwola a rzka. Zakly
nam tye bozy mocy, czlowyeklys czy kte
re zlwyecze, gesto wtey gesskyny prze
bywas, aby my powyedzyelo czso gsy.
Tehdy s. marzy magdalena kwego krze
nnu przystup sem blyzye apowyem
czsso gsem. Kedyz on knye przygyde
pocza gemu wecze. Slyschallys kdy o bo
zym gyeny, ktery grzyessnyczy gestossla
wne Magdalena, gesto bozye nogy w
mywala, y czy kmyecz wecze, czyz gest
mynulo tomu wyecze nez trzy dzyeczy

Jakz sye gest to stalo. Ana gemu rzecze. Ja sem
ta genz sem trzydzyeszcy let na tey to pusczy a
yakoz wyeczora wydzyal ano mye angele
nossye pod nebe abych slyszala radost nebes
sku. A gyz my gest to zgeweno od boha ze
mam gyz swyaty stoho swyeta. Przetoz przysym
tebe dy kxyadzem maxymynowy ku byss
kupu a powyecz gemu tak. at w wyedzyely na
gutrzny mnye geda. Tehda ten knyez szed
gyde ku byskupu ktoremu y powyedzye ge
mu to wssye. Tehdy byskup przyszed nagy
tessny wrzycze s. marzy magdalenu wlano
ze stogyecze, ana zdwyzena od zemye na
dwa lokty, ano gy angele myczy sebu dz
zye. Byskup sye welmye wzasye, a tam
przystupity nessmye giese. Ona rzecze ge
mu. Mnyly otcze duchowny przystup sem
blyze, anebey sye swe dzeczy. Tehdy on prz
ystupy k nye, y brzsze gegie twarz rozkosim
ona swyety gako slunce. A tu s. marzy
magdalena w welykem naboszenstwye
przyga od ducho bozye tyelo a polozywssy sye
przed oltarzem y pusty dussy. A tu szedw
dorzy taka wonye ze za sedm dny nepo
mynu. Ana gy welmye cztnye pochowachu
a angele dussy wzechu y nessechu gy do
nebes. A tak przebyua s bohem w nebeskem
kralewstwye. A gegye placz obrocyl sye gest
w welyku radost. A przetoz welyke gest dywo
zmyela za swecho zdalwe y possweny swyety
sluze ktereyz dywy ukazal gest buoh gegye
swatost. A nayprwe za swecho zdalwye gy
syla gest syna gednemu knyezety. Jakoz
sye czte o nye. Ktyz bysse po bozyem bum
zemy stmarszie leto, a gyz byechu zyde swa
tego sczepana ukamenowaly. A gdyz a
postoly bozye byechu rozechualy. Tego czasu
byesye s. maxymyn. Genz bysse s. marzy
magdalena poruczena od s. petra. Teh
dy zyde wydzecze ze s. marzy magdalena
plodzy wyeru krzestyanskem, a kaze bozye
slowo, y wsadzychu gy w lodzy, y s swatym
maximinem a s swatym lazarem a s swa
tu martu, a s gynymy mnosymy krzescia
ny. Puszczychu gye na morze bezwesla

wessla, aby zatonyly. Ale my bozym pawo
lenym przyplynechu do marsylie. A tu wy
sedssye z lody s. marzy magdalena uzrze
wssy lyd slupyeg, ano se modle gzeczom
a boha neznagy. Pocze gye od tey wyery od
wodzywaty, a syna bozecho gym oznamo
waty. Tehdy knyeze tey zemye przygyde
do chramu chtye obyet modlam daty
aby nyeklorey plod mosl myeczy. Ale s. ma
rzy magdalena pocze gemu oboho kazaty
a neda sye gemu modlam modlyty. Y
knyeze gye rzecze. Mozessly tey wyery do
kazaty a doswesty ktoruz nam kazes. A
na gemu rzecze mosly dywy a kazany
s. petra, genz gest papezem w rzymie.
A knyeze gye rzecze. Hotowy sem wsye
wyerzyty, mnozesly my syna u boha wy
prosyty. Tehdy ona za nyu boha poprosy. A szed
gego pany pocze synem. Tesse knyeze
chtye prawdu zwyedzyety gestly to tak
yakoz ona prawy, zamysly do rzyma gety.
A pany gego nerodzye ostaty y gyede s nym
a gdysz gyz welmy tyeszka, a swata ma
rzy magdalena kaza gyma naplecy
wlozyty znamenye s. krzyze, aby gyma
dyabel natyesstye neprzekazel. Porucz
ywsse zemy s. marzye magdalenye, y w
sedechu na lodzy, gedechu pryc. A kedy
bysse na morzy, omladzy sye a porodzy
syna, a szedw sama umrze, a dzyetye po
cze welmy plakaty. Tehdy knyeze z wo
la zarza. Byeda mnye neboszczyskowy
czso sem sobie uczynyl ze sem zadal syna
myeczy, a tak sem materz y syna ztratyl.
Tehdy marynarzy zwolachu a rzkucze
wyrzcze tyelo martwe wen z lodzy anez
tonemy podle nyego. Y knyeze pocze gych
prosyty aby tego neczynyly a rzka. Ale
chtyetely se smylowaty nad materzy, ale
smyluyte sye nad dzyetatkem. A tak
dogedusse gednoho ostrowa polozychu
tu dzyetye y s materzy, a plasczem gye
odzyechu, a wsedsse opet do rzyma przy
gedechu. A swaty petr potka gey, a by
wzre znamenye s. krzyze na nem, y yata
za gego kto gsy, a odkad gedes, an

gemu to wyphy pożadnye. Kedy s. petr
wecze Pokoy tobye. alwytay myly pane
dobieys rady posluchal / zes v wierzyl tey
pany. Neszumyeny sye ptoze twa pany
spy adzieze swy odpoczilwa / Kedy s. petr
gede swym do Jeruzalema / ablkaza gemu
bozy grob / ata wszechna myesta kez byl
syn bozy umgeu. Kedyz gey tu dobie wiery
nabczy pozchwa gelo / akaza gemu domo
gyety am wszed na lody y gede pomorzy
abozym powolenym azgednanym / przyge
de kyeluchu swey panye / ukaze ano dziecze
zywo / ano grzecha brzuha okolo matky ys
kyy ssye pod plaszczem / S knyecze wszedz
lody wzem dziecze y wecze o swata mary
magdaleno. gdybich ga byl szczastny / atotbych
wessel domow przygel. By ma pany ozy
la / asomu wezdraby domow przygela
Albo wierzym temu kedzes mohla dziecze
zadwie kezye cholwaty. Takie mozes
ymatku z szkrzyeszyty. Agdyz to wecze g
ned sye ta zena mrtwa ptaze / atak
wecze. O welikiehos zasluzenye s. marye
magdaleno przed bohem / zes my dzwye le
tye sluzyla anye kumyla. Wszystkie to
knyecze ywecze knye. Zywalis ma mila
pany / yona wecze zywa gsem / aprzys
la sem swyety tegim stebu / Jakoz tye s. petr
wodyl po Jeruzalemie / takez mye s. ma
rzy magdalena wodila ukazugicz my bozie
myesta. Tehda knyecze pogeu swe pany
adziecze swelikim radosty przygede domo
ynaleze s. marzy magdalena ana kaze
bydem / ypocze gie wyplwowaty to wsze
czsoz sye gemu nazeszie dalo aprzyho
dilo. Wyched possrzee zemy kaza wszechni
modly zkazyty / akoscielno bohu nazest
nastawiety. Atak tu wszechna zemy swymy
kazanym obiatila. O synu gie atemy
bozy mylost ypsy. O duche tyte sye ze
gdey nytyerz chodzese lichobu s. marze
mag. Kedyz gey nalwyinye gabyczu
anamo sadla wlozichu anessechu / asiwa
tey marze mag. porokowachu ze tak
nabozuemu sluze swemu przepusila
bez swatey zpowiedy umzyety / tehda hned
tey mrtwy nytyerz ozy alwsta zmartwych
akaza ksobie knyecze przywolaty y pocze
sye gemu welmy nabozuye zpowyedaty
a zpowyedawsy sye ypzyga bozie tielo / ys
kona trzety deu / sw dobru smrty. O synu
gie atemy bboha wpsy dobre skonye
nye bychom nezenmzely wswich hrze
sych apostom abychom doszly do krale
wstwie nebeskeho. Wehoz etc.

S. Jakuba.

Jacobi a[postoli]

Iacob dilexi esau odio habui. Dnes sla
wymy hod welyky s. Jakuba welikeho
genz gest byl rzeczony bratr krolly nebe
skemu. A wlastny bratr s. Jana. Swate
gehoz gest buoh apostolem swym brzy
myl. A wsiwem tagenstwy gey myel. A
welmy gey mylowal. A to przeswyedy
elw to s. prosz duchem swatym polwie
dzel tato slowa arzka / kral nebesky g
plwy Jakuba sem mylowal / acsawa sem
nenawidzel. Jakoz koly gsu tato slowa
polwiedzena gsu wstarem zakonye / o
Jakubowy patrarchowy / aogeho bratru
esaw / wsak sye mycnye wnolwem za
konye na s. Jakuba / astrze Esawa zna
menawa sye Herodes kral. Albo Jakoz
esaw hnyewyl anenawidzel Jakuba / takez
kral Herod zahubil gest s. Jakuba. A w
tyech slowiech mame dwoy wecz zna
menaty. A prwe przes gest kral nebes
ky s. Jakuba mylowal. O duche ktera
gsu byla znamenye bozye mylosty. A
oprzwom znamenayte ze buoh mylo
wal s. Jakuba przes wecz. A prwe prze
ho welikym czystotu kteraz gest drzal
az dosswey smrty. A to gey przyrolwna
wagy kostolu slawnemu / genz byl przy
kryt zlattem adrahym kamenym na
nyemz wszemohucy kral sedzi sye / Jakoz
plwy s. Jan. A krze tey stuol slawy zna
menawa sye czysta dusse s. Jakuba na
nyemz przebywal gest syn bozy kral nad
kraly swu mylosty. Albo hospodin nay
wiecz sie kocha wczistich lidech. A pro
zwolil gest sobie matku naycystssy swa
tu marzy. O duche mylowal gey syn

bozy p geho possluseustwie Nebo kdyz syn
bozy chodie sye podle morze ujrzie s. Jakuba
any lowy ryby swym otczem y powola ge
ho. Tehda hned s. Jakub nechaw wsseho
y ssweho otcze y gede za nym a chody wzdi
po nem Neb possluseustwie czyni chlo
wieka mylebo bohu Jakoz plny s. Jan wita
zenstwy / ato sam buoh powiedel kdyz be
nazka aplowal sem tye pro zes possluse
stwie drzal Ato gest s. Jakub wplny drzal
a chowal geho Jakoz sye czte wo skutyech
apostolskych kdyz sye zbiechu zyde sebiraly
wielez apostolom aby nekazaly bozieho
slowa Tehdy s. Jakub gim wecze a musy
me twecze boha possluchaty nez lydy
Trzetye milowal geho buoh pro geho wsta
wiczum mylost ktera z gest mycl k ubohu
do swey smrty Nebo gest tak sylnye boha
mylowal ze nyzadne hrozy any muky any
smrty nemohly geho odlucyty od mylosty
bozye Neb w Jerusalemye sgymmy a
postoly byl bychowan aby przestal kaza
nye / a wssak to mile trpiel / a nad to smrty
sye nedal przemoty Jakoz sye czte snyem
kdyz kazasye s. Jakub w zydowstwie tch
dy geden czaro dieynik menem Hermo
genes posla k nemu swoho vczedlnika
aby gey potupil a przemohl swymy czary
Ale s. Jakub toho vczedlnyka menem
Phyleta bozy mocy przemoze a na wie
ru bozy obraty kdyz tey philet wraty
sye k sswemu mistru y powiedie gemu
ze gest krzestanem a wnem gest przy
gal y poczie chwality kazanye bozye od
apostolow Tehdy Hermogenes sye rozh
niewa / a swymi czary swaza Phyleta ze
sye nemoze hnuty y wecze wzrym pomoz
byt tobie twoy Jakub Tehdy philet ne
wieda sobie czsso zdiety powiedie to
s. Jakubowy poposslu / S. swaty Jakub pos
la gemu swu passnyczku
a rzka wezmy tuto pasnyczku a ty buz
drawo nye hospodine Ihu Xpe a gakz to
wecze tak hned by zdraw a gido k swa
temu Jakubu / Wzrzew to Hermogenes
hnyewy welykymy posla czerty a kaza
gym aby s. Jakuba a Phyleta przeden
przynesly / y przysedse czerte przed s. Jakuba
poczechu wolaty wpo wietrzye a rzkucze
o s. Jakube bozy apostole smyluy sie nad
namy / neb drzewy nezgsy nas dosel az
gyz horzymy ohniem pekelnym / S. wecze
gim s. Jakub A poczsse sem przysly Czrte
gemu odpowiediechu Hermogenes nas
possal k tobie a k nehomu tie s Phyletem
swazaly / a swazyty przinesly k nemu
a gyz nas angel bozy swazal plamen
nymy rzetyezy a w echymy nas mucy
wecze gim s. Jakub Rozwiez was angel
bozy O dyedy a Hermogena swiezycze
przywedte k nemye bez vrazu / Czrte gemu
weczechu Day nam moc nad nym at
swoho horze pomstimy / wecze gim s.
Jakub Hot Philet przed wamy stogy
zemu geho negymete / Czrte gemu
weczechu any sye nesmyeme dotknuty
any wazyty toho gesto gest w twem lozy
A kdyz czrte letyecze swazachu Hermo
gena a przywedechu gey k swatemu
Jakubu Hned Hermogenes k lecze po
ze plakaty / a mylosty prosity Tuz s. Ja
kub gey rozwaza / a nyewerzy sebu krze
ho nohama a rzka O wikupitely lidsky
ch dussy przygmy mye kagyczyeho k s
we milosty / a s. Jakub przyge gey k my
losty / a hned geho sam pokrzsty wzrze
wsse to zide ze sie Hermogenes obratil
na wieru krzestansku rozhnyewachu
sie welymye Tehdy przisedsse y gachu
s. Jakuba a wzwaz gemu na hrdlo wrz
diechu y wlecyechu gey przed krale He
roda a wal po possbu zydowsku kaza
gemu hlaw sticty A kdyz gey wedechu
na popraw / tehdy geden chlamam na
cestye lezie / zwola k nemu a rzka O s.
Jakube racz mye uzdrawity / S. swaty Ja
kub wecze a rzka / w gmye bozye pro
hoz nemo wiem kterhu mye napopraw
wstan a hned zdraw / a hned wsta krzi
drawy / a pochwaly boha / A wzrzew to
Hozias geuz gey za hrdlo wlecyesse

poze p[ro]sity mylosty / a obiaty sye na lwie
u krzestanstwu A tak stiechu s. Jakubu
hlawu y tiemu Jozyassowy podle nyeho
a angele gich dussye wzechu do nebe
skeho kralewstwie / A tak s. Jakub my
lowal gest boha az do sswe smrty ¶ W
druhem mame znamenaty / ze assu bely
cztyrzy znamenye na s. Jakubu bozye my
losty ¶ Prwe znamenye mylosty swe
buoh gemu ukazal / ze sye z geho tet
ky narodil / ze gest synu bozyemu bil
tetyeny bratr Zagiste welika gest to
mylost / myety brata tak drahecho a
tak mocznecho / krale wssecho swieta ¶
Druhu mylost gemu ukazal / ze gey
sswym apostolem uczynil A potom
konsselem a sudcy / z zywich y mrtwich
wsedny den Prosmy geho mylosty at
nas przyssudy k wieczne radosty ¶
Trzetye mylost byla / ze gey syn bozy
sswym tagemnikem uczinil / nebo sye
przednymy byl p[ro]mienyl A krasu swe
ho swateho gywota byl ukazal / a przed
nym dyewczku z mrtwich wzkrzye
sil A gineho mnoho tagemstwye ge
mu zgewil ¶ Cztwrte znamenye boz
ye mylosty bylo / ze gey welykymy dy
wy osslawil Jakoz sye czte Geden mye
sczenyn byessye sye dopustyl welike
ho niemecho hrzyechu Tehdy farar
napsaw gemu ten hrzyech na lystku y
possla gey k swatemu Jakubu aby
gey polozyl na oltarzy / a prosyl s. Jakuba
aby gemu ten hrzyech shladyl A kdyz
ten lyst na oltarzy polozy / a wzdaw obyet
s. Jakubu / hned ten hrzyech by shlazen
s toho lysta / ay to wzrzew buohu y s. Ja
kubu podyekowa / a domuow sye wratyw
to wse fararzy swemu powiedie Prosmy
geho at raczy nasye hrzyechy shladyty
¶ Druhe sye czte ze geden nyemecz sel
na put k s. Jakubu sswym synem / a k
dyz natyestye podyy sye v gednoho hos
podarze Tehdy ten hospodarz chtye gy
h zbozye zbawyty / wlozy strzyebrnyty
w gegich mossnu A kdyz rano prycz gydiechu
Tehdy hospodarz po nych slydiny wolagie
a stawy gie uzlea Ozly putnyty nelwyer
ny p[ro]zcze my strzyebrnyty wkradly A ona
gemu wecziesta / w kohoz gy naydes nad
tyem popraw A kdyz gye przehledachu
nalezechu w gegich mossnye strzyebr
nyty A tak ze syna obiessychu A otcze
k swatemu Jakubu gyty pustichu A k
dyz otecz k sswatemu Jakubu swe lytu za
losty gide / a po trzydcyety dnech wraty
sye do toho myesta / chtye gesscze opatrzy
ty swecho syna / y pocze welmy plakaty
wyda ay gesstye wyssy / Hned syn geho
p[ro]hlede a wecze gemu Mylý tatyku ne
plaz nebt my nycz nenye / a mamt se
welmy dobrze Neboť mye gest s. Ja
kub drzal / a nebessku rossu mye krmyl
Wssyssalo to otecz swe lytu radosty biezze
do myesta / a przy sed k rychtarzowy co ge
mu wse wyplny Prosye geho aby kazal
syna geho snyety doloow A tu doby
rychtarz obiedwassye / a dwe kurzye pecze
ssebu na mysy mye gesstye plwecze ge
mu Tohokez prawye gest to tak by twoy
syn byl zyw / gako tyto kurzy wzletye
A hned tyech dwe kur peczenych wz
letyechu a zywy byechu / Rozwiezew to ry
chtarz hned skonsely a mieszczany tam
gydechu / a geho syna wzyechu / a bolsu a
s. Jakubu chwalu wzdachu Prosmy ge
ho at nasse dusse zywy wieczne mukty
Opiet sye czte ze geden putnik gdyessie
k s. Jakubu y nedosta gemu penyez na
zbawy / a sydel sye welmy zebraty / A tak
gda tyeztu ymyslyesye osso sobie vczyny
ty / ysede pod gednym drzewem / y z dyw
yena sye / y z dasie sye gemu wessye by
gey sam s. Jakub krmyl Tehdy p[ro]cytyw
naleze v sebe w hlawach polowicu chle
ba a tu by zyw trzydcety dny / az sye p[ro]wie
y domuo wraty A na kazdy den tu polowicu
gedyesse / az gie malo ostasye / a na zagy
trzye opiet cyela biesse Prosmy geho
at nam przyspowzy wsseho dobreho

zbawy nas wszeho zleho Takze sye czte ze
geden pustnyk rzkwatemu Jakubu dyesze
aczt sye gemu z gebwy/ y pocze sye swatemu
Jakubem y pocze gemu kazaty odzlosczy od
boto swyeta/ aradze gemu aczka Jac sam
s. Jakub zaby se sam y mye/ an toho pro
wolo dyyrczua mog hned sye sam zaby
Tehdy hospodarz gocho welmy sye smutko
boge sye aby gcho mycsczene negaly/ aby
nan hlawy nepoczely tczyz aby on gey
sam zabil/ vprosyesze boha by mohl ozhoz
byty/ A hned tey zabyty wsta z martwych
a pocze sw przyhodu wozpowyety ze kedyz
tey czet genz my sye kazal zabyty/ przy
nesse mye do mnik pyekelnych Tehdy
nod s. Jakub przygyde a zasta mye aczka
Tot gest mog sluha/ nechayte my ge
ho y gyde swymy przedbycoh A kedyz czte
poczechu nanye wolaty Tehdy s. Jakub
wecze/ rzczennyste gey oklamaly/ y kaza
mye wskrzyesyty A ssmy boha a swatcho
Jakuba at nam wssy z dyablwye natoyto
swoyge a potom nebesske krale wstupye
chcoz mye y wam &c. Cristoforo

~~Beatus vir qui suffert temptacionem~~

Beato slowa pyse mudry Salomon aczka
Blahoslawyeny gest muz genz sye
sye pokussenye Tu trzech slowyech moze
boge pokussenye znamenaty/ genz ge
s. pokuszen/ a gedno gest pokussyl s. kry
stoffor na tomto swyecye/ ato gest wsech
no stypyel nad amyle przemohl Prwe
myel pokussenye tohoto swyeta/ ze ge
ho swyet pokussel welmy zbozym a sscze
styny/ a mnoho rozkossy a dostogenstwym
ato gest wssechno przemohl/ a wzhr
zel przmylcho boha Druhe pokusenye
myel od swcho tyela/ ze byl krasny a wy
ssoky czlowyek/ obrowcho rodu/ dwana
scze loket z wyssy wydu pohansskeho
Trzetye myel pokusenye dyabelsskey
ato gest przemohl/ ze czelesnye s ktorym
chodyl/ a zalshal gey odsebe/ znamony
s. krzyzye Jakoz sye czte o tom kedyz
s. krzysstoffor gednomu kraly sluzyesse
vmyssyl sobye aby sobye hledal nay
wyczsscho pana na swyetye/ y gyde
ku gednomu kraly welmy mozuemu y sluzy
gemu A kedyz zastolem sedyechu/ y meno
wachu czerta/ y zlwal sye hned pozehna
y swaty krzysstoffor gemu wecze pro czo sy
nyt/ Ile kral wecze gemu nebo sye cz
rta bogym/ y on wecze Tehdyt ga chcy
czrtu sluzyty ale ne tobye A tak wstaw
y gyde od toho krale A kedyz gyde potyc
tye zadagye czerta poznaty hned sye ge
mu czrt z gebwy/ wczynyw sye wschykym
glowyekem gako on/ krzyzew gey y
wecze kamenn ktosty/ Jon wecze ga sem
czrt pan nad pany/ I swaty krystoff wecze
Ja chcy v tebe byty a chcy tobye sluzyty
Tkedyz gydesta czestu krzyzew czrt krzyz
vtyesty wylwyn zcyesty/ y gyde podlos
swoze krzolwye y s. krzysstoffor gemu
wecze Jezo se bogys pod tudyto/ a czrt
wecze Bogym sye toho krzyze proto ze
gest na nem Jhus xps vmrzel y on
gemu wecze Tehdy gest to wyeczssy nez
ty/ tomut ga chcy sluzyty/ ale ne tobye
Atu czrt hned osta A tak gda sam tyeszu
nadgyde gednoho y pocze sye ptaty
kde by mohl nalesty Jhu xpa syna bo
zycho A tak gest s. krystoff przemohl S. Krzysztofora
wssye pokusenye/ a potom gest opyet
myel troge pokussenye Prwe odbo
ha Druhe od zeny Trzetye od krale
Dagna Jakoz sye czte o nyem/ kedyz tey
pustenyk nznamena/ ze sye gest za
bohl duchem s. apca snazwye syna
bozycho wecze gemu/ chtyesly gey
poznaty masys gemu nyektcru sluz
bu wkazaty/ postyty sye nebo modlyty
sye gemu y on wecze Tohot ga nyeze
nemohu vczynyty/ Ile on wecze Ale
przewod lydy przestoto morsku zatokan
bo gemu bude welmy wdyek/ a tu gey
nayprwe se naydes/ On wecze ga to chcy
rad vczynyty Ged y vmytcze dub welyky
poklesty gey/ nacyny sobye hnoh zuecho
podpyeraasye sye gym/ przenassege
lydy przestu wodu/ ato mnoho let czyny
sye/ Tehdy gedun wweczer chtyese od
poczynuty/ tuz gednu dyetye z wolanacy

ſtranye azka przeneſ przeneſ von gide
anižs nenaleze y gide zaſe opiet dc
tye zlwola any gide pomie yluza gie A
kdiz by ꝓ przed tey wody obnezy ſe dic
tye / az ſie gemu wody whrdlo nalewa
ſye / ay wzbled nanie y wecze gemu d
nile dietie gakz my tiesko zda my
ſie gako bych naſſobie weſſ ktey ſwiet
neſſl Ktuz dietie gemu wetye Dobize
ſplnis ze wſeczek ſwiet neſſes Jat ſem
tey gemuz ty ſluzys von wecze gemu
Day my to znamenye zes ty to tey pay
gemuz ſem ga ſluzyl Aſyn bozy wecze
Jat ſem chus ypb gemuz ty ſluzyl a
ſluzys Wyndy z wody a potkny ſw hul
wzemy a wzelo kwet A kdyz to wczyny
y uhed poczie hul kwyeſty Azaludy na
nye poczechu kwyeſty mnoſty Wzzyle
tey dyw ſ. krzyſtoff tepru ſnazane buſu
ſluzy / J gide do pohay do mieſta meneny
lytzya a poczie bozie ſlowo kazaty Vſly
ſaw to kral poſla ſto odienczno / aby
gey przivedly / any gim wecze chtyly
poydu Tehdy gemu gedem z nich da
polltzel A gemu wecze Bycht ſwe
ho boha negyſſ pomſſil bych toho
A dnuzy wczechu dy kam chyes a beez
nit dyemy nemohli ſwe geho naleſty
Any gim wecze poydu ga ſwamy A hned
opiet wecze hul wzemy / a hned poczie
kwyeſty / y obratty ty wſſeczkny rytierze na
ſpb wieru krzeſtanſſku J gide przedkra
le / a kral gemu wecze / ktos ty a od
kad gſſy / an gemu wecze / ga ſem kana
anſkeho rodu a obrowcho / ale giz ſem
krzeſtanem a bohu ſluzym / a neinge
ho plodiny Vſlyſſaw to kral wecze ge
mu Mozys zwiezaty wſſt a ptoz nemu
dry tzlowiek Modlis ſye tomu bohu ge
ſto ſu gey zide ukrzyzowaly Swaty
krzyſtofor wecze Dalſye geſt ukrzyzo
waty zanaſſe ſpaſenye Tehdy kral
kaza gey kſtupu przivazaty a wzelmy
byczowaty a ſuochadwiemy palyty a poto
wzalarz wſadity A kdiz bieſye wzalarzy
tehda kral poſla dwie kraſſne zenye
aby gey przemluwile Non bozy mocy

gych byſa nye przemoze Dobie na wieru krze
ſtanſſku obratty A wiedielo to kral kaza
tye obye zenye wpalyty any tyerſtwo ſty
naty kterez biese na wieru krzeſtanſku
obratyl. ſ. krzyſtofor A ſwateho krzyſtoff
kaza na pole kwlwcſty / a k dubu przywa
zaty y kaza kniemu gakty z dubu ne
bo gakty ktyly ſtrzyelety / Tehda gedna
ſtrzela zaſe letyelwſſy / y wyſtrzely oko to
mu kraly dagnowy / A ny z luka azka
gyz ſem bezoka / a ſ. krzyſtofor gemu wecze
Azt ga bumu toz mu krwy pomazes a
budes zdraw A tak kral kaza gemu
geho ſwatu hlawu ſtyety / a duſſy an
gele wzachu do nebeſkeho kralowſtwie
A kral pomaza ſobye geho krwy oka
a hned by zdraw A hned ſ ſwymy lidmy
obraty ſye na wiernu krzeſtanſku A tak
geſt przemohl ſ. krzyſtoff wſſeczkno
poluſſenie A to geſt przygal korun
u wiecznu wnebeſkem kralowſtwye
Techoz mnye y wam zt Aboruzne ſye
gemu Nebt ſ. krzyſtofor ſtrzehu wladne
a zaſtrzelem tyeleſtnym y duchownym
A to pyſſ gey naſtyenach / ze ktoz gey
ktereho dne opatrzy / geho obraz / a ſſye
ge trzyſſ patrze / toho dne nebogy ſye
zadneho wrazu any zaſſzelu A ſwy ge
ho at nas oſtrzezye &c.

De ſta Anna

V ~~irga yeſſe floruit~~ Tato ſlowa pyſſe
ſ. ~~yzayas~~ z wiedyetſw chwaly ſ. Anny
nzka chetla anebo Berla geſſolwa
z kwetla geſt ſtrze tu metlu znamena
nawa ſye ſ. Anna . ſ. marzye matyeſſ
teraz geſt byla z geſſolwa rodu ſ. ~~Dawida~~
z geho rodu byla ſ. Anna a z kwetla na
de wſſechny panye y nade wſſechny zeny
z de mamony ſwietye / ze geſt z kwetla
welykou mylosty / a kwietem drahym a
welesnym wyſſokym / ze gedna mto
keſſl wikwetla z nye dwuebes / nade wſſ
chny ſwate kuony angelske / to geſt dy
ſwateá marzy matka bozy / gegie kwyet
geſt owſem drahe / z tey przwey kwyetwie
wyſel kwiet drahy yhes ypb ſyn bozy

S. Anne.

donyebesskeho krolestwye. Otym mamy
pysano wstarem zakonye, ze moysses wzal s
kaplanske mietel. a postawyl gye naoltarzy
Alyecz a Aaronowa sucha zkwyetla, a ratole-
sty pustyla a orzechy vrodyla. Blyze tu me-
chu mozemy znamenaty s. Annu ktera
gest byla sucha tojest bezdzetnyye mnoho
let, tu gest wzal moysses tojest krol nebe-
ssky y postawyl gy przu naoltarzy, tojest
wnowem zakonye, a tu zkwetla gest a ra-
tolesty zssebe pustyla, a sladke orzechy pusty-
la a zplodyla. Otom mamy znamenaty
ktere gsu to ratolesty byly. Nebo trzy kwyet-
kwye genz welyke nasyech kwyety a orze-
sy rosly. Perwa kwyetelo byla s. marye
zmyecz wyssel kwyet drahy nas myly spa-
syetel. Ihus xpc syn bozy, genz gest gyz
wnyebesskem krolestwye, gako orzech
dobry wskrzynye schowany, a nebo ktoz
gego okussy ten kazdy zyw bude na w-
veky. Otom sye czte ze Joachym byl zyd
dobry czlowyek nabozny, a sprawedlywy z
nazaretha toho myesta rodem, atu prze-
bywal, a dosty bohaty. Ten przygal sobie
zenu zbetlehema rodu Dawidowa. s.
Annu, y byesta oba welmy sprawedlywa, prz-
ed bohem y przed lydmy. A wssytko sye
zbozye natre dzyelyechu, nakazde leto trze-
tym dawachu chudim, a trzetym nako-
stely, a trzetym na zgled chowachu. Ale
dyety negmyeyechu, ze s. Anna byessye
bezdzetnyye. Dlaczto bechu welmy smut-
ny, a bohu sye welmye snazne modlechu
aby gym razyl plod daty. Kedyz by pom-
noho letech. Tehda Joachym s s. Annu do
Jerusalema gydechu napossweczenye
y polozysta obyet zyknu beranka naolta-
rzy. Tehdy Izachar byskup wzem gego
obyet y wrze gy snoltarze a rzka. Nemie-
twa obyet bohu wzacna, nebosy zlorze-
czeny mezy lydmy y stwu zonu, ze nemo-
zeta plodu myety. Wsslyssaw to Joachym
welmy sie zarmuty a zahanby sye, a wsstaw
wssed sye bra z Jeruzalema k psstwim pastu-
cham, y by tam s nymy dwa dny my-
sle sye wyecze nevracaty domow. A tu

hanbu. Tehdy angel przygide k nyemu
trzety dzen a wrzyessy gey a rzka. Anyel
Buoh tw hanbu a twe nassyle gest ot-
pie dzege bezwyny, nebo buoh mscy
hrzyechow, ale neprzyrozeny. A to vsly-
ssal gest twa modlytwa. A twa zena
Anna porody dzeczi, gyz przezow dzeges
meno maria, a ta porody syna bozye-
ho Ihu xpa spasytele wsseho swyeta.
Tot znamenye dawam, kedyz przygdes
do Jerussalema, do zlattey brany, potka-
tye twa zena Anna, ktera sye welmye
stara tebu kam s ty sye dyel. Alyecz an-
gel odnyeho odstupy. A Joachym obyeto-
wa zyw obyet bohu. A ta doba s. Anna
gdyessye mymo gedey sad aus ptak-
kowy swa ptaczatka. A zaplakawsy we-
lmye wecze. Omyly hospodine, kazdy
narod ma vtyessenye swych dyety, ale
mnye nebozyczye nedalssy plodu. Onach
sye namye myly boze oshedunty, a daw-
my plod hrzyessne zenye. Alyecz angel
przyssed kwnye tez gesto Joachymowy
powyedel zwyestowa sye. Ana bezelosty
swelykin radosty dozlattey brany y potka-
ka Joachyma, y przygesy welmy myle
y gydesta oba do nazaretha. Alyecz porze-
smaizy, a dewateho gy myesyecze po-
rody. A dossiny dcy przezwz de przezwz de-
ge maria, a trzetyeho leta obyetowa-
chu gy koltarzy, a wssedme leto dachu
gy do chramu, aby bohu sluzyla, a wcze-
tnaztem letye zwyestowal sye angel
bozy poczetye. A patnaztcho leta porody-
la gest syna bozyeho, ten kwyet drahy
genz nas gest wykupyl od dyabla.
Druha kwyetelo byla gest s. marya dru-
ha dczy s. Anny, kedyz Joachym byl w-
mrzel tehdy pogal s. Annu gynymz
gmenem dzechu Cleophas, a tu gest
byla dala za Alphea, a ta gest myela
czytrzy syny, Jozepha sprawedlywecho
a s. Jakuba mnyessecho a s. Symonye
a s. Judu. A to gest byla take slechetna
kwyetelo, genz take myela czytrzy kwyety

tczyż syny / jako swyęty / Trzeczy swyęcony była
trzeczy dzyeszy swatey anny / spyet mayącz że
każdy tak przeczyw dzyela / yakoż od ange
la słyszała / a ty gest myela za trzeczym
mężem / gemuż dzyeczu Salomas a ty
gest wdala Zebedeoswy / a ty gest myela
dwa swyęty syny krzysczna a swatą
swyatego Jakuba wyelykyego / a swyatego
Jana Ewan(geliś)tu bożego tagemnyka tot
gest ta metla dobrze zkwytła / że psue
swyętswye / a psue kwyczye z kwytła
gest do nyebyeskyego krolestwye. Gdyż
myę ywamy z ty pyssmy s. anny a tssky
my dzyecyamy a swyętymy wnuky psye
zany wnuka myłego syna bożego a ty
many raczy mylost daczy. Ad vincula petri

s. Piotr w okowach.

Dysrupisti vincula mea tibi sacrificabo
hostiam laudis. Tato słowa pysse
s. Dawid w zaltarzy a ktcza rozerw
ssy gospodzynye me okowy / a przeto tobye będu
obyetowacz obyet chwały. A swyętych slo
swyętych yako dzyes s. Petr dzyękował bog
podzynu / że gego okowy roztrhl / a gey
rozwazal / a z zalarzye wywyodl. A to słowe
dzyes roztyrzyeszenye nebo rozwazanye
s. Petra. A przeto rozwazanye słusche ge
mu. s. Petr obyetowacz obyet wsye ch
waly. A oprwey syę gde w gynych ane
bo w skutczych apostolskych że kedyż
krol Herodes kazal byessye scyęcy glaw
s. Jakubu wyęczssyemu / wzrzew że ssye
to lyby żydom / kaza gymy s. Petra y w
sadzy gey w zalarz / mynyc gey polwe
kyęze usczy zahubyty / a kedyż yako naza
ytrzssye myegechu gey zabyty / tey
nocy spasse s. Petr myezy dwyema ryczy
rzoma / a strzyny lezyechu przed zalarze
kedy angel wstupy do zalarze / y osswy
ecy zalarz / a udrzyw s. Petra po boku
ybudy gey a zkła wstay wyele / a nyechod
spadechu rzetyezy s gego ruku / y kaza
sye gemu oblecy / y wywyede gey z zala
rze / skrze wssechny straze. A kedyż przyg
dechu k zelaznym wratom / gymyż mych
gyty na myesto / otewrzechu sye gyma

samy. A nyed angel odstupy od nyego. A
kedy s. Petr poznal wo syę wyerze / Chyz zayste
to wyem / że bog posslal angela swego
aby mye wyswobodzyl z zalarze. A tey hod czsty
dzyes swata czyrkew pro trzy wyecz nebo
gest ustawyen tento hod pro trzy wyecz
prwe pro rozwazanye z wokow s. Petra.
Drugye kedyż gedeny papeż poswyączeny
Petrusse byesye wzymye / nyeczy Alex
ander / mnoho pohanow tey nauczil ob
raczowassye. Kedy cyesarz Quirinus
kaza gey w zalarz wsadzycz / a potem przy
sedl k nyemu kaza gey z zalarze wywesty
y rzecze gemu: mam gednu dzyewku wo
lawnu / a gye dzyerzy slabyna / mozessly gy
uzdrowycz / czyty syę na twu wyeru ob
raczycz. A on wyerze przywyodł / y gy sam
kedyż przywyedechu gy / tu ona poczę cye
lowacz okowy s. Alexandra / y s. Alexa(n)d(er)
wyerzecz / chcesz okowy s. Petra a bedzesz
zdrawa. A gdyż ona cyelowala tak nyed
by zdrawa. A nyed Quyrynus pokrzczy syę
se wszy sw geledy a swatego Alexandra
wynyeow uskolwo a z zalarze. Kedy s.
Alexander kaza yako dzyes ten dzyen swyę
czycz okowy s. Petra. Trzecie gest ustawi
tento hod pro pohanskey wyerzy zatracenye
nye. Jakoż syę gde kedyż oktawyan rzym
ssky cyesarz byesye wszy szastny wogy.
Kedy po gecho smyerty / myegechu gey
rzymane za boga / a cyczechu gego dzyen
yako dzyessny dzyen. A podlugey czassu
gedna pany Eudochia gednoho cyes
sarze dzy / gde do Jeruzalema na pouth
y przynyesse okowy s. Petra / gesto gye
gedeny żyd byl dal za wyelyky dar. Tyo
mu lubylissy s papezowy gemuż dzyechu
Pelagius / y ustawy tey dzyen okowany
hod okowany s. Petra. Gesto byl hod oc
tavyanow. A kedyż syę to w sem rzy na
nowy lybyssye. Kedy ta pany przynyesse
ta dwa rzeczyezy papezowy a ukaza
ge w sem lydem. A papeż wzem trzecy
rzeczyez / gesto s. Petr byl gym swazan
od Nerona. A nyed syę dywnye sgymyechu

ty rzeczy akoby kedy gedny byly Aczy vdzye
gest w koscyele s. Petra Eudoxia papezam
krolewna Eudoxia vstawycznye tento dzyen
nagest s. Petru gesto byl nagest przwe
pohanu rzymskemu cyessarzy. Trzecye
tento hod gest vstawyon nam nazytek
ze hospodyn dal s. Petru tu moc rozwa
zanye natomto swyetye aby gakoz gey ge
st w zaltarzy zaskolwe rozwazal. Takez
aby nas hrzyesne naswyetye thrzyechow
zbawyl. Ktoz my gesz sme swazany o
kowany smyrtednych hrzyechow, a po
trzebugeme rozwazanye a rozhrzesenye.
Oto mame dnes snazne s. Petra prosy
ty, aby gy nas raczyl rozhrzessyty na
ssych wsech hrzyechow prosmy gebo myle
sty. Druhem znamenayte, ze swyeta
wz dal bohu cztwero obyet. Przwe ze swe
ho hrzyecha gesto byl boha trzykroc za
przel wechmy zelel az do swe smyrty.
Druhe ze pomnyel na hospodyna a ge
ho kazanye wzdy czynil, ze kedz nassy
na bozeho zpomenul ynhed zaplakal.
Trzecye ze wszechno przyrodzenstwye
zydowsske przy trpyel. Cztwrte ze sye
pobuoh nassmyrt dal. Przwe plakal gest
nasswoy hrzyech, wyeda ze chrzyech wno
ho zlecho czyny ludzoy. Przwe ze hrzyech
odwody od nyebyesskeho kralewstwye. Dru
he ze sye bohu wechmy nelyby, a mocz
gego wechmy nysty. Jakoz gest na owych
vkazal gesto gye potopu ztopyl a gesto sye
pyet myest przepadlo przwe hrzyechy. A
Adamy z raga wyhnany Angel snyebe str
zeny Lucypz se wssemy czyty. Trzecye ze sye
hrzyech dyablu wechmy luby. Ano kedy
rozlyczny pokussye aby gye k hrzyechu
przyprawyl. Ato mame przyklad nage
dnem pustenyku, gehoz zly duch po
kusyl czterzydzyesczy let a wsak geho ne
mohl przelstycy. Prosmy myleho s. Petra
acz przswe swyate rozwazanye racz nas
rozwazaty a rozhrzyessyty nassych wse
ch cyezkych hrzyechow. A potem nasym
mylym dusyem racz przyssyty bozymy
cast a wywyeda ge zmuk do wesly gye
nyebesskeho kralewstwye kedez myly

krzez myly s. Petr korunowan a apostolo
wan gest. ~~Dobrzo s~~ Laurencij. cf. S. Wawrzenia

P~~robasti cor meum domine et visitasti~~
~~sti igne me examinasti.~~ Tato slo
wa pysze s. Dawid a rzka po
kusylesz hospodnye srdcze meho a nawye
wowalesz mye w noczy, pokusyenim mye
zkussowal, a nenye nalezena namnye
zlost anyeprawedlnost. Tato slowa psal
gest s. Dawid w zaltarzy. A ta gest po
wyedzyel s. Wawrzynecz gemuz dzyssy
dzyen dzyekye sye gest a chwala. A w tych
slowyech trzy wyecz czyny. Przwe bohu
dzyekuge ze gey natemto swyetye ne
skazal. Jakoz dzyekuy czynye, kedyz ge
kazy tehdy dzyekugy swym starostam a
nyekty lubagy mecz, kazymyz gye te
rpy. Takez czyny dzyssyey dzyen s. Wawr
zynecz, ze dzyekuge hospodynu z do
bie kazny. Druhe vkazuge swe swa
tost na tom kedyz dye: A nenalezena gest
namnye zlost nebo wyna. Malo gest
nynye takych wawrzyncow, kterzy by
mohly rzecy, rzeczye namnye zlosty ane
prawedlnosty. Trzecye prosy dwoy wyecz,
nawsczewowany byty od boha, kedyz dze:
A nawyesczelowal sy mye w noczy. Pod
le przwego mame znamenaty, ze
buoh zde nasswyetye swych przatel
pokussye, kterez chce myecy wswem
klasterze nyebesskem. Jakoz obyczey gest
zakonnykom, ze zasłowe kterzyz
magy przygyety byty do klastera, przwe
pokussyeny bywagy, a kedyz bratrssye
wzrzye na nych, ze ssu kazany swaz
ny a nabozny, pokorny a posłussny, po
tom gye przygymu wsswemu swatho
wany a potwirzeny klasterskemu. Zna
menayte ze hospodyn pokussye swych
robotnykow wedwu wyeczy. Przwe vp
rzyecenstwye. Druhe vprzywenstwie
wprzeczenstwye dwoge wyecz zbaw
ye czlowyeka zbozye czesty, totyz zbo
zye a dostateczenstwye. Nebo nyekdy hos
podyn dawa czlowyeku nawssem swye zbozye
tye. A ktoz gebo dobrze vzywa a dobrze

chowa chudim odawa / tomu buoh przyda nyebesskye zbozye Ale czasto skupost skody czlowyeka / a mnoho potupuge kedyz czlowyek nechtye twem dosty myety czsoz gemu buoh oddal Ale vzdy wyetye zada A nemoze sye nasytyty Jakozto Achab onymye czte Josue dzyelwe nez byl dobyl myesta Jerycho / zakazal wszytko / czso bylo wtom myestye / aby zadny nycho mezd nebral / ale wsye aby spaleno bylo ysmye stny Akedz dobitsu toho myesta / Tehdy Achor wza gedeny plascz taymye drahy a korunu zlattu / y sztuky aschowal sobye / nechtye twem dostateczney byty / czsoz mogl myety / genz potem gest byesse / aza myestem ukamyenowan byl A Judas take skuposty nawodzeny yprzedal boha a podal geho zapewnyeze czpotem sye samo byessyl. ¶ Dnike gest ze p spyesenstwye szkody czlowyeka zbozye wyesty gest dostogenstwye, ktyz koho buoh powysy kreny dostogenstwym na tom swyetye / budely sye tey dobrze wyesty wtom dostogenstwy / tehdy bude powyssen na onom swyetye. Pakly przyde pycha a porazy gey tehdy nebude powyssen any przypuscze do rzadu nebesskeho Jako lucyper kedyz byessye wdostogenstwy nebesskem / ze nad gyne angely byl krassey a wyssy / y zpychal chtye byty bohu rowen Apto wywrzen gest z klastera nebesskeho / neb gest wpokussenyu neostal / Protoz dzyedzye stal demyetye toczys swyetlonosye / agyslowe lucyp toczys swyetlo ztracyl k Takez kral Nabochodonozor kedyz byesse wkralewsskem dostogenstwy rozpychal przyelyb Protoz pmyenyen byl w wolow twarz / ze seno gedl gako gyny wol Anyezy gsu nyne w pekle kterzyby radyegy seno gedly zde na tom swyetye Taky gest nebyl s. Wawrzynecz genz kedyz welike poklady myegyesse almoh geho wnych poruczel Tak zagyste lakomstwo geho neoblbudylo Neb toho pokladu sobye neschowal any przatelom bohatym rozdal any kerczom any hudczom gedno chudym Jakoz sye cze

onyem Byesse gedeny tyesarz rzymyskye gmenem Philipp genz tyech czassow s. Wawrzynecze byesse przygal wyeru krzescyansku Atey tyesarz myegyesse gednoho rytyerze Decia Akedz tyech czassow gedna zemye menem galilea wzpartzyla sye aptylwyla sye / Potyw rzymanom Tehdy tyesarz posla ony swecho rytyerze / aby pobylw tu zemy / a pobytye wzynylw / aobdrzalw posluwolu / wraty sye do rzyma / a tyesarz gey przyga swyelyku czsty Tehdy ten decius poze wlasty wsym tyesarzstwyny Apoze mysly ty smyrty sswecho pana philippa Akedz tyesarz wswey komnatye naloczy spasye Tehdy decius wsad tam nye yzadawy gey a hned do myesta swe kralow przyvyeze bohatye Wssyty palu to tyessarzuo syn menem take philipp wzasye sye a wssytkey poklad s. Syxtu a s. Wawrzynty poruczy aczka / Zabycht mye decius / tehda ty poklady rozdayze nakostely a chudim Akedz philippa nebyhned Decia tyessarzem rzymyskym Tehdy ten decius tyessarz poze krzestany hubyty Anyezy nnyeg dbyty tu su sesly meczynnyny / tu philip tyessarzuo syn budzcyny koronowany gest wzyzely to s. Wawrzynecz wsseczky poklady rozda chudym Atak zgelwno gest ze skuoze zlozye nenye odwedzey odbozye mylosty Any skurze dostogenstwye Neb kedyz byesye wwyelykem dostogenstwy / ze byl Alexy przyest a Jakey papeznow albosak wtem nezpychal Jakoz sye cze onyem Ze toho czassu ktyz krzestany pbuoh umuczenyu / tehdy hledasye chudych podomych akrmyessye gye / a nuyl wasse gym nohy / a bywasye gye przykladem spasytele swecho ¶ Take buoh pokazal s. Wawrzyncze wpytylenstwy ¶ Dzuge wnecz gest gesto wyeszsy odwady czlowyeka zbozye gesty ¶ Porwe to gest z natycye zbozye ¶ Dnike bazey swyty Jako kral herodes bogye sye swecho kralewstwye ztraciti kedyz sye syn

syn boży był narodził wszechny dziatky zbyl yesz
gich było wbetlehemye Osmienny mamie
przykład naswiatem petru ze bogie sye
smyrty azywota zbawyty gdy głas gedyney
dziewky boha zaprzel trzykrocz Takge
st uczynil s. walwrzyniecz / genz krzyż bez
rzel s. Syxsta wedena namart z wola
czarza Otcze myly kam gdzes bez syna
poyny mye ssebu namart Nebal sye zbra
tyty dostoyenstwy / any zywota swego ka
pto sye cztenyem / kdyz tyessarz decius
ptasye pokladow swego pana / y przy
wiedzenu gemu s. Syxsta Tehdy tyesarz
kaza gey zahubyty gako tego genz czczy
boha ukrzyzowanego / ana poklady
tyessarzowy Alkdyz gey napoprawy wiedz
chu Swaty walwrzyniecz poniem z wola
czarza Oney mnie ostawyty possobye
otcze swaty / nebsem twe poklady gyz
zrawyl abratyl kterez my byl oddal
Swaty Syxt rzecze gemu Oszynu nie
zapomynamt tebe Nebo trzeczy dzen
poydzesz somnu swyetszym zasluzenym
Wsslyssawsse ty rzeczy / gechu s. walwrzy
niec czarzowe kte gsu poklady kosc
niy Tehdy s. walwrzyniecz wsy roku
do trzecyego dne Trzecy dzen szhleda w
wszechny chude slepe achrome / y wede
gye przed tyessarze czarza Otosu ty po
klady kosczyny / kteryz nykdyz nezalszy
nu Nebo nyecz tyeczszo chudych do nessly
sye donebesskego kralewstwye Atoz
rozgnyewaw sye tyessarz / kaza gey byczowa
ty a klykany dzaty / a welesye sye gemu
modlany klaniecy pohanskym bogom Odpo
wyedze s. walwrzyniecz czarza Nesczast
nyg krali tyeczh gsem kterym wzdy zadal
Tehda Decius kaza gey zpustay byty
rozzzeniey syny ketcho boku klasty I rzecze
s. walwrzyniecz Hospodine ihu xpe syny
boga sye nademnu waddsswym sluzebnu
Tehdy tyesarz rzecze wyeny ze swymy
rzeczy nany klamat Akaza gey myet
lamy byty Ony sye modlesye czarza O
boze myly przygymy mu dussy kassolie
Hned hlas znebes krzeczy rzecze / gesze

miasz wyecze trpiety / pbozye gmye Te
hdy tyesarz slubany rzecze przyniesste
zelezne losze / at odpoczynie walwrzy
niecz naniem Hned panesye skwlecze
chu gey A wszak wyswsse tey rost nabyle
nahorzyecze polozychu nan s. walwrzynicze
Ażeloznyamy widlamy gey przytysnye
chu a peczyechu gey Tehda s. walwrzy
niecz tyessarzowy rzecze Okrubeny tyes
sarzy wyecz zet to byle horzicze mnye
da wyeczne przchladye dnye / ato bye
wieczne zatratyenye Opyet wessele
rzecze Nebozczyku gyzes vpekl gedno
strane obrat druhu / a sed nagez sye
mego tyela / y zwola kbohu czarza Dzie
kugy twey swatey mylosty / myly hos
podyne / zesem dotwych wrat gyty za
sluzyl A tak dussy pusty a angele
wzemsse gy nyessechu do nebesskego
kralewstwye Tehdy s. Ipolytus ge
hoz byl obratyl nawyeru krzestansku
s. walwrzyniecz / wzem gego tyelo sscho
wa gye wchwie krasnye / gakoz toho
dostoyno bylo Atak zgelwno gest ze
byl pokussowan sczestym wyessczestym
y przytomnostwyn gakty nolwenecz Apto
gest przygat duessny dzen do zakona
nebesskego Aprotoz gest dobrze powie
dzeno Pokussyl hospodyne srdcze
mego Otrzetyem gesto dye nawyssy
wilssy mne wnoczy / znamenaty gest
ze s. walwrzynicze bnoh nawyssze wo
wal rozlycznymy dzywy / pgeho zas
luzenye Jakoz sye czte osswatem Syn
drzychu tyessarzowy / ze kdyz oniegeho
zena Synegunda wczystotye przeby
wachu / tehdy dzabelskym przyplwe
nyem newerzyesse gye pge dnoho rytye
rze Ikaza rozzety syny zelezne / a gosta
wy gy nanych bossyma nohama Tehdy
ona nabozmye wzdechssy rzecze Hos
podyne gakoz wyesz mye czystu ode
wssego hrzyechu / tak my racz pomocy
zectyto mze Hned hlas sye znebe
rzecze mana czysta dyewka tye toho
zbawy Hned wsechno zelezo podsze gyma

nohama vstydze a nye mysz nieczzye / A kedy
tey gysty czesarz gyndzyzych vmarzel bycze
tehdy mnozy zite przessz gednaho pus
tenika chisse wetyecchu / pustenik gyed
naho zita otaza czsoby to bylo / ony
rzecze / tma sny toczyz gesset tyssyecz
nas czrtnow lety podussy czessarzowu
tehda pustenik zakle gey aby sye za
ssye wratyl opowyedzyal gemu kterak
sye gymy tam zwedze / A kedyz sye wraty
chu tehda tey czrt temu pustenyku
rzecze / Nyczsmy tam nezyskaly / Ale
kedyz gego zle skutky polozychu
na wahy y dobre / Tehda oy pczenyg
swatoszyncze przynyesze zlatty hrnecz
a polozy na wahy / A tak nas wszech
sgeho zlymy skutky przewazy / a ga
gnyewy blazeech gednoho vcho temu hr
ncy / a to gest wzyl gemu podgyde
A tey hrnecz zlatty myenyl kalych ge
sto byl tey czessarz vczynyl na gest s.
wawrzyncy / A y welikost bile gemu
dwye vssy vczynyeny / Tehdy tey pus
tenyk szel do czyrkwa / y nalezze czesarze
martwa / a to papyezy powyedzye / a da
gemu to pysscho od kalicha tego / Opyet
sye czte ze geden fararz wrzymye chcze
poprawyty kostela s. wawrzyncze / yss
wola mnoho dyelnykow / a kedyz se
gemu zbawy nedosta poprosy boha a
s. wawrzyncze / y wzglede do pyeczy / ano
malo chleba / ze by ledwa zadwa dny
bylo tym delnikom / A kedyz tey ch
leb z pyeczy wybrachu / przysporzy gego
mylo. s wawrzyncz / ze su gehownych
dosty za dessyet dny / poprosmy gego
mylosty / a t nam przysporzy nassych
dobrych skutkow / y duchownych y
czelesnych / a take a t nam vprosy z dra
wye a chrzesczanom odpusczenye / a po to
nebeske kralowstwo / Assumpcione

Wniebowzięcie N. M. P.

~~Que est ista que ascendit de desert(o)~~
~~deliciis affluens innixa super dilec-~~
~~tum suum~~ Tato slowa pysse mudry
Salomon w knyhach gesto slow pyesny
odpyesny / a tako sye czessky wykla dey

Ktora gest tato genz wstupuge sey
to pussce wszech rozkossy naplne
na dzyerzy se swego syna myleho To
gest mudry ~~Salomon~~ przepowyedzyal du
chem swatym / przed mnoha let kte
rak syn bozy gako dussy dey wessel
matku sw / podle rzecha tohoto swye
ta / Neb kedyz ktory putnyk anebo
pustenik wyzy geny wyeczny
przygat bude do hospody / a mylostey
bude / tey nemoz tego zapomenuty
by tego dobrym nezpomynal anez za
placyl swemu hospodarzy / kterez by ge
mu takze przysszel / A takez syn bozy
kedyz z nebesskey stolycze przyssed k ss
waty marzye / Apl hospodu popos
lu gabrielowy / genz przyssed k nye
zwyastowal gey neymylosrdnyeyssy a lu
dobrotywye przygala putnyka syna
bozyeho z nebeskey wlasty / nyzkaz
drahoba maia mylosty plna / gako by
byl rzekl / Bud mylosty plna neb gest
buoh sstebu / Nechtye buoh wyecey do
mu przebywaty / Wssysky lowy tas
kowa / ze putnyk z daleckey wlasty
przyg hospody brye / Wzdwyhssy swa
nye a oczy do nebes y rzecze / Ay gasm
sluha bozy / stan my se podle slowa
tweho / Jako by rzekla / tego putnyka
welikeho a czystego rada przygyma
Nued syn bozy pozal sye wzegyem
zywotye duchem swatym / A prawy
czlowyek / Ane tolik przygala gey
dobrotywye do sweho domu / Ale kedy
gey porodyla bez bolesty kormyla gey
a chowala gey / gako matka sweho
myleho syna / Genz tey mylosty a teho
dobreho czynyenye matky swey ne
mohl zapomenuty / A zagystenyka
kez / kedyz gest on sam buoh kazal
mylowaty swe neprzately / a gym do
brze czynyty a nyebem wyecze przate
lyo a swe dobrodyetye / A po tom ze swa
marzy dostogna matka byla gey

przyiala chcyecy gemu dobre dusze vkazaty
Szosthey duessze dey przyial gy syn bozy
doyszczego domu, a do wolasty nebesskey Nay
pyrwe dussy a potym czyalo trzecy dey Protoz
krzyzelo kral Salomon gegye chwalu kterusz
gest myela duessnyego duce y powyedzye
ta slowa dzyewe vczczena a wszka ktera
gest ta etc. Kterychzto slowiech dzywysye
troye rzeczy Pyrwe gegye swatemu
zalwatu Druhe gegye dywney swyety
Trzecy gegye welike chwale kterusz gest
tako duess myela od ossweczego mileho syna
Pyrwe plwy ze tak dywna gest byla zy
wotem ako natyrzech wuecz yecz tozsz na
swatosty, nebo dzyewe swata byla nez sye
gest narodila a po poczety syna bozyeho
tak byla potwrzena, ze nikake grzechy
nemohla O zagiste ona gest chram sa
lomonow, na wsem swyetye nayswatye
ysszy Owizsye czte wotralowech kunyhach
Protoz swatcyssy byla nez angele, Pyssw
pokorn Swatcyssy nez patryarchy, tosz
swaty a starzy otzowe psw wueru, y swatc
yssy nez apostolowe Nebo kdyz byesye po
tuchla wuera wszdy apostolskym kedyz
zadny przymeny neostal tu ona sama os
tala pod kryzem, a to sie znamenawa
na gednucy swiecy ktere nebhassugy na
temnych gytrsnech Swatcyssy byla nez
ly swate evangelisty, nebo gest gye ona
vczila a prwila czym czsoz gest vnyela
a vwedela a slisala od angela a od boha
Opyet swatcyssy byla nezly mucedlnycy
Nebo ony sa muczeny gednis na tiele, ale
ona yna dussy Protoz s. Bernart plwy ze
gest wuecsy nadwsseczky mucedlniky
Take swatcyssy nez zpowyednyky Nebo
acz gsu byly zpowyednyky mylostywy, ws
ak swata marzy matka milosrdna byla
plna milosty Swatcyssy byla nez dyewyce
nebo panenstwo slybyla bohu, a czysta pan
na ostala y po sswem porozeny, Genz gest
porodila nasseho spassytele Ihu xpa Pro
toz zagiste gest myela taku swatost, ze
wssechy swate przewysila Protoz Salomon
dywie se gegye swatosty y rzecze a wszka
ktera gest tato tak swata, tak dostoyna

ato znamenalwa sye strze tylyowy klenot
genz byesye wechramye Salomunowe
na slupye wytessan Strze tey klenot
znamenalwa sie swata kralewna, ze
gest vstawena nad slupy wechramye
to gyz nade wssemy swatymy, wnebes
kem kralowstwye Druhe dywy sye ge
gye mylosty, kterusz gest myela wsswem
zywotye, a kterusz vkaze duess wssem
ktoz budu hledaty gyegye mylosty a
kteryzy potrzebugy gegye mylosty Protoz
Pyssmy gegye milosty a tu nay rzczy
boty milostywa Nebo gy kmodle przy
rownawagy, a potem gy nazywagy
Proto ze gy ksobye snadno przyklonye Ia
koz sye czte o gednom, genz kedyz kolywe
yek brzazel obraz swatey marzye, yn
hed klekel a rzyekl gednu zdrawe mary
A kdyz tey gysty lezyesse na smrtedlney
postely, nenadyeyge sye zdrawye Tehdy
s. marzy przyszedse knemu sedwyema
pannoma, y rzecze gemu zdraw przye
tely yon otaza ktoste wy Swata ma
rzye odpowyedye ga sem matka milo
stywa a ta nebesska, gyz za
howym twe neprzately Zes mye tesso
bye przyklonowal sw modlitwu
Ano mye slusyl mala wyecz, pozdra
wyge mne gednu modlytwu, genz
my byla od tebe welmy wzacna Pro
chtyecz lyz zdraw byty, y on rzecze Ozad
na mylostywa y toty rad Hned swata
marzy vczynysy gey zamku wzdwize
gey a wszkuty wstan a budess zdraw
a sluz my rad, a dossluzyss sye bydla
nebesskeho wzdechnucz Pyssmy gye
a tu nay ypsy dluhe zdrawye Nebo
hned tey gysty poklek podiekowa
gye a wszka matko bozye przyczess
gyssy rozpustyla sw mylost, ze tak wy
soko sahla az do nebes, tak hluboko
az do pekla, tak dluze az sye rozsy
rzugye na kray swyeta Trzetye dy
wy sye gegye krassy Neb tak byla
krasna, ze nykdy wzenstkem narodie

sye tak krasna nenaradzila alysak za
dusche grzyechu nemiela Netolikz bila
krasna natele ale ynadussy bila krasna
bozewsye posslowny Druhe dyluwaly
sa na smirty / ato sye myeny wtom slowie
gesto sye dye / ktera gest wstupila prusze
togiz stoboto swyeta wirzelwsy Ale
kterak gest sesla vkazuge nam pysmo
Jakoz sye gte kedyz pobozym wstupye
ny apostole bili sie rozessly po swyetu
kazyte boze slowo / a swata marzy
biese wgednym mieste wedwoy wss
swem domu nabozne / na wszelwgyity
tych miest pokterychz syn gegy gymy
kroli chodil / togiz kde sie krzstil kde
sye postil kde vmirzey kde wstupil
nanebe Atak przebywagyty dwa
naste let byla na swyetye po ssynem
synu Akdiz bila wssest dessaty letech
swata marzy / tehdy gednoho dne zaz
zyc sie wboozye mylosty / yprotze zadaty
syna swecho wydiety / yzplakala sercz
nye Tehdy sye gye angel zgewy arz
ka zdrawa matko bozye / Przygmy
pozehnanye odswecho syna / ihnyopa
ated gsem palmu przynesl zragye
ktemz kazes nesty przedswym cyalem
Atrzety dey wzata budes ysciely y
sdussy / kswemu synu / genz tebe mi
le czeka Tehdy . s . marzy wecze po
wyez tak memu milemu synu kla
kezlabit sem milost vtebe tahdat psini
zatwoy wyecz Nayprwe aby wsyczny
apostole byly przymne smirty Druhe
abich zleho ducha newidiela Trzecie
aby moy syn sam przisel kemnye
J angel gye wecze Czsob kolwyek
psila tob wsye obdrzala Jsta sie ze
s . Jan ewan[ta] kazasie w Ephezu
wtom mieste Ahned zablzmnye aob
lak wsethopilo gey postawy gey prz
ed domem swatey marzye A swata
marzy gemu wecze Jene moy mily
synu z pomocy nato ze tye moy syn
nu dal za stray / amye tobie za matku
gizt sye tobie poruczyem / nebt trzety dey
mame smyty stoboto swyeta Tehdy s . Jan
powiedie Omily thyo by zde bili calie
gimi apostole mogy bratisye Agakz to
wecze tak wsechny apostole przed do
mem stachu / adywiwie sye tomu gso to
ma byty J swaty Jan sed kynym powiede
gim / ze s . marzy chtie stoboto swyeta smyty
Akdiz s . marzy vzrze wsyechny apostoly
pochwali boha azazzye postawnyky a
tak mezy nymy klecziessye modleti sie
bohu Akdiz biese opuslnoty tehdy welika
swetlost vdomu dsin bozy przygide swe
lykem chwalu / Trzem gegye dussy wsw
gye ruce nanebe vstupy Rlecze apos
tom To tyelo mey mile matky nesse do
gozaphat atu wnowem hrobe gye po
lozte atu mne dotrzetiho dne czekayte
Tehdy apostole wzemsse tyelo s . marzye
ponessechu swelikou chwalu / a swaty Jan
przednymy palmu nessesse Akdiz wy
idu zpyewagyce Ahned oblak gye oklyty
ze gych yzadny nemoze wydyety / ged
no gych hlas slisechu / ze take biechu
s nymy angele zpyewagyce Aktomu
zpyewany zbudichu sye zyde / a wybie
zechu zmesta / trzytye chsoby to bylo T
hdy gyny gedeny zid wecze Apostole nesu
sweho matku onoho proka chtyecz
gy pochowaty / ydiedz zwolachu Podue
zbygmy apostoly / agegie tyelo spalme
Auz gedeny knyez mezy nymy pry
bych wdirzy nekamena na nossidla / chtie
gegye s . tyelo przewratyty Ahned ge
mu obye ruce vsechnusta / ze gyma ne
moze hnuty / a przylnusta kenossidlum
a gymy sud weskey a ssum Tey knyez
zwola a rzka s . Petrze pomozmy s .
petr odpowiedie gemu Nymit sie ne
sluzbie swey mile panye Prat mysm
prazdey tebe leczyty Aleffak chtyesly
wyerzyty wsyna bozeho a wymo tebo
czystu matku / nadiegi sie ze budes

zdrawo Jon zaplakalo Twcze Dwiczyny
wthuxa wsyna bozyeho ałbo tuto gcho
swatu matku/ Alyecd sye czemu mcze
pustysta odwossydł/ ypolyby nosidla a
thed by zdrawo Jtwcze gemu s. petr
wczmy tu palmu vswatcho Jana
ałbo zkladay gy nahlalo wszeny bydem
osslepenymy/ akteyzyt v wcizyte tytna
zraku zdrawy budu Atak donesszchu
to swate czalo gakoz gim byl bucheroz
kazal/ ałbo grobie gye polozichu Trzecy
dzyn syn bozy stupy s angely ypozdrawy
gych arzka Pokoy wam yony odpo
wiedzichu Chwała tobie hospodynie
Twcze gim syn bozy Czso sye wam
zda ktorimbych czest vczynil swey mi
le matze yony rzeczechu Tak sye nam
zda zapodobne Jakozsy ty pswyteczyło
nad smyrty ywstupil nanebessa/ ykro
luges s swym milym oczem Aby tez
wzskrzesyesz swo milu matku y wzal
gy swyclem ysdussy donebeskiego kra
lowstwie Alyecd syn bozy radostnie
rzcze wstan ma myla zwolenyce
ma mila matko/ pod budzesz semnu
kralowaty vkroczuem zbozy Alyecd
wstalwszy odchwaty gey dzekusty ge
mu zte radosty Atak s swym milym
synem gide donebeskiego kralowst
wy/ y swaty Toma zwola kyye arzka
o pany zadna day my swo pamatku
Tehdy s. marzy swrze gemu swoy pas
wzem gey s. toma podzekowa matze
bozy Trzecy dylwy sye gegye wyelikey
chwale/ ktoraz gye gegye syn duesny
dzyn vczynil/ Tagyste wyelika by byla
chwala kyez by ktora zena chuda z
mczdela swego syna kralem/ a posadil
gony swelykym czsty Tez wyelika sye
chwala duesny dzyn stała swatey
marzye/ poktoruz syn gegye krale
beskey/ ne tolko posslal ale sam przy
szel/ a pathnaczte zastupow symy Dze
wyet ktorzis gest angelskych a

dessaty zastup swatych otczow a pat
ryerchow/ gedenaszty zbor prorokow
dwanaczty zbor swatych apostolow
Trzynaczty s. mczedlnykow Cztrnasz
ty zpowyednykow Patnaczty swatych
dzewycz Otory mamy psano wsta
rey zakonye/ w kralowych knych
ach/ kedyz s. dawid wyese przyniest
swatu donnesta syon z wolachu wsy
chny lyde chwalczye boha ztoho da
ru/ a sslyachetnu radosty nesechu gy do
Jeruzalema Otrze tu skrzynku
wmyet bysze swatost a wsechna bie
cha gy dowyssla/ znamena sye swata
marzy/ genz gest nasye nadzeyye a
syn bozy przebywal tu gest dawid tosz
xps duesnyego dne dowedł swelikn
radosty dogeruzalema tosz dokralow
stwie nebeskiego/ atu su zwolaly wsy
chny swaty arzkutye Aktera gest to
gesto wpusczye gyde tak rozkosnye Atak
postawichu gye stolicy podle syna
bozyeho/ aby zany wzdy orodowala
zahrzyesne Psany gye atvatz zanas
orodowaty Tak swata marzy swata
gest vswyclem ysdussy kswemu synu
Otorny sie czte wzdywyech swatey
alzpiety Kedyz s. alzbyeta bysse
namodlytwach wrze geden hrob
wmyenuz stasye gedna dzewka prze
krasna/ a okolo nye mnoho ange
low Tehdy przysed geden mu
krasny magic kruzz naplety y wzal
ta pannu/ ywstupy syn nanebessa
Tehda s. alzbyeta otaza angela
czso by to bylo/ aon gye rzcze Tenoh
obnowgye wzety swe myle matky
genz gest gako duesny dzyn byla
wzata swyclem ysdussy donebeske
ho kralowstwye Ato vslyssawssy y
porze dyekowaty swatey kralowyye
ztoho wydzeny zadnzyeho Aktorim
syn bozy advet swo milu matku wo
troy rucho Nayprzwe bylc p gegye

czystotu a wzlatte przez zasluzenye a
wswyetle przez swatost Przymy gyeby
nas take odzala wszym dobrym wyecz
sziem kralowstwye bozem. Bartolomei

~~Area est in qua ...~~
~~... ~~
Area slowa pysze s. ~~...~~ ewangelista
ata gest polnedel pan syn bozy a czka
drzka gest czesta kterasz wyedze do kra
lowstwye nyebyesskyego a malo lyudy gde
dze pewye. O tych slowyech mamy
znamyenaty ze syn bozy vkazal nam
dwye czesczye. Jedna gest szyroka, a ta
wyedze do pyekla, a te sye mamy warowaty
Albo przeto slowye szyroka ze mnozy du
pewye. Jako lucyper pewye szel s swym
woyskyem kedyz gest szedzyl w nyebyes
przes pychu. Tuz czestu szly gsu od po
czyatka gensz su sye przepadly s swym
stathkem do horzyegyego pyekla. A trzy
myesta a trzy zemye szly gsu potopye
sye. Asz su ty wszyczy kterzyz su po
topyeny zahynuly. Prze tak mnogo
lyudy gakty czrno powye slo a z boz
czyssla. Obwem ta czesta slowye szyro
ka a mnozy pewy gdu. Gestze przedsyes
to su wszyczy zly pohanye, kacyerzy
a zlych krzesczyanow na kazdy dzyen gedny
zastupuyo. to su wszechny zalyzstwyty
swyetkowyty smylnity lotrowyczy oprilcy
wrazedlnity. Albo wyekty gednoho dne
wmyrze nyekolyko tyssyecz lyudy polowycy
swyetye. A z tych gedwa gedna dusze
spassena bude. Ato wszeczko du szyro
kim czestu do pyekla ~~...~~. Druha
czesta slowye vzka, ata gyna tyssyecz
kyi podle sebe pokterych du tragy
lyude na tomto swyetye. aty gsu zna
myenany skrze dobessye a skrze an
gela a skrze psa. Trzy gysty mlady
dobel krazemyu swego otcze tobyase
myel gyty na dalekyu czestu a do dale
key zemye przygal sobye psyka. A s
wagy krzyhaiel knemu sye przytho
wazyssye. A tak su szly spolu na dalekyu

czestu. Skrze psa znamenawagy sye lyude
kterzyz nyewagy krako gyny psy czaz
gymy kazatele mlubye ani sye stydye
cztssez gym lagy nebo tepu. ane kry
czye nanye, a wszak sye nechtye pole
pszyty. A skrze angela znamenawagy
sye dobrzy lyude a czysty atakych gest ma
lo, nebo gako angela rzedko widaty
takez tysztych lyudy malo nalezne. Skrze
dobessye znamenawagy sye lyude kagycy
gestosye kagy swych grzyechow wrzyyo
my do dalekey wlasty nyebyesskey. przez
nemozessy byty gako angel. ale bud
gako dobry czlowyek kagycy, nebyr
wag gako pes nechystyg ani bud
gako czlowyek pyssnyg. ani gako
wilk hnyewywy, aobzerny. ani ga
ko lyska newyerny. ale bud spolwedly
wy gako czlowyek bozy. A ktoz chtye
szlo gyty do nyebyesskey wlasty. mas drze
ty vczenye. s. tobyase genz wzywszwe
ho syna dobessye a czka. Nayprwe mi
luy boha. ani kdyz nepusczay gebo
swucho szdze. ani wzalossy ani wzado
sty ani w zlem myslenyw. vluyez ab
ysze nevwiedzie twego myslenye. ale
wuoh chye wye. Dopyet czyty otcze a ma
cerz. a ssw almuzim dalway przbozie
gnyye. Podtey czestye chodil gest syn
bozy. a zagysye vzka gest czesta przymysz
chodil syn bozy kedyz gest mnoho przy
wenstwye trpyel na sswyetie. A potom
horzkn smrty vmrzel na krzyzu. Ze
wnem wszyczny zyly z thiany byly ta
kez s. Bartolomyey. gebosz dnesny dzyen
hod slawyme. chtye tuz czestu gyty za
swym panem. Przychakn wzkost mo
syl sw tnozy skolety apostem sye vte
nity. aby mohl snaznyegye tu vzkn
czestu gyty a gyty. Jakoz sye czte o nyem
Kedyz s. Bartolomyey apostol przyssed
do gedne zemye genz slowye Jndia tesz
myecz trzy swyeta, vnadze gedey cz
vany kmyemus trzye nedla gednoho
czlta gnenem. A starosth a wtom obramie

rzyesye mnozstwye nemocznych roznych
slepych chromych chluchych niedomocz
nych nadyczyetye sye pomocy od toho dya
bla. Nebo gim pomocy sybawassye. A ga
kz tam przygide swyaty Bartolomyey tch
dy tey czt mysenie ayzadne odpowye
dy nedawany. Tehdy byskupy toho chra
mu sgydzechu do ginecho miesta kdezdo
mu czczu gemuz dyechu Beryth. a tu zaycie
A czy gych bugh Astarot nemluwy zdasye
gemu czso dowas nechby. Tehdy ten czt
Berych gim powiedye Wyeczte to zet was
bugh planyczyny uwyetczy gest swaza
zet any symye dychaty any mluwyty od
toho czassu. Takz gest tam przyssel. Bar
tolomyeg apostol bozy. Yony gehoz staza
thu ktoraky gest to Bartolomyey. Ale on
gim wecze. Gest przyetel boha wssemo
hutycho. Apostol gest sem przissel do teyto
wlasty aby wsechny modly zkazyl. y
ony gemu wecechu powiez nam geho
znamenye. A tuchom gey mohly nalez
nuty. y czt gim wecze. Wlassye ma czr
ne akadrzawe a czelo bile. Oczy welyge
brada dluha. malo szediny ma. Postawe
gest srzedniey. W zlatoblawe wznywene
thody. Czyz Chodnieczytcyma lecth wsak sye
gest wossky nepoborssyl. Stokrat przes den
kleka. a stokrat przessczas. Angele bozy
s nym chodie gesto geho ostrzychagy. a
nedadie gemu lagnu byty. any kterecho
nedostatku mycy. Awzdye gest wessel
wessel bye. Abyssytezytrzczy vmye. Ato s
sdze ga swamy mluwin nynye toto
wssetczko wye. Akedz geho hledate chtye
lye on vkaze sye wam. Pakli nechtye
nemozete geho nalesty. Ktyz gey na
lezuete Prosim was. prze geho at sem
neprzychody. at my takez nezhynymy ya
koz gest wassemu bohu vczynil. Akedz
sye wratychu anyczkoliko nedosal geho
hledachu. Tehdy geduoho dne geden
czlowiek wenycny byessye dyabel z swola
niska. Bartolomyey wnazy przyetelyza
dchagy mye twe modlitwy. Wecze gemu
apostol. Milczzsy dusse. a wystup z nyecho
Aby ned tey czlowiek by z dyablowcy wolny
Sabo to kral tey zemie mocny Polimi
genz miegiessye dcery gedyny an dyabel
trapiessye na kazdy myessyecz. Possla apse (?)
aby uzdrawil dceru geho. Akedyz s. Barto
lomyey k nemu przygide a gy wzyze vzc
tyerzy swazanu nes lydy kussassye. Kaza
gy rozwazaty. Akedyz pomosc nesmiechu
knye przystupyty. Swaty Bartolomyey
wecze. Iat gyz toho dyabla genz gest
wnye dzrzym swazana. aby sye gessce
bogyte. Ahned gy rozwazachu. Ahned
by panna zdrawa od ewsecho zlecho
Tehdy wzzechu to kral naklad natrzy
welbludy syrebra a zlata possla gemu
a s. Bartolomyey gemu wecze. Tyto dany
nas daty temu ktoz possweczu sogy
Ale gat nicz swyetskecho nezadam
I wecze kralowy y wsemu lydu. Chce
tehy vkazy wam wassecho boha pla
menyny vzetyezy swazanecho. A naza
yossye czt Astaroth z swola a z ska (?). O
nesslyste knye wyſye neboz atka ane
dowtete tehoz horze gakot sem ga dos
el. Tehdy s. Bartolomyey przykazal
czrtu aby wyneda wssechny modly zla
mal. Ahned wyskrzy z tey modly
czrt skrazedy czmyczssy nez mirzeny
asswazany. Genz przykaza s. Apos
tol. aby sye kral napusty a zadnemu
krzestanu nikdy nesskodil. Tu przychu
s. Barto. aby ty nemoqne wzdrawil
Ahned wczynie bozye wssechny vzd
rawy. Tu sye s. Angel wchramie ludu
vkaza a zgelwy znamenagye swatym
krzyzem tey chram na czterzech vhle
ch a rzka. Jakoz sem was vleczyl ta
koz sem tento chram possweczyl a
vczystyl. Tehdy ahned kral s Bartolomu
a s dyetmy s zenu a s wssymi lydmy
pokrzstychu sye. wczynye bozye. Alec
kral ostaw vlcedu. a wzdalw kralow
stwe gyde za swatym apostolem aby
geho uczedlnik. Tehdy byskupowe

zydolussty sebrawssye sye gydechu krzyesanzo
wy genz dyechu Astyages krubranu
toho krale / y zalowachu gemu toho
ze geho bratr kral obratyl sye na wie
ru krzestansku / pogakemus carodye
nyku wsslyssalo to Astyages rozh
newa sye welmie apossla wssyczy odie
nyeo aby galy s. Bartolomyegie A k
dyz gey przywedechu przed cyessarze
tehdy gemu cyesarz wecze Ty sy ten
genz sy obratyl bratra meho Jen wecze
ga gsem neprzewratil / ale k bohu
obratyl y cyesarz gemu wecze Jakoz
ty przewratyl meho bratra / od boha
meho / takez ga tobie vczynim / ze
ty ostanes boha sweho / a budes sye
klanyety bohu memu Swaty Barto-
wecze Ja sem boha toho tweho vka
zal sydemy swazaneho / a kazal sem
gemu obraz swoy gemu zetrzyety
a ty to nemuzes vczynyty / a mozes ly ty ta
ke memu bohu to vczynyty / ga sye cheh
ty tweho temu obratyty / Pak ly ga twe
bohy przemohu / ale ty vwerz v meho
boha / A kdyz to powiedie hned possel
lowe przybiezechu a rzkucze cyessa
rzy zaduyz tot tam buoh twoy dolesal
lety / a cziessel sye nakussy / A kdyz to cye
sarz vslyssye welikym hnyewem glatto
hlawowy plasczy na ssobie roztrze / a h
ned kaza odrzyeti s. Bartolomye A doy
wzeny sw knezy nalezl / poczye chodyty
kaze bozie slowo Trzyeti to cyessarz
ze obraczugie mnoho lydu na wieru
krzestansku y kaza gemu sietyety ge
ho swatu hlawu A krzestane wzemse
geho swate tyelo pochowachu krzys
nye a schowachu Takez toho dnesny
ho bylo Tehdy ten cyessarz Astyages
wzteklyl sye czertem / y sslowu sobye hlaw
vz desse / A geho bratr kral Polimius
byl biskupem tu dwanadzte let / we
wssye czystosty przebywagie skonal
zywot swoy / a spassyl sw dussy
A tak s. Bartolomyej k nebu gest dossel
do kralowstwie nebeskeho Behoz ...

Sciecie s. Jana

Herodes cum tenuit et vinxit Johannem
in carcere et misso speculatore precepit
decollare eum etc. Tato slova pisse
s. Marek w dnessny w czteny od s. Jana
krzstytele bozieho genz trestal sye kra
le Heroda ze drzal zenu sweho bratra
Philippa Tehdy kral possla swe possly
a kaza gey gyety a swazaty a wsadyty wsa
dyty A tak na radu tey gysste zeny skazal
sobye a v gyne hlawu A kdyz w sera tey gysste
zeny necta sye sye przed krlowa ssany a p
rzed gyemy hosty tehdy sye to kraly le
bylo / y wecze knye Prosto zes mie
obweselila y mie hostye Pros namie
czsoz chces / bez polowyty kralowstwie
meho y ona wiezelwssy k materzy wecze
czso mam prosyty A maty gye wecze Prosy
zes gymeho gedno nez hlawy Jana krz
ztitele genz my se wecky kwratyty krzi
wy o ty / a nechce mie s kralem rozlucyty
Tehdy dyewczka przyssedssy wecze gesty
tebe kraly day my hned na missu hla
wu Jana krzstytele A kral possla kata
do zalarze y kaza stieti s. Jana y da
hlawu diewcze / a dyewczka swey ma
terzy A vczenyty geho przyssedsye pocho
wachu geho tyelo Tuto mame zna
menaty ze gakoz kral Herod zahubil
s. Jana tyelesnie takez dyabel vsylu
gye zabyty kazdeho krzestiana na dussy
A to tuto trzy wiecy mame znamenaty
Prwe czso sye skrze Heroda znamena
na A druhe czso sye skrze Jana
mynym A trzetye kteraks gest swaty
zahuben A prwe mame zname
naty ze skrze Heroda znamena se
dyabel A skrze Jana krzstitele znamena
na sye kazdy krzestian Nebo pa
tem kwecby dyabel nato vsylugye aby
dussy przwedhlweho czlowyeka zahubil
byla A to sye potomto czteny mynym
kdyz sye czte / ze Herod possal naypr
we A druhe ze gal A trzetye swazal
A czwrte wzalarz wsadil A pate hla
wu sial A prwe dyabel possyela
swe panosse skrze pokussenye a radu

sedmy smiertelnych grzechow ktorzy tyto
gysu pyecha zawisc gniew lakomstwie
nieczystota lakota tesz obzerstwye, gyech
gest sedm panosy dyablowych gymaty
dusse ludzskie Otech sie czte w krolewskich
ksiegach ze kral Saul posslal swe sl
sluge aby Dawida popadli Dawid sie myc
my sylny gako by wszel silny, a znamie
nawa krzesciana ktoregoz Saul tesz
dyabel przypyrowa swych sluzebnikow tesz
sedm smiertelnych grzechow, ssilugie a
wszely gyety Druhe dyabel gima dussye
wsmylsthwye kochanye, kedz koli wierny
czlowiek bude pokussowany od dyabla
slugi zle duchy, a dozwolwadz nie pozwo
ly, a nie kocha sie w tych grzesiech, doted
nie bude gat. A gakoz pozwoli a w kochanye
sie wdeczy y gned gat bude w rucze dya
belskie a Job tozs. Job et naponyna nas
a rzka po wse swe dny miels boha na
pamieczy, a waruy sye aby grzechu nie
pozwolil Trzeczye dyabel swyeze dusse
sluze grzechus dopusczenye nebo grz
yechowe su okowy dussye, a trzeczy
dyabelscy, gimiz grzesne wyeze Czt
wrte czte grzesnego wsady wiazany
sluze grzechus obyczey nebo gymz se
grzyech wietse plody tyem sye grzesny
twerdye grzesny drzye pod dyabelsku
moty Pyate czte sywa grzesnego s
sluze zufanye kedysz grzesnyk znamie
nagie mnostwie swych grzechow
yzuffa nechtye sye kaaty any grzech osta
ty any bohu dosy zamie uczynity Jakoz
slowy mudry Salomon kedyz przyde grzes
nyk w przozorowany swich grzechow
tned zufa a potupy sye gako Kayn
swego brata zabyw nechciel sye bohu
pokorzyty a rzka wietszy ma zlost niz
twa mylost Takez sye czte wo Herodowy
ze kral Herod gel sluze zeny bratha
swego Philippa smilowal sye s gego ze
ny, aby gned gatzby sye wratyl zah
nal od sebe swa kralewnu, a pogal zenu
Philippow a tak ubyzy Ktorzew to
Jan krzsytel bozy poge krale Heroda
trestaty rzka wiak zenu bratu swemu

Philypowy Herod sye kwelmy s. Jana bagie
sye wyda gey czlowieka spwedliwego
a swatego, y posluchasye sye gego, a pos
luchagye gego mnogo czynyesye pos
lusenstwye Pad gego posluchassye
A wsak tey zony na swu kaza gey gie
ty a wzalasz wsadity Ten zamyslyw
sobye gody ykaza gey swyety Potom tey
gisty kral Herod gat byl a napusz wy
wedeny, a tamy hladem umorzey Ana
gista zena Herodowa hlawu s. Jana
w ruku drzety y lagyesye gye a rzkuczy
nie mluwyz czos dzalwe nie mluwila Tehdy
ta hlawa bozym przez uszczenyey po
du gie mezy aczy az gned z dussye a
gegye dussy sye propade Apak gisz wsze
cy we gysu w chorutyem pekle po
Prosme krale nebesskeho a s. Jana
aby nas uchowal toho uczenie dya
belskeho, a osterzyal nas ode wsego
zleho, a dowedl nasye dusye do krale
wstwie nebesskeho ~~Ktoz~~ [illegible]
Justi epulentur et exultent in conspectu dei
et delectentur in leticia Taco slowa
pise s. ~~David~~ kraltowy, a ta sye tak
wykladagy Sprawedliwy budu sye na
dolowaty a kochaty na bozym obezrze
ny. W tytech slowiech sye znamenawa
troye radost, gysz su myely swaty s za
swyg a s bozyg od boha Prwe we
ssele duchowniye Druhe radost s
deczna gysu myely ze su byly welikey mo
czy ze su pohanstwo kazaly, a gye dyly
welykym nabienu obdarowaly, a mno
ho grech wypustyly Slepe osswieczugycye
nemoczne uzdrawgycye mrtwe wz
krzyssugycye chude obohaczugycze
Jakoz sye czte kedysz dyesta zaco napo
kelonu Tehda gedna wdowa magyz
cztwero dyetek, poge grech plusty aby
gy raczyly miezym obdarzyty a rzkuczy
Nemamy swyettlamy krussa chleba na
sswoiem ludle Tehdy s. Elizaeus gye kwe
ze zeno dy domno swyetlamy nalez
nes deszty Tedhz ona do domu przyssle
nalezla swoy domek pln wssego do

Narozenie n m p.

brcho zbozie skrota a pyty agyesty dosty Ta
wdowa bezewsy zanymy podyekowaly gy
th swatc mylosty / a ona wyezesta dye
kuyą bohu a sluz gemu snaznie Tu
gsta miela radost sedecznu Ale nech
lubylasta sye gy na buoh wkladagicze
Trzecye sta miela kochanie od boha
w nebesskem kralowstwye / nebo sta
bogowala p wyeru krzestyansku na
bozim obezrzeny Jakoz czteny o nich
kedyz Rymssky tyesarz menem Dyok
letyan hubiesye krzestyanstwo / a na
klykach gye wyesechu / tehdy ony
gye w tymachu a pochowawachu Do
wyedyelo sye toho tyesarz kaza gye
gyety a modlam pohanskym syemo
dlyty Ale dzyz ge do chramu przywe
dechu Tehdy s Grzasmy z bozymy
pokleksye podiekowachu bohu / a tu
bycsye gyeden obraz w nyemz biessye
czrt A tyesarz wchyesye by sye temu
modlyly Tehdy ona tyesarzy wyrze
sta Ktory gest twoy buoh y Tyessarz
wrzcze to Tnyed sye tey obraz przelo
maty A czrt z nyego wystrzely Wzrzelo
to tyessarz kaza ge gyety / a nabyp
strzed chramu powyessyty / a zelezny
mi tlikamy gyaty Alidz ge mirzy
chu tnyed wyeliky wyetr / z kazy tey
chramy / a wssye pohanstwo czsoz tu
biesye zby / Gedyne s Grzastmy ar
s bozymy ostasta / Wssyssalo to tyesarz
kaza gye oba syecy / a tak sta sye oba
bohu dostala / a gyz kochagy sye s ho
tem w nebesskem kralowstwy De
boz mnyey ywamy etc. prosmy gych mi
losty by nam daly szczestye y zdrowye
zde y na onom swyetye / nebo su mog
ny przed bohem swu psbu Jakoz sye
czte ze gyeden mnyesczenin sswey
nela dosty dawal wgych dny obapol
prwe dal A druhe dal dwa A tak
dostalo sye gemu x krop daty sle on
sye sumy ty A wsak p dalo dedymu
y da A tnyed sye gemu nassporzy ze
wsszyzymy nalezze sto krop etc. A nyego

by snazmyesy gych mylosty sluzyty prosmy
gych mylosty at nam nam nasporzye
zbozye A potom nassym dussem kralo
stwye nebeske gehoz etc. De natiuitate
~~Egredietur virga de radice yesse~~
~~Et flos de radice eius ascendet~~
Tato slowa pisse s. ysayas prok
a tak rzka wynde metla z korzenye ge
ssowa / a kwyet z korzenye gegye pusty
Obyczey byl wstarem zakonie ze kra
lowe a knyezata swe narozenye swye
cyechu / a wyelike hody czynyechu Takez
syn bozy swe matky narozenye pol
sem swyetye a polssem krzestyanstwy
swyecity przy przykazal Druhe czte
sye p tento hod swyetymy neb gedny
swaty czlowiek slysse angely te nocy
zpyewagicze / y otaza gednoho ange
la czsoby to bylo Ony gemu powyedye
ze sye gako tey nocy narodila matka
bozy swata marzy A on to powyedie
papezowy A papez kaza swyetyty po
wssem krzestyanstwy tento hod matki
bozy narozenye W tych slowiech mo
zeme troy wyecz znamenaty Prwe
gegye narozenye kedyzto dic wynde
prutek y wyssla gest tocziz narodyla sye
matka bozy przeduostoyne przesw
tye przeradostnye Druhe gegye sle
chetnost kedyz dye z korzenye gessowa
Prwe znamenaty gest ze prutek
tento tocziz blahoslawena dyewka
matka nebesska maria wyssla gest
tocziz narodyla sye gest z przeduostoy
neho y z przesswateho y z przeradost
neho korzenye otcze wssemohuotyeho
stworzytele nebe y zemie Trzetye
gegye duostoyenstwye znamenaty
mame ze zagiste angelem z wyesto
wana gest Jakoz pyssye s. Jan ze
Joachim byl z mesta nazareth a z be
tlehema s. Annu poyal malzonku
tak ze oba biesta p wedlywa przed
hospodynem a wsseho przykazany bo
zeho posluchasta / a statek swego

zbozye nawe dye liczhu bedey dyel nabozy
duom slvzhany krale nebesskeho dawa
chu. Drugy dyel chudim. Trzety swey
czeledzye a sobie ku pozytku chowachu
A tak za dwadzyeszcza let plodu w manze
sstwy nemagycze slubychu hospodynu
kedyz by gym plodu pozyczel, zeby gyed
k sluzbie bozye przysadzily. Ptoz trzyk
rat sswy w przysnyk znamenaly Joachy
ma chodzity do Jerusalema. Prwe na
hod. po ssw[y]eczenye Joachim sswymy
przately sed do Jerusalema a ssgymiwy
przysed ku oltarzy obietowa obiet sw
a kedyz to wzrze kuyez y zacharyas Jsagar
genz obiet przygymasye, y lwrze gy s ol
tarze a rzka, kterak bezdyetek ten smye
przystupity k oltarzy, ponyewadz gest
zlorzeczeny kazdy bezdyetek w nasse
zakonie. Ale on pro welikú haubu ano
nay susede geho wolagy, nechtye sye
wratyty do sswecho domu, ale gyde
ku pasturzam swim na pusty, y by tu
s nymy przebywage w smutku a lwt
nechlosty. Ale wal nebessky genz gest
smutnych vtyessenye posslal angela
k nemu. Ale angel bozy trzety den zge
wy sye gemu a rzka. Iedie ja angel
poslan sem k tobie Joachim, ab bych
zwyestowal zet gest buoh vslysal tw
prosbu y twe wolanye, wzrzel twoy st
ud gestos trpyel y haubu welyku p
tez mieg radost vboze ze Anna twa ze
na porody tobye dczeru gyz przelozdye
ges meno Maria a ta bude gyed swa
ta a swatim duchem naplnyena w to
chramye na bozie sluzbie ostawyena
a budet matka Jhu xpa spassitele wsse
ho swieta. A tot tobie znamenye dawa
ze kedyz przidess do zlattey brany w Jeru
salemie, tehdy Anna manzelka twa
potka tye, genz stara sye od dyetye twe
ho welmy tuchle. A gyed gakz tye vz
rzy. s. duchem bude obdarzena. Pow
yedyew to angel odnycho odstupy. Jgdz

branye genz welmy plakassye nelw
ye dyety kany sye dyel Joachim az ge
wylwse gye tyz angel, zwyestowal ge
taz slowa gako Joachymowy. A tak
podle przykazanie angelskeho po
sretesta sye w zlattey branye a pok
lonywsse sye a podiekowaw sye hospo
dynu z tak vtyessenecho dani wraty
wsse sye domow. Gyed s. Anna porze
a porody dczeru gyez przelozdyechu
Maria. A kedyz by gako oppyety letech
mezy panny k sluzbye bozye wdala
sczye gye potwrdichu. A tak gegye
ho narozenye duostogenstwye gest
wkazano. O duostogenstwye swate
marzye matky bozye dyewky czyste
~~probi~~. s. David dawno gegie naro
zenye prorokowal rozlicznye gy na
zywagie. Jakozto ~~Balam~~ Vnda ge
gye dytwie narozenye rzekl která
gest toto genz wstupugie gakty rze
Jakoby rzekl gyne dyetky narozugy
sye splaczem, ale tato wradosty neb
ma nas obdarowaty swym drahym
narozenym. Ptoz prwe narodila se
gyest przedustoynye gakozto zorze
kedyzto wzende wsseczky ptaky
y zwyerzata zno czynycho smutku z
budy k wessely y trzppyetowany. Takez
duostoyna matka bozy skrze swe s
swate narozeny da swim sluham ob
wesselenye a hrzyesnym hrzyechom
odpusczenye, a dussyczkam genz su
w temnosty, muk pekelnich zbawe
nye, a z bohem wyeczne obdarowanie
A bude gym gako truhliczka w nyzto
su mnozy poklado we mylosrdenst
wye bozyecho. O nemzto s. Jan Ewangelista
psy w Apokalypssim wnech knihach
a tak rzka. Otewrzyn gest bozy duom
w nebi y wydiena gest truhliczka ge
nz sye wklada kwasenim rozumu
Otewrzyen gest duom bozy toczyz mi
losrdenstwie krale nebeskeho gesto
bylo zawrzyena az do narozenye geho

Attoz matka bozy przyrownawa sye
ktrubligze Nobo Jakoz kotrubligze
schowawagy poklady mile a drosstoy
ne, aby gych zlodzyegye nepokradly any
zwyedzyely Takez wmilosyrdzyesthwye mo
czy matky bozye schowany gsu mile
a drahe dusszyczky, myslym a wyerny krze
sczyanyowye dosthoyny slyzebnyczy, prze
dzlodzyegy pyekelnymy tegdy dyably
bythymy Mnyla matko bozye bud po
chwalene twe narozenye. Druhe
nazyewagy gy prutkem, genz gest
wysel z korzene Jessowa, sathyem pru
tkem wsythky dzyety pyekelnych dya
blow sn bythyeny Tythym prutkem
krzyesny przesmorze tohoto swyetha
budu przewyedzeny Tythym prutkem
wsythky krzyesthny budu ulyeczeny
Jakoz sye czthe ze gedny krzesthyane sta
thu przedolawzem matky bozye
dey gegyeho narozenie, Jprzygyde
kathyerz awzka Oblazny czso sye mo
dlyte zenye kthwarzy podobney yczsso
owa moz Tehda krzesthane wzdessle
chu kswyatey kralowye awzkurze
Onaz pomsthyth nas matko bozye
Aswe swyate narozenye Azhned Swye
trzele zasthrzelistha gey, tako katzierze
gedna wgedno oko a druha wdruhe
azossthe Ze on glowa nadchlas aw
zka Oblaho slawena dzyewko wnyczy
zes byla czysta dzyewka, agdy po po
rodu syna twego, ypsy krzesthanno
aby gey dowyedly przedolecz swyatey
kralowny Kedyz gey wedyecthu, tehdy
pocze sye modlicy przedolawzem kle
ze awzka Dzyewko czysta mane my
losyrdna slybugy twe mylosthy sluzythy
donoskad sem zyw racz my zrak na
wrathyty. Hned by osswyeczey Takez
my wzdechnycze wsethny Absmye
s kralowny at nas racz osswyethy
ty nanasem srdczy bythom sye swyeth
krzyocthna kragytye, twe s mylosthy

Podwyższenie S. Krzyża

wyeczne sluzyly Druhe narozenya
gest przesswatye, Jakoz sye czthe Tot ge
st ta dzyewka przesswata, genz gest
poczatek swyatosthy ustawyeny a swa
chowany wsseho nebesskeho kralow
stwie Trzetye gegye narozenye gest
przedosthoyne Jakoz sye czthe Narozze
nye twe matko bozye zge wselo gest
radost wsemu swyetu, neb radowal
sye buoh wssemohuczy swe mylee dzie
tky, gegyezto krasa przewyssugye
nye syecz ussluze, radugy sie angele
y wsethna nebesska rzysse Ony te
ze mysly krzesthane radugme sye na
swate nyssy podle s. Rzehorze, genz
takto pywy Radugmy sie wsythny
w hospodynu dzyen hodny swyetyeczze
nagest mane dzyewky czystey, ogegyez
to narozenye radugy sie angele ch
walecze syna bozyeho wnebesskem
kralowsthwye ~~Wbozye~~ Exalta° sce

Lignum forte imputribile elegit fab
sapiens artifex Tato slowa pi
sye gedny prorok Ezechias awzka sil
ne drzewo czysthe anesthnyle wybralo
bye mudry rzemesslnyk Rkucze toho rze
messlnyka znamenawa sie syn bozy ge
nz gest nadewssemy wdny mudry rze
messlnyk, genz zwolil sobie drzewo
sylne totczyzto drzewo znamenwe s. krzy
ze, ato wse nam naspassenye Wtyc
ch slowiech dwoy wiecz mame znam
enaty Prwe ze drzewo s. krzyze gest
sylne Druhe ze gest wybrano od mu
drzeho rzemeslnyka Prwe znam
nay ze drzewo s. krzyze gest sylne ato
ptroy wiecz Prwe ze nepzzately od
hanye Druhe ze srdcze nemoczna
possylnygye Trzetye ze dowody duse
donebesskeho kralowsthwie Prwe
slowe drzewo sylne ze odhony nepza
tely, apto slowe puklerz aneb sczyth
Jakoz pywy mistr Damassczen o krzy
Cyrkewnem genz puklerzem a znamenym

Yznamy

swateho krzyzye swe neprzately pobila
przemohl. A to duessny den swata tyecze
w swety powyssenye. s. krzyze. Neb ga
ko toho dne bilo to. s. drzewo powysseno
Jakoz sye gte otom. Kdyz kozdras tyesarz
pohansky toho leta genz po bogowal Je
rusalem y wzal gast s. krzyz ke gehozto
bila s. Elena ostawila. Chtie aby sye ge
mu klanyely gako bohu samemu, wy
zyny sobye wyezy z zlatta a z strzyebra
a z drahcho kamenie, a wtey wyezy slu
ze a nyessyetz a hwiezdy aby bezaly
podle bechu nebesskeho, a sam sede ga
kyty bugh na sswem tronye, a drzewo swa
teho krzyze postawy sobye na prawyty
miesto syna bozyeho, a kohot na lewi
ty miesto ducha swateho, a tak kaza
sye sstyty gako boha mocznecho. Tehda
Erachius tyesarz sebra sobye welike woy
ssko proty synowy kozdrow, podle rze
ky Dunagye welmye silnye pogede. Te
hdy sye obiema woyskoma slyby aby
sama sedala na mostu, a kterzyz by ostal
aby tey tyesarzem bil. Tehdy Erachius
pomogylo sie bohu, y znamenalo sye
s. krzyzem, synu sye w boy sede, a s bo
zy pomoty swyteczy nad nym, a tyes
sarzstwye obdrze, a kozdrowo lyd poby
ze sye musye pokrzstyty. Tehda Erachius
dobyw kozdry na leze gey an sedy na
swem tronie, y wtetze genu. Kdyz drze
wo s. krzyze tak dobrze vzrzyl, chtie
ssy krzest przygyety, tehdy schowa s
swoy zywot y kralowstwie. Potom ne
chtyec bedeb s swieta sklazed. A kdyz
sye necrodie krzstyty, thned gey swrzye
swieze poslawie, a kaza genu hlaw
styety, a syna geho mladssyeho kaza
krzstyty, a przyotczow kralowstwy gey
ostawy. A wtey wyezy sebral zlatto
a strzyebro vozda na kostely, a sam krzem
s. krzyz nese gey do Jerusalema. A kdyz
s hory oliwetsskey sgede a chtye se gety
do brany, thned sye zed sstupy wchroma
du, az by brany nezuaty. Tomu sye wsi
echny pocechu dywity thned bozy

angel z gelwy sye gym nad branu drzye
krzyz w ruku y wecze. Kral nebessky
kdyz gel na mysky neged na osly ale
na osslyku welmy pokornye, dalwa
gye wam przyklad, a tak rzka an
gel thned odgide. Tehdy tyesarz zap
lakaw ss swede s kozne, a sam sye z zu
sswlecze, a z w gedinie kosyly ostal
wzem s. krzyz pokornye na bozye
ponesse, thned sye genu brana ote
wrze, a ny wsed do Jerusalema. s. krzyz
wchramye ostawy, a tu gedno ho umr
leho wz krzye ssycthu, a mnoho nemo
cznych vzdrawychu, a pat naczte sle
pich osswyetythu. A tak tyesarz kos
telno tu pop wyw wraty sye do swy
ch bidl. A tak powyssy s. krzyz sye. ¶
Druhe slowe to slowo sylne drzewo
ze nemocznich possluge. Jako Da
masczey prawy krzyz swatych gest
pod pora nemocznich, hwal x slepich
osswyetni, dobrze slowe hwal. Neb a
gakoz pssy bogye sye holy. Takez dy
ably bogye sye s. krzyze. Jakoz sye
gte otom ze geden pan ~~byl~~ wzdy
chtyel slyssyety mssy od s. krzyze
na kazdy patek, a tu wzdy zapsil
sam. A kdyz bycsse vmrzel, tehdy
czrte gey wedechu nasud, y zwola
chu nay, ze nemyel kapanye ty bo
zych muk a swateho krzyze. Tehdy
angel nyegiesse ty wssechny penye
ze kterez gest na ssyem polozyl a
dawal a na kazdey bycsye znamenie
nye s. krzyze. A kdyz czrte ty penie
ze wzrzechu tu thned wsytzy syla
mechu, a angele tu dussy wzechu do
nebeskeho kralowstwye. ¶ Trzetye slo
we to drzewo sylne, ze nasse dussye do
wody do nebeskeho kralowstwie. A
po to slowe lody krzestanska. O tem pisi
~~Chalemy~~ Krzyze male drzewo lede pak
ny wlwagy na welyke wodye. Nebo ne
moze zadny przegyety morze tohoto
swyeta, geden sye musy przewesty

niebieskiej łody doniebieskiego krolowstwie
Jakoż powiada s. Augustyn krzyż swięty gest
łody/ gyż nam ostawił syn boży/ abychmy
sie przeźeń przeplawiły doniebios/ Przeto
znamienayte że to drzewo stworził
syn boży trzy wieczy/ Pirwe gakoż syn
cżeń oświeczagie ny/ Nebo wszak buoh
otecz że też mieć wszystkey swiet bydły
wetmach wielkiey/ a nagyże
oczy/ wszak boże cżesty niewidzie/ any
boha hledagy Swiaty dawid powiada onym
Jżcy nagy a newidzie wszeczkim lidie to
takły su sie dostoinnosty pekielne/ że su
cżesto newidiely doniebios/ neb gie była
osslepiła złość/ grzechow Ale kral
niebieski vczinił gest oświeczeny s. krzyż
a nanem swiety potkał/ toczyż tyeło bo
żye/ vzaczył gy duchem swatym/ że wsze
ckey swiat osswietił/ tak że gyż wyemy
czso gest stworziciel/ gehoż wszechno stwo
rzenye chwały czso gest dobre/ a czso gest złe
a ktera gest cżesta doniebios a ktera do
pekła Przetoż swaty otczowie/ kprzedpe
kły gysu że wetmach/ skrze tey swieczy
osswieczeny wtezechu Aprzysel gsy na
kwały zadnczy/ gehoż smy cżekały wetma
ch/ nebo gieś tmy obradali sie wszaśśie
swiatło Otom s. Jan złatousty swiedczy
a iż kdy swaty krzyż a gycz[ ]by gego boże
bedu swietleysy nyż słunce/ a tako bu
du wszechny ktoryż osswieczeny gysu
od swatego krzyże/ y przygdu ktomu swo
yechu/ abezpieczny budu odtey tmy pe
kielney Przeto sny a nat vagy myły buoh
tmy a niekdy pekielne/ a wszego złeho
Przeto zwolił sobie buoh s. krzyż/ gakożkolwiekkładł chce dobre nabycie
vczynity Jako dobry kolwiek syn boży
genż tak slechetne a wszasśie niebe vczy
nił/ a wszeczdy nowe naniem vstawił
Swiaty ~~dawid~~ powiada Czsoż boże kolwiek
tyż vczynił znowże y słunce/ a wszeckey
swiet wielmy porzadnie Otom powiada
~~[illegible]~~ Coż buoh wiesse stworzył to
wiesse wielmy dobre Sedmika wrocz po
kazyla sye wzemi/ naszye zez grzechu
nowych smiertedlnych/ to gest dusse człowieka

grzyesznego Przetoż aby tu wez setrzesel z duse
nagy ocżysćił vczinił syn boży Jako kolwiek
chce snazne kowaty/ y sswlekł sebe dro
gie rucho/ a oblekł sye kossule/ tocżyż
naszye zeleseństwye/ vzal kłodywo tog
s. krzyż/ chcye lidy ocżysćity od grzyechu
a tu dussy vzzczył obinien ducha swe
tego/ a tu gest dyelał potye sye wielmy
byg patek na swatem krzyżu Atak
gest dussy oczyscił od grzyechu smiertedl
nego/ Przetoż sam buoh prawy/ cżyż wsse
nolne gyniem Czetrzecie zwolił sobye
krzyż/ gako bogatwnik vzebrzyky ch
tye hradno dobywaty Otom ysayas
powiada wyssel gest buoh gako bogatwnik
symyż/ na ssposobne wszemu lydu Aktoż
chce bogatwaty musy myety odienie
orzużye koczoż nato slussy/ Takez buoh
wszeckey swyet stworzył wczynił ge
dey hrad ssobye kuprzebitku/ stworz
ył gest człowieka/ a przedniey vczinił
dwor toczyż swo miłosć Tey hrad był
dany perwny człowiek/ adwuoz była
dwa a wtem hradu biło piet wieży tog
piet smysłow/ na wyssokey horze tey hrad
postawiey/ to gest wragy/ tey gest tak
wyssoky że vpotopu była woda nadew
sye hory cżtyrzydziety łokiet/ a wssak za
gye nedosahła Cżyżyż człowiecze kterego
s. buoh wnu przyrodu postawił Ale po
grzyechu tey hrad bożay wssekey był
zkażeny skrze radu dyabelsku/ że dya
bel złezł tey hrad Naypirwe dobil przed
hradye toczyż Ewy Ażkdy Ewa kdyż okusiła
toho drzewa hned budete gakoby boho
wie Ewa hned połowiła Atak biła
dobyta Ażkdyż adam był okusił hned
wssekey hrad był zkazeny/ vskazey dya
bleny Tey hrad dyabel tak wielmy
myłował/ że wgednem człowiecze sam
posadził sedm czartow/ Jakoż w swate
ge magdalene/ kteryż ge tak wie
lmye strzyegł/ że na gedne strzyechy
sedm tyssyczno a sedm set a sedm

zitnow possadil a obsedl a drzal kniez-
nez piet tysycz let. Potom buoh chtye
dobyti ssweho hradu oblekl sye w tielo
a narodil sye z swate marzye, y przistupil
k hradu kteryz byl dyabel sedmi zdmi
tozyz sedmi smrtedlnymi hrzyechy ob-
klyczyl. A ne gest hospodin postawil ten-
to rzebrzyk tozyz s. krzyz, a na tom rzebr-
zyku wstupyw mnozsstwy bogowal, ze
mnohe przegezdne rany en trpyel. W-
yecze nez tyssycze ray gedno korenim
tuolim, tolikez wnekm a tolikez wno-
hach skrze rzebrzyky, a na wsem tyele
byzowanym. A tu byl tak sylnye rany-
en ze yzayas vzrzew gey zwola az-
kd od paty az do wrchu nenye na nem
zdraweho miesta. A tey boy tak se wel-
my rozmohl, ze stogye na tom rzebrzy-
tye vmrzel, a s nym stasye dwanadcte k-
niezat tozyz apostolow. Swaty ~~pawel~~
tu tak sylne bogowal, az by stat Swaty
~~pan~~ a swaty ~~ondrzey~~ na krzyzy powe-
ssen y s. Bartolomyey odrzyen. A tak
gest zlezl ten hrad, a dobyl geho a obsad-
il kdyz gest wstal z mrtwych a wstupyl
przed peklo, a swate otcze wywedl z pe-
kelneho bydla. Tot gest ten rzebrzyk
Jakubuow gehoz wyssost nebe dossehasye a sam gey buoh drzyessye. A to aby
wsechny kterzyz sye geho drzye przi-
tazeny by byly do nebes. Jakoz sye dnes o
tom zpiewa. Tot gest rzebrzyk wsech
hrzyessnych pomocz magy k niti do
nebeskeho kralowstwye, gehoz mnye
vwany dopomahay etc. Ludmilie sancte

~~Fortitudo et decor indumentum~~
~~eius et ridebit in die novissimo~~

Tato slowa pise kral Salomoun
wzka Syla a krasa odyew gegye a s-
maty sye bude w sledny den anebo v pos-
ledny den. W tyech slowiech mame zna-
menaty dwoy wiecz. Prwe gegye o-
krassleny(e). Druhe gegye obdarowa-
nye. Prwe znamenayte ze s. Ludmila
okrasslena byla dwoy wieczy tozyz

sylu a krassu. Sylu bila okrasslena ze w
zenskem narodie tak swyetczyla nebila
na sswem tyele nechtiecz vzdnie rozkossy
tohoto swieta. Nad swietem ze bozye
sluzby hledala, a s bozye nazadala. Ta-
kez swyteczila nad dyablem. Kdyz gest
krzestansku wyeru plodyla, a pohansku
tupila, a na to do smrty za wieru bogo-
wala. A tak Salomuna oklamala ge-
nz byl powiedel a zda kto zenu silnu
nalezne. Ale s. Ludmila silna bila w wy-
erze bozye. Jakoz sye cte kdyz Borzywoy
czessky wewoda slugyesye kraly Swa-
toplukowy morawskemu y gede k ge-
ho dworu do morawy y pokrzsty sye przi
ygeho. Borzywoy kaza swu zenu Ludmilu
pokrzstyty. A hned s. Ludmila by plna d.
swateho, aby tak nabozna tak pokor-
na chudim przizniwy welmy pomotzna
kostely stawiechu wssze, a wsselike a mnoz-
ny czynyechu. A mnyegiese s. Ludmila trzy
syny. A kdyz Borzywoy gegye mnozsstwy
eta swyde by z Libuwcew syn gegye we-
wodu, ale ten brzo vmrze. Jzwolichu ge-
gycho syna druheho menem Wratys-
slawa, genz poge zenu pohanku me-
nem Drahomir. A ta mnyegiesye dwa
syny s. Waczlawa a Bolesslawa. A kdyz
Wratysslaw vmrze zwolichu s. Wacla-
wa a dachu gey s. Ludmile w opatrow-
anye to ze gestze mlad biesye. Tehdy s. Lud-
mila s swatym Waczlawem wyeru krz-
estansku plodista. Ale Drahomir maty
s. Waczlawa wieru pohansku plodiesse
a krzestany welmy hubiesse, a Bolesslawa
kterym przi sobye chowasye, a swatey Lud- S. Ludmilli
mile smrty hrozyesye, a wssak ona nato
nicz nedbasye. Ale wzdy snaznye bo-
hu sluzyesye. Take byla ozdobena
krasu tozyz dobrymy skutky. Nebo
wsech cznosty bysye plna. Jakoz sye
cte. Ponyez Drahomir zkazyesye ko-
stelow, to ona wse opravowala. S. Ludmila
chudim pomahasye a kniezye welmy
plodyessye ztoho gie Drahomir welmy

zawydzyessye a gy zahubity myslyesye a
tak przyszwy dwye panossy menem
tinne a komowie aby gy zahubily a
sswatey ludmile to powyedzyechu. Wi
ak ona sye nessmyey smyrty / ale mile gye
czekassye / chude nadalwagyczy a na ko
sczely nakladagyczy swoy thom mnoho do
brego vczynyly. Druhe znamenaty ma
me gegye obdarowanye w nyebyessyech
ze gest cyerpyala welyke przeczyenstwye
na tomto swyetye. Jakoz sye czte kedyz
kromyey a tunny do tetyna przygyedzeta
a sswatu ludmila wydyczy ze gy chczeta
zahubity / kaza gyma przedsye gytty a
otaza gych dobrzely sye gyma. Drahomi
rz ma neweste / y kaza gyma daty ob
yok a pyty a gyesty dosty / a sama gede sye
gy powyedaty / a smyrty nabozne czekaty
Dey nosczy vpralwossy ta dwa komornyky
wyrazyssta / a swatu ludmilu ana kterzy
pothopissta a hned gy slogyrzem za
dawyssta. A tak gegye dussy ku bohu
posslachu a sama sye czcu dostachu
A tak s. ludmila obdarowana gest w
possledny dzyen nyebyesskyem kralowst
wye. O tyssmy gye etc. S. Mathei etc.

S. Mateusza

~~Cum transiret ihesus inde vidit hominem sede~~
~~ntem in theloneo matheum nomine~~
~~et dixit ei sequere me etc.~~ Tato slo
wa czcu sye dnes naszy wcztenyu s.
Matyeyy a na bytyessenyu wssem wyeczny
A tak sye wykladagy kedyz bycze syn bozy
sel do gyednoho myesta wzrzel gedno
ho czlowyeka sedyecz na mytye menem
Matyeg y rzecze gemu pod za mnu
a nasleduy mye. A yhned gyde za nyem
z tem dwoge wecz sye menyge. Perwe
syn bozy a potem s. ~~matyeg~~. Naperwe
mame znamenaty welyke mylossrden
stwye bozye / nadruhem znamye poss
lussenstwye s. Matyegye. Bozye mylo
srdenstwye mi my sye wczetwerze kw
czy. Perwe ze rzagyl sam buoh gyty
k hrzyessnyku. Druhe ze nay wzhledl
Trzetye ze gyeho powolal. Cztwrte
ze s nym kwassyl. Perwe rzku ze
zagyste welike bozye mylosrdenstwye by
lo ze k hrzyessnemu rzagyl gyty / atez gest
wzywal. Kdyz gest sstupyl odoczsye nebe
sskeho wzywat s. ~~matyge~~ / tyelo przy
gem. O tom s. pawel plwy. Wyerna rz
ecz a dostojna ze syn bozy przysel na tento
swyet aby hrzyessne spasyl. O zagyste
kto by myel bezmyernego pana a rozhn
yewal gey / a bal sye gyeho / a kdyz by kto
gemu powyedyel ze pan gyz nan la
skawu dopustyl gemu. O gak by tagyz
(?) byla gemu wzaczna a myla. Jakoz
przedsswatym narozenym buoh byl welmy
okrutny / ze hrzyesnyk nykdy nemohl
myety myesta y bezpecznoho / any na
neby any na zemy. Nae by gako wyp
gyenz s hrzyewech (?) stakey wyssosty gest
sorzen do nyzkosty / z takey krassy w ne
slycznost / z takey sswyetlosty w temnost.
O gak to byla welika nemylost bozye
ze gyedyne s pomyslenye pychy tak an
gyela wnahle sstrczyl a zadneho czassu
na pokanye gemu nedal. Opiet znage
wyhnal na sye prwe rodzye toczyz ada
ma a ewu s przyessenye gyedyneho za
bytka. Opiet na sswiecye zde s pomyslenye
lydy wsseckey swyet potopyl. Ale ten gen
tehdy byl tak nemylostyw hrzyessnym.
przyssel nynye na tento swyet / chtye hrz
yessnym mylost daty. A to gest dobrze v
kazano na tomto zgewenem hrzyess
nyku na sswatem Matyeyy. Druhe se
znamenala bozye mylosrdenstwye na
tom ze gest rzagyl wzhledmuty / na hrz
yessnyka smrtedlneho malomocznoho
Nebo hrzyesnyk gest smrduty czyssy bohu
necz zadna mrcha na zemye / necz yzadny
malomoczny. A tak gyz byl gest tehdy s.
~~Matyeg~~ / gehoz gako dnes buoh opat
rzyl swyma oczyma mylossrdnyma. Tye
ma oczyma take byl wzhledl na swa
teho Petra / gesto byl trzykrat zaprzal
gyeho. A protoz s. Petr hned wyssed wen
yacze sylnie plakaty. A tyma oczyma
kral nebessky byl wzhledl na sswaty led (?)

do egypta / genz byesse vluyczeny / aby gey
wywyodl zzey mrze O blize tey lud znamye
nawa sye stalo krzesczyanskych lyudy / swyy
enuz gest take . s. matyeg przebywal p
rzedtem w obrazenyn A pto syn bozy y
rzyssel sam k wnemu / aby gey od tego zle
ho wyplwyl / Welikey mocy byl tey swa
tyg znak / any gest dyvo ze had o gnowyd
swym zlym znakem / nyczystego czlowyeka
zabyegye / Takez nenye dyvo / ze syn bozy
swym mylosczywym znakem / tu mocz ma
ze martwe grzyessy / a bzzyczne ozywyge
nadussy / Jakoz gest dwoe vczynyl na . s.
~~matyeg~~ / Trzetye znamenowa sye bo
zye mylost natom / ze grzyesznyka zagyl
sam powolaty k sobye / zagyste chtyenye
by pozdrowaty / pokoy gego zawolal
tohoto swyeta / genz gest zly swyet take
gysty . a smyerdzyly . a szkodlywy / Apotz gey
wolal . zagyste aby byl gego welyky kan
czlerz / tocziz tagemnyk / pysarz / a welyky
kazatel / a welyky apostol . a sudze / a kon
sselarz wsszedny dey / Tu nalezamye wyelyku
mylost bozy / ze zagyste powolal swego
nyeprzyaczele / genz byesse dostogey aby
gey zemye pohlczyla pro gego grzyechy / A
wsszak takego grzyesznyka powolal k so
bye Dzyka podzarnun / Jakoby rzekl gar
poydu naprzed mnymky / aty poydesz za
mnu Nyebo nezufay / nyebo sem nyeprz
yssel pro sprawedlywe / ale pro grzyessne / Cz
wyrte znamenowa sye natom / ze raczyl
szyem grzyessnykom obyedwaty / a gesty /
Jakoz sye czte ze snyed gemu vczynyl obyed
w swem domu . s. ~~matyeg~~ / Odmyelenyz
namenayte tociz o . s. ~~matyegy~~ / ze troy
wyecz myel na ssobye / a wsszeg gey hospodyn
k sobye przygal / A ktoz bude myecz tey
troy wyecz na ssobye / ten moze pr. bezpecz
nye z bohem gysty / Pyate . s. ~~matyeg~~
myel posslussenstwye / ze gakz brzo gemu
syn bozy rzekl . pod za mnu . tu snyed po
ssedl / gedno ze wsstalo y snyed gego nas
ledowal . a ssel zamnu / To gest ptyw tyem
rzeczem gesto odkladagy pokanye a

czynyty / swym grzyechom / A wsszegecz ze
kral nyebessky wola k sobye sluze kra
zatele / a wssak nechtye gyty ~~Balam~~
pro wy Nyemesskay sye obratyty k hospody
nu / Ssuche . s. ~~matyeg~~ myel pokoru a
ponyzenye / ze ostalo swego wsseho zbo
zy / y zpowyedal sye swych grzyechow /
przedewssemy apostoly / Czsoz byl vczynyl
zleho bera myto mnoho leth / Malo gest
tych gesto by wydaly swe zbozye pro mnoh /
a zpowye daly sye swych grzyechow pro wye
a pokornye / Szyedme mylosyrdenstwye
myel na sobye . s. ~~matyeg~~ / ze Synu bozy
emu se wssemy apostoly vczynyl obyed
pozwalw gego do sswego domu / Apotoz
pro gego possluszenstwye dal gemu syn
bozy moc / nadewssym stworzenym aby
gego possluszno bylo / Otom ~~Balam~~
pro wy ktoz sye boha bogy / toho sye wsse
stworzenye bogy / Jakoz sye czte onyem
kdyz . s. matyeg Murzenynske zemye
kazasse / tu dwa czarodzyegnyky nale
ze Zarayata a Zaldesse / ta swymi cza
ry a chytrostgemy / lyudy roz bycraczhu po
bedech / mye ynoze y krazdy vd sobu ne
wladnyt sye / a mnoho zleho lydem czy
nyechu . skroze swe czary / A protoz byesta
wstupyla w tak welyku pychu / ze kra
zachu lydem / by sye gym kazdy klanyal
gako bohu / Swaty ~~matyeg~~ vzrzelw to
obraty to wsse lydem napassenye / Kdyz
sedyesye ludomm pena Smucha ge
coz byl . s. philyp krzstyl / nelubye ok
waly nyebesskem / Tehdy gedem lyczye
y pownedze . s. ~~matyegy~~ Dzyka warug
sye tat dwa czarodzyegnyky gdeta / ad
wa dyably welyka wedeta zassobu / gy
maz plamyen z ussy wychadye / a ly dy
hubye Tehdy . s. ~~matyeg~~ znamenal sye
. s. krzyzem . okrwze dwom / A wynyde
kmyrm Akedyz gey ty dyablowe wzrze
chu / snyed k gego nohamy padechu / a v
smyechu / Jony wecze kczaro dyegnykom / kde
gest wasse mocz / zbudte mozetely swa
zbyerzata / Akedyz se lud se wsseho myesta

zbyeze a s. Maryey sye snyma chadasye/
a kaza drakonowa kwoynnye boze aby
ssly napusthz/ a wnecze zadnemu krzesta
nu nesczodyla/ a ona chwed possluschna/
gydzesta/ a zadnecho neurazysta Tako
ocyecz gego byl possluschen Jakoz sye czte
kedy s. Matyey wessye obyczyl tu zemy
mnyszenstwu na wyerzu krzescianstwu A
dssem tego krale menem Epigenin
vczyni gestyssku a abatyssy nad sto pa
ney Czuz posmyrty tego krale/ by gymy
kral menem Hyrtacus yssimby sye tey
pannye Epigeni z klasztora a swatemu
~~Matyey~~ sylbowasye swego przez kra
lowstwye daty/ aby gemu gye przal
wmalzenstwo pogyety A s. ~~Matyey~~ ge
mu odpowyedzal. ~~rzekl~~ Ty wyesz ze
ta panna oddana gest krolu nebes
kemu/ a ktemu ty gy chczesz pogyety/
chot moznyeyssego krale/ Wsslyschaw
to kral z rozhnyewa sye/ a wnoczy se/
wssech stron kazal spalyty/ aby wsy
my panny ysnymy vhorzaly A s. Matey
przyssed zabyta wessky ocyecz/ a chwed
ocyecz gego vposlucha/ a s klasztera
gyde na kwatca dwom/ a wsechno spa
ly/ kroymye gedynego krale/ a syna ge
go/ a tak sye bog pomsty nad tym kra
lem A tak kedy s. Matyey sam kaza
ssye/ a sam swatu nysy sluzyce sye/ z wye
dzelu to kral sed kemusy/ z zadu zaby
gey mecze volczarze/ A Angele dusy
wzemsye nesly dnebes A chwed k
rakwo swi wsztzye sye od dyabla/ y poze
wolaty na otrze/ a plwyty gego hrzyechy/
ze gey bez wyny zabyl/ A sam kral chwed
omalo mocz wye/ A kedyz nemozemy ka
kez zdrowu byty/ wyth mecz sam sye
zaby A tak s. Matyey skonal A pto
ze byl pokorny/ bog gego powyssyl/
zde przed nam swyecze A naypyrwe zde
na swyecye dywy welkymy Jakoz se
czte kedy s. Matyey kazassye o nebes
key radosczy/ tehdy ponyesechu syna kra
lowa ... vmrzel A kedy czarodzeynyky

S. Wacława

nemozechu gego sluzyc syty Tehdy swa
ty Matyey wystupyl wczynnye boze
swpsbu gey zmartwych wzkrzyesy/ ny
mech dywno mnogo vczynyl Czyet gdy
bog powyssyl na neby/ ze gest gyz vczy
nyen towarzysz s. troycze/ a wssech an
gelow/ y wssech swatych wnebeske
kralowstwy etc. / De sancto Wenceslao

~~Vox sanguinis fratris tui Abel~~
~~clamat ad me de terra etc~~ Tato
slowa powyedzal gest sam kral
nebyesky Kagye ne wrzenemu kaynowy
ze zabyl brata swego abele/ a tak dye
Czyz tot glas krwe brata twego Abele
wola kemnye z zemye Jakoz gest te
hdy las kaynowy Takez gest dzes las
Bolesslawowy Czuz zabyl brata swe
go wlastnego s. Waczlawa W tych
slowyech nenne troy rzecz znamena
ty Naprzwe przyklad s. Waczlawa kedy
by Wed jakoby rzekl Shledayte meho
swatego przykladu/ ze mnoho chtye
kssposssenye przywesty Wtore gego
vmuczenye. kedy dye glas brata twe
go krwe Trzecye gego pomsta kedy
dye. wola kemnye s zemye Naprzwem
mamy znamenaty/ ze tey przyklad
ostawyl nam s. Waczlaw Naprzwe pr
yklad swatosty na swem zywocze os
tawyl nam na cztwerze rzeczy/ to czyz sw
czystotu/ czyz gest mycz ynaczey ynad
nyssy wkrolestwye narussye/ pokorn
na sedy. milost namyssly. Czyego czy
stotye sye czte/ ze od swego dzyeczynst
wa snazyl sye czystoty chowaty A ked
yz bysse mnzem/ gakz sye do pusczye
sye kterego hrzyechu obecznego/ chwed
byezal ku knyezy/ yz powedal sye bo
hnyye naboznye A tak tey bohaterz
~~Waczlaw~~ naleczen gest bez possku
ny Ano gest zbyw Salomonowy ze
nz gest rzekl. ktery bybyl bohatecz
bez hrzyechu tot chwalymy gey chwaly
Aptoz s. Waczlaw slowe rytyerz sswaty

kralewy / a chwaly ducha swateho / a przy
bytek boha samego Oczcze wzwirzecznosczy
wczil sye czcz / Ze gdicz kroly chodyl w dwile
dussye / a w zlatto hlawye swotchu podle zprawa
krzyczeczycha / Wssak wzdy pod zlatto hlawe
chodyl wczyny pomaheny tycle Azmyelwsza
wagic a mnol wzy bossymy nohamy cho
dyl po swatych / Ze gesto sleprze ze naloza
ly pelny krwe / gesto tekla zymu z geho
noh swatych / Agdy ty dyes krowim zlowye
ze chluby / a rozkossuy / Ze ywodne ned
was na bozy sluzbu gyty / Takze wkrm
crustwye miel w pestu / Ze wschkym poste
byessye sye zsussyl / gako duchy s. Cyru
las / Hledaly zlowyecze / gesto netolik ws
trzedu / ale y w patek sye nepostyl / z
Oczcho polkorze sledczne sye czcz / Ze gdya
Wewoda / a kniecze czessky zemye / Wssak
ssye tak welymy ponizowal / gako nay
necusy sluha / Nebo czsoz geim miel pa
nossye vczynity / to on sam czynil / swe
im sluze / Wmoczy wstawa / a tayne sel
na pole / a nazal sswey psenyze / y mlatic
a smele / sam zpekl oplatky / a rozdawa
al vpze po kostelech / aby sye bohu
czest dala / Adrwa w swem lesse / wno
zy tayne kral / a wdowam chudym nos
syessye / Ah wino w swey winiczy zbyera
sye / a po klasterzyech nossyessye / a rozda
wassye / Alidiz gey popadniechu / czasto
geim geho sluhy / y geim samienim
przytepyechu / A wsak to plnoh myle
trpyel / Aprocz gest nazwany podstole / a
podgessye wrale nebesskeho / Vmedaze
kto ssye na toniuto swietye poniffugyeczy
bude ponizeny na omisy swietye / Oczye
ho milosty sie czcz / Ze chude wdolom nad
awal / chude zakladal / y chude syrotky /
miesto swich dzeczy krmil / Nemozne na
wsczewowal / a nahich przyodyewal / y mni
hy a pogestne przygymal / a lazne krmil /
mrtwe sam pochowa wal / Wczcze milo
sty vkazowal / ze wiezme wypsowala
przyszowal / Vmedaze milost do wody
do nebes / Jakoz sye od s. Marcina Byskupa

szedrzeho nalezal / Nebil gest s. Wanczlaw tak
nemilostywy / gako ovcy bohatecz / gesto
lazarowy krussa chleba s swehe stola
nedawal / A tak gest dal przyklad swey
swatosty na sswem swate zywotye / Nadto
s. Wanczlaw bil gest przyklad wsem bo
hatzom / y woyewodam / napzyklad za
konykom / napzyklad / rytierzom / nap
rzyklad nabozinim / napzyklad / sluhy
naplnye wsaty / bozy sluzbu milowaty / a
knyezye cztyty / napzyklad bohatzom /
szedrze ku chudim pomahal / napzy
klad zakonikom / wtaperne miel nas
swem zywotye / aby plnoh trpely / swoy
zakon plnye / Napzyklad rytierzom
aby swey zemie branili / Nassye dosty
mich / a chudich nedraly / Napzyklad
nabozinim / ze na kazdy dey nadwana
zcekwat modlil sye bohu / a chodil po
swatich / aby sye takez modlily wna
bozenstwy / a bozye sluzby hledaly / Na
przyklad krzywim przyseznikom / ge
sto czoz bohu slybie / wechne naplnyty
a mizdy swym sluham dozaytrzye od
kladaly / Ovem wsem dal zgelwny
przyklad s. Wanczlaw / Duche miel
przyklad / w swatosty wzeny / Jakoz se
cze ovem / sye tem gesto sye pohans
kym modlam klaniechu / Wstalwne
kaza sye / a gye na kmeru krzestasku
obraczowa sye / a gich dussye swym krze
mym osswieczowa sye / Jako s. Augustyn
geuz czessku zemy swym kazanim
osswiecil / Trzeczy przyklad geuz nam
ostawil s. Wanczlaw gest pokora krim
zemy / Nebo kdiz geho gest polusech ze
miech sye pnessye sye / a tak sye mno
ho dobreho krzestanom / zaucho dye
gye sye / Gdy geho braa lytyg bole
sslaw / zabyde sye geho dobrym sslut
kom / a chtye sobye wewodstwie cze
ske obdrzecy / Vczini hody / kuz sczemy
swem synu / A tak pozwa s. Wanczla
wa na ty hody / geuz wneda s. Swiet

wszem krzesczanom, ktorzyz wprzed bychu po-
dyekowa. A dopusczenye przez odnych
braty, gakoby sye kimy nemissl swaty
ty. A kdyz do Bolesslawye przygede, thued
brat gego Bolesslaw wyrzeze przyw
nemu, gakoby gydas nesswerne. A swo-
ge gemu lutanie wecliny mysle. A to
wse lestnie. A tu kdyz kwasschu tehdy
zlij Bolesslaw, podle radu braty, kterak
by mohl brata zabyty sukrwnie bez
hluku. Zatyem gedy bogobojny zeny
zemye rady powede s. Waczlawu
to wse czsoz gest brat vmissl. A tey
czisty przywede gemu kuoy osedlany
a wezgye gemu przyz gety. Swaty Wa-
czlaw gemu zdolsye podyekowa, a rzka:
Bog pomozy zkey wyeri. Ale gyz sem
byl zylo dosty vprzyclyss. A kdyz gest
czpiel przy mye tworzez nebesskey, tak
hozlku smirt przez bych ga take przy ne-
sel na smirt. A kdyz ssed vsede mezy
kwasseny, kaza sobye pyty daty, yze
ge przygme swate miny swyemie s. Mi-
chala rayskeho przevosta, at nasse du-
sse dowede do kralowstwye nebeske-
ho. A kdyzby wuczy Bolesslaw postawy
straz, kdyzby wyssel s. Waczlaw, ze
miel obiczey s. Waczlaw o pulnoczy
wstawaty, a na modlitwach lezety w kost-
ela. A kdyz s. Waczlaw wstaw o pul-
noczy gide k kostelu sam gediny, prop-
ze sye modlyty bohu. Tehdy Boless-
law przygede, a s. Waczlaw wzda ge-
mu dobre gytro. J Bolesslaw wecze ho-
ye brachlu, wczera sem dosty sluzil,
ale taktot gyz possluzy ym. A tuh mecz
vderzy gego, a nez odskoczy ze gego
mecz nezata, a takez y druhe. A trzetie
raz swed mecz, techte sye gey vderzyty.
A swed welikim strachem mecz ge-
mu wypade z ruku. Tehdy s. Wacz-
law wschopiw mecz y rzecze: Nemi-
lostywy y wrahu a ne bratrze, wssye dunz

ze by twoy mecz przesel twe srdce, ktery zes na
mie przyprawyl. Ale buoh toho nedav, bych
ga przed tyelo brata swego. A tat mecz
a dokonay gyz czsoz gs poczal. Tehdy
Bolesslaw przywolal swe sluhy, y za-
by s. Waczlawa. A tak gego dusse dogide
do nebesskey wlasty, a gego tyelo gest
nazed skroczila, ni kakez setrzyena ne-
mohla byty za mnoho let, gako by wse
zalowala na swego brata. Nazna-
mye gego vmuczenye. Doluczugic vmu-
czeny gego hlassem krwy rodny przyslo-
hlassem ukazugic, a rzka: Hlas brata
twego, gako by rzekl: A hlas bozy ap-
lwem krzestanskem gey zabil, genz
gest kazal swym hlassem. Jakoz prawy
s. Jan w taynicy: wydzel dusse swaty-
ch pro slowo bozye zbyty. Duche dolo-
zugic tyelo gego vmuczenye, aby zna-
mo bylo, od kogo gest. A rzka: Hlas kr-
we brata twego. Nebo gego tyelo a
gego brat byl. O nesczastny bratro-
boycze a wrazedlniku Bolesslawe, czsos
vczinil? Tot wola przyw tobie zemye,
wola tyelo, wola nebe, wola peklo, wo-
lagy nasye dyablove, wolagy angele,
wolagy swaty. A naposledy wola y sam
buoh, a rzka: Kde gest twoy brat. Ale
terak wprzed nebessa a na wrazedlny-
ky, ze gych zlost przenessu wssudy bo-
angele bozy. Neb wrazedlnyky nebe-
ssa sebu odmietagy wyobczowane.
Swaty sye gych warugy, zemie nagd-
ony mestye gym byty neprzepusty.
Jakoz buoh rzekl k Kaynowy: Ty bu-
des tulaczem na zemy. A kdyz sye ne-
ma kde skryty, musy wrazedlnik
do pekla gyty. A przet mame zname-
naty gego pomocz. A to kdyz sye wola
ke mnye z zemie. Swaty Waczlaw wo-
la za ny boha przes wola krzezniony

aby smrty wzeldy. Jakoz sye gte. kdyz wie-
zniowe w zalarzy nazywachu s. wacz-
lawa gmena, thned sye zalarz osswyety.
a hlas kniem z wola a rzka. wynidete
wen z zalarze, a hned okolowy swycho
padechu, a dwerzye sye gim otewrze-
chu. a ony wynidechu chwaletye s. wa-
czlawa. Posmy boha a s. waczlawa. at
nas wywede z wiezeny. Takze wola-
gy mrtwy. Chtye sytcze Bolesslawowegem
panossy s. waczlawa, bogye sye by nay
neplwyl. kaza gey obyessity. genz pod
w letu z krwe nahlawye a wolal na
Bolesslawa. Takez wolagy slepy. kte-
rez gest osswyetyl. Chte sye otomy gege
dna zena slepa od porozenye. a yskla
nena, przynessena k geho hrobu, porze
sye snazuye a nabozne modlity. tuhned
by obyecena ozyuna osswyetzena. a
wssye nemoczy zbawena. Takez wolagy
dywowe. gakoz sye gte. ze po geho smrty
trzetye leto mnohym lidem wzeh zge-
wy. aby geho tyelo przenessly do prhy
k sswatemu wytu. do toho kostela ge-
sto byl sam s. waczlaw vstawil. wsak
s. wyta. Wrzelo to Bolesslawowi ze sye tak
mnoho dywu dyegie skrze s. waczlawa.
wmyssly aby gey przenessly k swatemu
wytu. a rzka. budaly sye taky dywowe
dyety pogtu na swateho wyta. by to
zymel wssechno s. wyt. Jkaza podmy-
losty. aby geho tyelo dosswieta tayne
do prhy donessly. Kdyz wzemsye s. tyelo
wnoczy tayne do prhy nessechu. dogye-
dechu gednoho potoka. wssyeckna
nowyessye welykey powodey, ze ne-
mozechu przegety przessey. Tehdy
zwolachu k bohu, a hnyem geho z
tyelo nessyechu. a hned sye wzzechu
na one strane mosty s. waczlawa. a tak
bezeswsye skody przynyesechu do prhy
k sswatemu wytu. a zazechsye postalo-
wyky. wzzechu geho tyelo welmy kra-

sne a ty rany gesto gey byl sam Bolesslaw
zadal wstalo ze kazdy gsam wolwy
byessye. Takez wsiho swate gesto genu
byessye vtyato Bessra geho przyluszla
bu. geho zgelwenim byla nalezla. a
k geho hlawe przytzymila. tak sye
hned to weho tzhlawye przyrzalo a p-
rzyczymilo. gako by nykdy vtyato nebilo
pssany kniehe z Sermo michaelis 87 — S. Michala
~~Michael magnus preceps stat pro fi-~~
~~lijs populi tui.~~ Dano slowa py-
se s. Dawid prok a rzka. Swaty
mychal welike knyeze, stogy za syny
lidu meho. W tiech slowiech chwaly
s. michala trogy wiecz. Prwe sylu
natom ze slowe pan silny. Druhe
slechetnosty a rzka knyeze welike.
Trzetye weliku mylosty, a hnassem
wzytku. kdyz dye. genz stogy za syny
lidu meho. Prwe chwaly s. michala
z geho weliku sylu, ze na mocz na-
dewsemy dyably, aby nas obramowal
od zlich duchow, a odhonil gie od nas.
aby nadnamy mocy nemiely. A ta syla
geho wkazawona gest natom ze luci-
pera dyabla przesylneho swrhl s ne-
bes. s plnym bogem do hornyeho pek-
la. Jakoz s. Jan pyssye wzgewenyty a
rzka. Bta sye welyky boy w nebes-
sych, ze s. michal a angele geho bo-
gowaly s dyablem, ynedostachu syle
ale spadechu s nebe. Takez oy na za-
tyty Antykrysta. Genz tezmyecz wesske
swiet pobogigie Kdyz takez s. michal
przed sudniym dnem zatruby, tehdy
nagy wstaty wssychny mrtwy na sud
bozy. A tak sw welmy sylny, ze geden
angel gednym prstem, gakz koly
nema tyela, wsseczkna miesta ylu
swymy hory moze przewratyty. Jakoz
sye gte o nich. ze gedno miesto zydo-
wsske byechu obstedly pohane chtiecz

zydy zbyty. Tehdy wessken lid zidowssky
zbawla tehdy hospodinu. An gim possla ged
noho angela genz zby lidy odyemnich ge
denazte set tyssyczow. Protoz yzadnanie
nie moz swnegiska any syla pzyty w an
gelom. Aptaz s. Dyoniz pisse ze ange
le su syly nebesske pospany gich a tby
nas ostrziehly ode wssieho zleho. Dru
he chwaly gye ze gsu slechetny. Protoz
mame gye cztyty/ a naywiecz dnes na
gich hod/ abychom gim niczs ptywne
ho neczynily/ aby sye nemstyly nadna
my. Jako sye gednomu stalo/ kedyz na
swateho michala krmussy sezlwnichy.
tehdy ony nechalu nyssye/ ysel dolessa a
swed sobie sko treczy wybode. A kedyz
sye wraty domuow. duchye genn swed
wssyskoczy a wsyplzye. A tak sye swaty an
gele nadnim pomstychu/ Protoz pak
wzynietyem kteryz na gich hod wzyme
a pladye hrziechy. Kniestwo. wrazdu.
opilstwo. Angele su knezata nebes
ska/ a slechtyty kralewstwie nebesskeho.
A na to znamenie. s. Michal manesty
wssedny dey. swaty krzyz. a kopye. a trzy
hrzebiky. a trnowin korunu. przed syne
bozym. Apto ze taka kniezata stogye
zany przed bohem/ spolecznye gye mame
cztyty/ a to pnas vzitek. ze nam ony
possluhugy. Ato trogy wyeczy. Prwe
smutne vtyessugy. a ztruchlosty gye
wyposlugy. A na to mame przyklad na swa
tem Danyelowy a na geho towarzys
swech/ kteryz nechtiechu sye klanieti
zlattey sosye/ gesto byesye kral Nabo
chodonozor postawyl przed miesta v
babilonie/ ykaza gye kral vmetaty do
peczy do horzyczye/ trzy dny palency
A swed stupy k nim angel do peczy a
vtyessy gye/ a vdyhna wessken plamen
az vstyde wsetzkna pecz. A tak gye
zbawy tey muze. Druhy gich a tby nas
nechowaly ohnye pekelneho/ ytake

zde na tomto swietye. Duche nasmrtel
ne posechy polehczy gy bolesty. Jakoz k
dyz syn bozy. wvelikey. Cztwrtek byl wo
lny truchel./ tehdy sye gemu angelz
gelow possilugie geho. Trzetye zbu
zuge czlowieka ze sspanye hrzyechow
Jako s. Petra genz biesye vsnul kaza
lanzy w okowach. Angel przyssed wbudy
gey rzchle a zka wstany. A tak opadechu
okowy s rucho/ y wywede gey z zalarze
tehdy. s. Petr wecze. Dyz wiem ze buoh
possal angela sweho. aby mye wyp
wyl z toho to wyczeny. A tak kedyz bude
czlowiek wsmrtedlnich hrzyesych k
hdy angel rady a zka. Nahle ne boz
czyten wstany z sswych hrzyechow w
at tebe dyabel nezabie. Cztwrte strze
zu nas angele zly y dobrzy/ a to bozym
przypusstenim/ mame zle y dobre ange
ly. aby byly swiedkowe nasych skut
kuow. w ssedny dey. Protoz gako buoh
dawa nusze dobry a gyne vdy krzesta
nu/ takez dal zidom ypohanom/ aby
wssedny dey nemiely omluwy zyde
a zlwcze. hospodine by ty byl nam dal
angely/ bylibychom sye obratyly na
w wyeru. Pate strzehu nas dobrzy
angele abychom nevpadly w weliké
hrzyechy/ na posluhu zlych angeluo. O tom
mame przyklad ze kedyz Judyta bye
sye stala hlawu Olofernowy. y przyne
sla gy do miesta. wssychny sye tomu
dywiechu. kterak gest vssla. Tehdy
ona wecze. Angel bozy mye ostrzyehal.
ze my yzadny nemohl vskoditi. Neb
kedyz czlowiek vmisly nektery hrzye
ch vczyniti. angel to stawy. aby sye to
nestalo. O tom mame przyklad na
gednom prorokowy Balanowy. ge
muz sye angel zgewil s mahim mecze
a zka. Stoy nahle krami zamisyl
krzemu chtyec vczyniti ptylw boh
zda ne wiecz zet gyz od sussey. Trzyt

ostay wsseho zleho· a nie budzes umyeczy z de
ynaczonym swyetye. Jon krzize takim smo
zy ylwecze. O swatey angele dzekugem twe
milosty z tego yestyt rad ostaczy toho / prez
ony nas bronie od nyeprzyatel wydomych
y newydomych. Nebo by z nas zadny gne·
mohl zyw byty y dyably / by nas ange
le nebranili. Jakoz sye gte w starze zako
nye· Kedyz Mozes wedyesse zydowstwo do
swatey zemie· na kazdu nocz obgezdie
sye swoy lyd trzymat. Tehdy v zrzel an
gela· snahym mezem. Swyete gemu
nassye czy ne nas. Angel gemu wyeze
was sem· a twey woyssky obrangeze. A
ktoz by kazdy miel rzeczy· kedyz keha
angele genz mog sy strazenmy bygy /
snaznu milosty sye tobye porucziyem· B
tholway mne od wsseho zleho· abych
mogy bezpeczne spal· a ssywessely
nissy zyta neno wstal· Take nas o
branny gy przed nyeprzyately wyeczstnymy·
by miel gwey przednyeprzyately nebo s
krze nyeprzyately· a porucziyl sye swemu
angelu snaznie· a nabozne· bezpeczne
mozes pzyty· Tebe nagedne a essie stze
thu nyeprzyatele· a angele tyez awedu
gim trestu· a to wse z gednaniay pana
Ihusa. Trzedne ze su angele dobrzy·
many potrzebny / ze nasse dobre skut
ky bohu obyetugy. A to mamy vkaza
no na· s. Dobessowy· kniemuz byl an
gel swaty Raphael posslay / aby gey
slepoty zbawyl. Przyssed angel wyeze
gemu / kedyz ty Dobessy modlessye sye na
bozne / a dalwassye almuznu / a mrtwe
schowawassye / tehdy ga to wsye bohu
obyetowach. Tez mamy vkazano na
gednym dobrym czlowyeku / genz ga
sto chodyessye na msse a nagossowye
zenye / y poczemisslyty bude ly to daremno
czynily / y vzrze z assobu angela / an sto
pyegye w zlatem krossyku nese / a z ka
dy ave wsseczkny slepyegye z byczany·
obyetugy bohu. Opyet angele z gew
gy nam bozye posselstwye. Jakoz swaty
gabriel zwyestowal Zacharzowy narozze
nie s. Jana. A swatey maryye zwyesto
wal narozenye syna bozeho. Opyet
angele dowodie dusse do kralowstwie
nebesskeho. O tom mamy przyklad
na mnohich swatych / gichz dussye swe
angele do nebes przywedly. Jako dussy
lazarzowy y ginich mnohich swatych·
Czte sye w zywotye swatych / ze gedny
swaty otecz zadassye by gemu buoh
zgewyl / kterak dusse sprawedlywe
ho czlowyeka z tela wynde. A kedyz ge
dnu dyesye doyssy· wyzrze gednoho
pustnika na wlysty lezicze smrtneho
nasmrty· a dwa angely okolo nyeho
stogycze / gedny na poslwyty a druhy na
klwyty / prosyetye dussye aby prwe sye wy
stupyla. A kedyz ona nechtiessye wystu
pyty / dyekugycy swemu tyelu. Tehdy
gedny angel wyeze przystupmy aby
mnemy gy mozy. Druhy angel odpo
wyedye. Netaksmy posslany bychom
gy bez dyeky wynali / ale bychom gy
w radost donessly. A hned druzy ange
le poczechu zpyewaty wyelwietrzye·
welmye radostnye. A dussye to wslyssaw
sy· hned wynyde a wystupy z tyela· A an
gely gy wschopywssye nessechu gy
do nebesskeho ~~kralewstwi~~ Luce c. [illegible]   S. Lukassa

~~Nimis honorati sunt amici tui deus~~

Tato slowa powyedyel s. David
chwalecy dywye sye tey chwale
kteruz su mely swaty ewangelisty
a rzka. Hospodine / tak su przye
lys vczeny przyetele twogy / ktozy przye
tele byly su swaty apostolowe a ew
angelisty z kterych gyssta nynye to
gest s. ~~Lucas~~ ewan[geli]sta· to slowe dobro
zwyestuyk / ze gest on nam wssye
dobre zwyestowal / czoz gest syn bozy
uczinil nebo czynil na tomto swyetye.
A toz ty su byly przyetele bozy / kteryz
gsu wssechno s pilnosti czynily czsoz czy
nyly. O tom prawy Salomun kdoz miluge
czystotu srdecznu / tey ma krale prz
yetele. Wiecz gest vzytecne kwale

przyaczele miecz krola nebesskyego gensz
moze czlowyeka obranicz obohaczycz
ze gest mocznym a szczedrym Nemc to dziw
ze bog miluge swe slugy czyste ako
tesz pany czynye Nebo kthorzby panu
swemu dawal pyczy nyeczystu mnyu ne
mielby gemu zadobie Takez pan a k
ral nebesky nyeczystych slug nemoze
milowaczi Ale ze s. Iacob byl czysty
sluga bozy bezewszelkyego grzechu byl
zyw az do swe smyerczy Thyesz s. Dawid
prok nazywa ty przyaczelmy bozymy
Wstarem pysmye nalezamy czterzy
czlowyeky ktorzysz su byly przyaczele
bozy skrosz nyesz sye znamenawagy
czwerzy lude Pyrwy przyaczel bozye
byl Abraham Mienyz sye czte wyerz
yl Abraham bogu a wzliczon gest prz
yaczelem bozym Neb tomu Abraha
mowy bog powyedzal muzka Wynydy
z swego kragye a z swego rodu a gdy
dosz zemye ktorze ukazy Noy wed
kazanye bozye naplny Skroze Abraha
ma znamenawagy sye zakonnyczy
ktorzysz su wyszly z swego zbozye a z
swych przatel yszly do swatego zako
na pro bog Ty gsu przyaczele bozy ze
gsu wzdy z bogem nagego bozeny Ty
bog nazywa swymy syny muzka
gye wassye kralowstwye nebeske bud
wassye Oprocz tey Abraham byl pos
luszen ze gakz gemu bog przyka
zal wed swego syna bogu obyeto
wal a chczyel gey na oltarzy zabycz pro bog
A zakonnyczy obyetowaly su samy sye
krolu nebeskemu Chczesz ty takze bycz
przyaczel bozy bud posluszen kaza
nie bozyego nebo posluszny su prz
yaczele bozy Druhy przyaczel byl gest
Moyzes genz wywyedl lud zydowsk
y z Egypta a mluwyl s bogem tak
obeczne gako ktory przyaczel s przy
yaczelem Skroze tego Moyzesse znamen
awagy sye z powyednyczy a kazatele
ktorzysz tobye wyplwaczy bozye pysmo
gakoby s bogem mluwyl a skroze to

wzczenye a kazanye slowa bozego wy
wedu mnogo ludy z gych grzechow
a na wedu gye na pusty pokanye swa
tego powyenz dobydu do zemye nebe
ske Ato slucham slowa bozego s
wye gako czlowyek wcyendy wodnym
sluchem tocz poswyecenym ktorzy wsse
gsaz gest wydomu Takez kazatel
przyde slowem bozym wtwe srdcze
cenne ukazy czo tobye skody a czym
rozhnyewal twoercze swego Trzecy
byl bozy przyaczel s. Jan Krzsczyczel
nyem sye czte ze z mladu byl se na
pusczi aby sye grzechu chowal Skr
oze nyeg sye znamenawagy kagy
czy lyde ktorzysz z mladu wynydu na
puscz pokanye czynyecz swym grzye
chom Neb prwe kazanye bylo s. Jana
Czyncze pokanye a przyblyzy sye krawam
kralowstwye nebeske Nedye przyb
lyzycz sye kralowstwye ale kralowst
wye sye krwam przyblyzy Ogak gest
daleko grzesznym kralowstwye
nebeske Neb by czlowyek byl zyw
sedm tyssyecz let a sedm set aby naka
zdy dzen mogl chodycz na horu cztyrz
ydzyeczy myl Wsak by nemogl dogycz
do nebes Ale gakz brzo przymye poka
nye nyched bude welmy blyzek kra
lowstwye nebeskego Protoz kazdy
ply nad pokanye za swe grzechy
acz chcze bycz przyaczel bozy Cztwar
tyg bozy przyaczel byl s. Lazarz swat
marye magdaleny bratr Mnyenz
sam syn bozy apostolom rzecze muzka
Lat lazarz nass nass przyaczel umrzel
podmy kwemu a skrzesymy gey
ydzye kwemu y skrzesy gey z martw
ych Skroze tego lazara znamenawa
sye kazdy grzesny genz umrze
w smyertedlnich grzesech a z smyrdy sye
lezye w tych grzesych gako lazarz wchrobie
Takoz sye czte o gednom pustenniku
genz dwesye s angelem poczesty do
gednego myesta po bozem posselstwye

zciub

Nwzrzesta gedun mnichu natyeschye Teh
dy pustenik poge nos zastyeraty pr
mrad ale angel nizh Nutka gyeopy
et gedeny wytegny chynoch / i angel
wzrzelo gey / gyde styesty azatka sobye
nos Tehda pustenik poge sye tomudy
wyty Tehdy angel wecze Kto gymo
ch gehozsme potkaly gakz koly gest
krasen natyele wsak gest mrzeky na
dussy Abyecze smrdy bohu a nam ange
lom / nezly zadna mrcha nalozeny sm
yetye A to naznamenye ze sam buoh
mylugie czistotu kagycze Jakoz sye czte
ze gedn ewyl smymy Kdyz gedun po
rokowachu genm zide ze obczugye sye
hrzyesstnyky Odpowiedye gim syn bozy
Nepryzyel sem psy wedne ale p hrz
yesne A pto ze gest gie tak milowal
mnoho gest tepyel zanie A nay pos
ledy horzkau smrty gest vmrzel zanie
gprnie A ptoz gsly hrzyesny nezufay
nebo mas wyernecho przyetele krale
nebeskeho A ptoz s. Dawid dobrze po
wiedyel auzka ze przyetele twoy zeny
sn przyetele bozy A pomyowadz gest
tak dobry przyetel · vczyz gey nato
to swyetye aby tye vczyly w sedmy dey
Prwe vczyl gey buoh otecz / ze gey
vczinil swym kanclerzem toczyz ta
gennym pyssarzem / geuz gest psal
ctwrtu czast dobio swyetstwye toczyz
swateho czenye Druhe vczyl gehe
syn bozy / geuz gey vczinil swym pos
lem z sedmidcat vczedlnykuo / a pos
lal gey kazaty swateho slowa Tre
tye vczyl gey s. duch / ze byl geho czysty
przyebytek Jakoz sye czte o nem ze byl
pln ducha s a czystotu drzie / ze nelsmu
ty nechtyel geho s. duch opustyty Cz
twrte vczyla gey matka bozye zege
st byl zwlasty gegie kaplan / oduyez
gest wywiedl mnohe skutky bozye k
terez gest napsal nam na passowye

Pate czstyly gey angele ze gehe dussy
wzaly do nebes / Kedyz star byesye a prze
bywasse w Brytanyy tu gest kazal
bozye slowo / a potom gest skonal sw
dobu smrty Swaty lucas pyssye
sye w wolowe twarzy ptoze pisye na
ywech obozym mnuzeny / a ozdany
gesto byl pdan azabyt syn bozy gako
gyny wuol Takez s. lucas byl dobry
lekarz pomocy geho milosty aby nasse
duse z lezhyl a posslal do kralowstwye
nebeskeho ~~Gehoz~~ f. Undecim mil[ium] v[irgin]um

~~Adducentur regi virgines post eam~~ S. Ursula

Aswaty Dawid prok swateho ducha
Azgelwenym wzrzelo ze swata
Vrsula tak mnoho panen ma k bo
hu dowesty powiedie tato slowa Az
ka Budte przywedeny dyewyczky
ponye nasemu kralowy Artyczusslo
wyech mame znamenaty ze s. ubyly
trogye wodze gesto gsu wedly ty pa
nny k hospodynu Prwy wuodze
byl panenstwo toczyz czystota Ctomu
pswy ~~Balom~~ Czystota czyny czlowy
eka nayblizsyeho kubohu / aczym
nayczystcyssy czlowiek / tyem gest
nayblyzssy boha / a czym necystyessy
tyem dalcyssy A pto milugmy czysto
tu / kterazto czyny czlowieka blyzska
k bohu Awsangme sye neczystoty kte
raz odwody od boha Druhy wuodze
tyech swatych dyewek byla pslwed
nost Neb sv plwy zywot wedly / a p
wedhost plodyly nalozeny swe czye
Trzety wuodze byl gych mnuze
nye / kterez gsu gako duch tepyely
A to sye tak dalo Wbrytanny byl ge
den kral menem nothus / geuz mie
gyesye gedinku dcceru gmenem
Vrsulu kterazto czstnosty a mudrosty
a mudrosty a krassy byese naplnyena
tak ze gegye zwiest a slowo wsady sye
pnasyesye Tehdy kral anglitsky
kedyz byesye welmie nemczny a mnoho

knyezat sobie porobyl apodlug byesshe
mnoho kralow Vslissalo welikv chwa
lv tey dzewky posla mozne possly
kgegye otczyssy slubuyce welike myeno
azbozye welike pyenie daty A pakly
by toho nechciel vczinity agetho synn
swe dzewy nechciel daty ze gey chce
zahladity selo syem narodem / Vslissalo
to otczez s. Vrsuly smutyl sye welmyecze
legye toho ze gy ma daty zatakyeho
pohana / Asam gsa krzescyanem A s
wata Vrssula bogety sye by sye pro
tywe plytye nestalo / duchem swaty
wesmye nalwzena / rady otczy aby temu
kraly powolil atak gemu rozkazal
Aby zatrzy leta czekal / aduche aby
sye krzcyl Atrzecye aby gye desset
tyssyecz panen possal A potom aby
sam szesz tyssyecz panen naswathu przy
gel / aby tedy odwratyla gego mysl
od tey swathby A kedy to kralowycz
Anglitzsky vslissal / wned sye pokrzcyl
akaza wsye hotowo mieczy A otcz s.
Vrssuly przyslal mnoge panny aby
skupy a knyeczy aby gy opatrowaly A
kedy by trzecye leto agyz sye wsythi
sebrachu / appolu potrzesye gedinachu s.
Vrssula wsethny nalnem obratyla At
ak wsedawsye nalodye gednoho dne
dobrym powyetrzym naryni do koly
na przygedzechu A tu sye angel zge
wy s. Vrssule a rzka ze mate wsitcz
kny korunowany byty ykoy chot A
potom wsedssye z lody / gydzechu wsy
chny pyesse do Rzyma napotkanye

S. Szymona i Judy.

Wzrzelo sye papez Kyriakus przy
ge sye wchule mile / amnoge zmich
pokrzsty / ktorez gesze nebiechu po
krzczeny A tey nocy kaza angel pa
pezowy aby snymy gel A kedy by ra
no wzdalo papesstwe y gyde snymy
do kolyna Wzrzewsse to knyezata rz
ymsska / bogiecze sye by sye krzescia
stwo nerozmnoslo / possłachu k Julia
nowy krwawem wodyty / aby gych na

nye w kolynie doczekal a wsethny zbyl
Kedy angel zgewy sye zeni chowy aby
brzo gyel a ssw chot w kolynie potkal
assny byl korunowan w nebesskyech A
tey kralewnicz wned gede do kolyna
atu take przygechala s. Vrsula sewsemi
pannamy sgedenasty tyssyecz / asnimo
tymy byskupy a pany a slmiezy / po
tymie do kolyna Anis sye pohanstwo
welika mocz sebrala A wned wysedsse
zwolachu naty s. dyewky y wdzwyczchu
nanie gaksy wyty wilczy / wszetzkny zby
chu / gedyna s. Vrsula byesssye gesze
zywa ostala Wzrzelo to knyeze gege
krassu podywy sye gye / ipocze gy tyesyty
od smyrty gyinych panen assubuge gye
zbozye / azamalzenku pogiecy / chtyechy
krzescyanskey wyery ostaty A kedy ona
nechcze agego rzecz zalwrzye / wytahl
strzelu nalucziske / yzastrzely gy wse
gye s. pissy Atak ty wsethny panny
sewsemi knyeczi stymy ktorzyz sny
my byly / stitcze toho wmodzc / toczisz se
zsye vmuczenye przywedeny asu do
kralowstwye nebesskeho Atakez k
tez chcze k bohu gyty / musy przy mecz
cirpyety A ptez s. Vrsula wladne zastęp
czem prosmy geyie mylosty at nas vcz
owa od zastrzelu y od wsseho zleho Ia
ke tych panen gynych wsech spolu
prosmy at za nas orodugy przed kra
lem nebeskym / at nam raczy daty
wsem nebeske kralestwo Symonis et Jude

Ego vos elegi de mundo ut eatis
et fructum afferatis Johannis xv

Acato slowa powiedzel sam syn
bozy kswatemu Symonowy a Iudye
akgynym apostolom rzka / ya sem was
sobye zwolil z swyeta / abysce szly azy
tek przynessly A gako stastne zwolenie
ze hospodyn swe zwolyl aby nebyly po
tupeny swyeckto swyetem A tych sło
wyech nanie znamenamy / ze kral ne
besssky zwolil sobie apostoly a take
zwolyugy do bie rzemessnyky ky vnyek

kdyczu A to mamy znamyenye naktory
Salomonowy kdyz chczyel chram dzye
laty bozhu nazeszt W Jeruzalemye wy
brał sobye naylepsche rzemyeslnyky a
naymystrnyeysche zewszeho zydowstwa
A takyez nas zbawyczyel Jesus Xpus genz
nas smyerczyą swyą otrzem nyebyesskym
a angyely chcze nalwyaczyty a doplnyty
kuor angelskey / zwolył sobye a wybrał
tyto swyathe apostoły dobre dzyelnyky
a kazatele ymalv czytele wszech krzescia
mnogo A gako su mnoho ty dzyelnyky bo
zy nasswyetsze wdzyelaly / ze gyssu dusze
mnoghe szly do chramu nyebyesskeho A to
drahe kamyenye czesto był lucyp swohi
dosty wymyetal A wnyessly gyssu donebes
A tu stycznu wypad vczynyly abstalv
vly / zagysthe drahe kamyenye su dusze
Neb gedna dussze drazszy gest nyz we
sskey swyet Tot gest kamyenye kthe
rez gest wydziel s. Jan w tagymnyty auzka
Drahe kamyenye sczyewyesye sye kdyz
dzyelachu dzyelo bozy A zagysthe drahe
nyebo su bozy kmyey wyhupeny A thie
mely take wrzey chramy zbaweny byty
nyebesky / mussyme to kamyenye tocz
nasze dusze vczysczyecz / z powyedy swatu
y pokaunymy a modlythwu a szczedru al
muzum a gynymy dobrymy skutky
Aby to była prawda by tato swata dwa
apostoły mnoho drahego kamyenye do
wedly a donyesly do nyebyesskeho chramu
Czcze sye o nych kdyz po bozym wstupe
nyu nanyebe / do przyszcze przygedesta
dwa czarodzyeynyky tu nalezesta we
nyem A rsyvata A Zaroe Tehdy warad
ach kral pohansky / tey zemye chcze
kuszaty nawoynu przetylo kraly Idomsske
taza bohow swych czo gyly swym nepry
acelom natey woynye czy wytęz A ty bo
howe nemozechu gemu vzadne odpo
wyedy daty Tehda kral gyede dogy
neho myesta y otaza gych modły prz
gebo bohowe nechcze swym nelubyty
A tey czte zte modły gemu powyede
Przysslysta dwa mocznа bohy do twego

myesta zet twoy bohowye nesmye prze
sława rzecy Tehdy kral wracy wsye
vkaza gych hledaty A kdyz gye na
lezechu wedechu gye przed krale kte
kral gych pocze tazaty kto czy gsu
a odkad gsu apostoły przysly A s. Szymon
A s. Juda wyeczesta gemu kraly tye
zesly naszeho rodu obat swa zydy
pakly tyczes czso gsmy obat swa
sluhy ihu xpi syna bozeho pakly
tyczes przeczse sem przysly pro
sye zbawenye Rzecze gym kral wra
tymulc sye wezdrawy swoymy pom
lubnyny swanny aty wyeczy Bvdaty
apostole wyeczesta gemu aczelby
nyrnye a naypyrwe poznaty swego
tworcze / gehozby pomoczy swyatye
zyl na sswymy neprzyately Thedy
sye kral vradowal wecze kwyzy
ga zesta wy nocznyeyssy nyz moy
bohowe A pysy wasz gak my sye z
wede na tomto bogu powyezta my
Ale apostole gemu wyezesta aby zw
yedzyel zet gsu twoy bozy krzywy
dawanyet gym odpusczenye at
nelubye A kdyz kral bohow otaza
kterak gemu boy przyde Jony we
zecze wyelyky boy bude a lydym
nohe zbytie bude Tehdy sye oba a
postoly poczesta tey rzeczy smyecz
I kral gyma wecze a ye strach we
lyky podgyma / a wy sye pak gesze
smyegete A apostoły gemu wyezesta
Neboy sye kraly nebudet toho czsz
czte twoy bozy prawye Nebot gest sem
swamy pokoy przyssel zaytra wo
byedy przydu poslowe z Indye po
ddawagycze sye twey moczy Teh
dy byskupowe krzywdu z toho s
myech a zkuzze kraly neobraczyg
sye naty ludarze wyerz ty lepe swym
bohom / snad tye chczye tyto zklamacz
ty neowbeczpeczuge sye / a ne budes po
byt odneprzyatel I apostole wyeczechu

Nyerzekliſmy tyeſſarzy zamieſſyecz any
doroka ale zagedny dzyen dozaytrſſye
a obdrzyz gſſa kupyecz wpokoy doma
ſedye Tehda kral kaza obogye ſchowa
ty/ aby nadkrzylwymy poſpwyl. Akdyz
by nazaytrſſye Jakoz apoſtole byly po
wyedzely/ poſſlowe przygedechu ak
ralowy ſſye poddachu/ Akral kaza
byſkupy ſpalycy Aſſwaty Apoſtole
nedaſta toho vczynicy aizkuch Nepo
ſlany ſmy ſem abychmy zylwe thu
byly/ ale abichom mrtwe krzyeſſyly
Jbieſta wtom mieſtye tych rok/ atzy
mieſſecze plodzecze wyerni krzeſta
uſſhu Wtom czaſſu pokrzyſtychu k
rale aknyezatu acztyrzydzyeſcy tyſiecz
lyda krome dzecy Aty wſſechny poſ
ſlachu do niebeſſkeho kralowſtwye
Jako dobra dzelniky dobre kamenye
adrahe kamenie okraſſly gyeze ¶
Druhe zwolil gye gako dwa nyte
rzc nabogyowanye Agak ſta mnoho
bogyowala pwieru bozy/ azplne do
ſmrty Jakoz ſye czte omich Kdyz ta
dwa czarodzeynicy Zaroe a Arfax
at wzrzeſta ze Swaty Symon aS
Juda mnoho dyw czyniſta/ a wielmy
mnoho lydy nawyeru obratyla przy
gyedeſta do gedneho mieſta kdez by
eſſe dwa aſſedneſſat byſkupow
zbudychu ge naſwatee apoſtoly/ ap
rzyplwychu byſkupy/ aby czaly apoſt
oly/ akazaly ſe gim modlam klanie
ty Anebo gye hned zahubyty Akdyz
Apoſtoly dotoho mieſta przygedeſta
hned ty byſkupowe gye gechu/ ado
chramu wedechu awielecze ſye gim
modlam klanyety Tehdy gdze wy
ech modlach zwolachu azkruze Ge
ſſo nam czynicze bozy apoſtole Nebo
gakzyſte wy ſem wſtupily/ tak ſmy
ſye pekelnym plamenem zazhly
Tehdy angel zgelowylo ſye apoſtolo
ma yrzecze/ zwolta ſobye gedno zedw

Wszystkich Swiętych

Anebo tyechto lydy zahubenye Anebo waſſe
umrzenye Tehdy apoſtole rzeczechu
Abyſte wyedzely ze wſſye modly pln
ſu czartow kazugem gym bozy maczy
aby hned wyſtupyly amodly zetrzely
Ahned z tyech obrazow wyſtupiſta dwa
dyably czarna gako dwa murzenyny
azetrzewſſye nakuſſy ty modly a wel
mye krzyczyecze odgydeſta/ Wrzeliſe
to byſkupy hned wrdezrzechu na apo
ſtoly ata oba zabychu Swateho Sy
mona ukrzyzowachu agyz gemu
byeſſye dwadtyczy let krſtu Aſwate
ho Judu meczy ahralemy zabychu
Toho czaſſu zwelikeho czaſua vdezry
hrom/ atcy chram rozbozy natzy ku
ſſy/ ata dwa czarodzeynyky zaby/ az
gich gednu prach oſta/ Wſſlyſſaw to
kral gede tam alwzye gych tyela do
ſſweho mieſta apoſtalow gymea na
zeſt koſtel/ Thledaymy glowyecze kte
rakyſta tato rzeky pbuoh bogolwala
az doſmrty Atakez my mamye bogo
waty p ty tommto ſwyetu naſſymy hrz
yechom/ apty pokuſſowanye dyab
elſſkemu ¶ Trzetye wybral gye ga
ko panny krzyſtoye Panny gſu na
ſye duſſye/ gez mamye myety vlne
tyſkey ſtrazy Jako ty dyewczky ktere
gſſu ſluzyly kraly Aſſwerolwy Thes
ſarzolwy krolmy gyſtye ¶ Cztwrte wy
bral gye gako dyedycze kroblazeny
dyedzyſtwy Otom S. Pawel pſyw az
ka Zwolyl nas hoſpodin przedpocza
tkem wſſeho ſwyeta abychom byly
dyedyczy kralowſtwye nebeſſkeho
Abſmy bohaty. Et Secundum quod aut
~~Eruentote oporz patri veſtro~~
~~que fecerunt [illegible]~~
~~ſunt tacture [illegible] lau magna~~
Tato ſlowa powyedzel ſwaty Matthy
nas rzek aglowyek bohobyny mylo
wnyk kſſyimy ſynowy rzka Pom
niete natzymy waſych otczow ktere
gſſu czynyly zaſſweho zdralwye a

weźmiecie wieliku chwału. Otrze toho ma-
tthea mieni sye kral nebessky otecz bu-
oh wssemohuczy/ genz dnessny den dye
nam krzestanom/ gako swim synom
abychom pomnyeli naczyny swych at-
czeo/ a na sluzby ktere su czynyly to-
czyz wsychny swaty/ kterymz sye dnes
gest chwala dyegie/ gak su ony dostoy-
kralowstwa nebeskeho. ¶ W tych slowiech
mozem znamenaty. ze dwoy wiecz
mamie pamatowaty. ¶ Prwe przez gest
tento hod vstawien ¶ Druhe kterak su
tyto swaty spassieny. ¶ Prwem ma-
me znamenaty/ ze tento hod wsech
swatych vstawien gest p(ro) cztwerni wiecz
¶ Prwe p(ro) gednoho kostela vstawenie
a possweczenie/ gakoz sye czte/ kdyz
rzymssczy pany wsemu swietu pano-
wachu. geden chram vstawily wey
mye wsech bohuo. toczyz wsech czarto.
potom kdyz krzestane ssye rozmohly
wrzymie. Swaty bonifaci papez ten
chram possweczyl we gmie wsech sw-
atych. ato slowe y dnes. wsswatey ma-
rye. potom. s. rzehorz papez kazal
wsech swatych hod gsczyty. ¶ Druhe te-
nto hod vstawien p(ro) obnessenie sw-
atych. nebo sme mnoho swatych obme-
skaly. zesmy gym rzadne pamety
neuczynyly. Nebo nemozem kazdeho
sswateho swietity p(ro) troy wiecz ¶ Prwe
p(ro) gich mnozstwye. ze gych gest tak
mnoho. az nemoz gich rzadny poczy-
sty. Otom. s. Jan. w taynici p(ra)wi. a zka-
wy dielsem swatych tak welyky zastup
ze geho nemohl rzadny zczysty. to gecz
przed bozym tronem ¶ Druhe p(ro) nassy
nemocz. ze sme mdli. bychom to mohly
zwyedyety. kterak bychom mohly vczsty-
ty kazdeho swateho ¶ Trzetye p(ro) kratky
czas leta. Jakoz p(ra)wi. s. Jeronym. Jzad-
ny dien neme doroka. wnyemz by ne-
bylo naymene piet tyssyczz swatych
muczedlnikuo Proto ze nemoze gych

wyedyety. wstawili gsu. abychom po-
spolu wsychny swate czstyly ¶ Trzze-
tye. tento hod czstymy p(ro) oblegssenie
Neb gakz koly mnohych swatych ho-
dy czstyme. ale to wsye netak p(ra)wye
vczstymy. gakozby toho dostoyno by-
lo. ze nekdy dyelamy nyekdy sskrze
ssymy. A gsoz smy zleho vczynyly. ne-
bo rok wswatky sye dopustyly. to
dnes mozem oblegssyty a nahrady-
ty. A gsoz my gye rozhnewaly. to
mozem dnes vlozyty a gych my-
lost nalesty. Neb kdyz kdo rozhny-
ewa naymenssyeho z kralowych pa-
nossy. gako by wsechny rozhne-
wal. A kdoz vczsty gednoho. gako by
wssechny vczstyl. Takez kdoz rozhne-
wa gednoho swateho. tey wsechny
smuty. A ktoz vczsty gednoho. tey w-
ssechny vczsty. A protoz dnes mame ge
czstyty a chwalyty wsechny wespolek.
aby nam raczyly odpustyty. czsozme
gie tohoto leta rozhnewaly ¶ Cztw-
rte. tento hod vstawien gest. p(ro) prad-
nieyssye nassye p(ro)sby vslyssenye. Neb
gakoz my dnes wsychny swate sp-
olu czstyme. aby takez wsychny p(ro)-
syly boha za ny. A tudy abychom sp-
vessye vsslyssany byly. od krale neb-
esskeho. a mylost bozy sobie obdr-
zaly. Neb zagiste kto by mel mno-
ho przed kralem przatel. a pryessye-
by sie wiecz dokonal. a sprzyeselky byl
vsslyssan od krale. Takez kdyz ge-
dnoho swateho neb dwa vczstyme.
gych orodowanye mame przed
kralem nebesskym. Ale kdyz wsy-
chny swaty budu orodowaty za ny.
spyesse budu vsslyssany. Nebo swaty
za nas orodugy przed bohem. Jakoz
gest vkazano wgednom wydyeny.
gako dnessny den. Kdyz geden na-
bozny muz na swaty cztwrze kostela
swateho Petra wseczky oltarzye

obſſed y wraty ſye opyet k oltarzy ſwa
tego petra y klecze przed oltarzem
wzhled wzhoru wzrze krale nebeſſke
go na ſtolicy ſedzycze. A wſzythky ange
ly okolo nego. Tedy gedna panna
poyde w zlattey korunie a za nyą mno
zſtwye panyen gydzyeſſye. Pokoſtalo tey
krol z ſtolycze poſſadzy gy podle ſebe.
Potom przygide gedny wyzyny a za
nym mnozſtwye starych ludy. Potom
poyde gedny byſkup a zanym we
lyke mnozſtwye. y ſtachu wſzythky prz
edtym krolem y poczechu klekaty p
rzedmym a chwality gy / a gytrzny te
yto nocy ſpyewaty. Tedy angel
genz tego zakryſtyka wydyeſſye by
nalazy gemu to wydzenye a zkaza pa
na ta geſt oſ gy naprzwe wydyel to
geſt ſwata kralowna matka bozye.
A ktereho ſ wedyel wzyny tet geſt ſ
Jan krzſtytel ſ ſtarzy ... apoſtoly ſwa
tymy. A byſkupowem ... to geſt
ſ. Petr ſ apoſtoly a ſ inni zedlnyky.
Ty wſzythky ſu duſſe przyſly przed
krale nebeſſkeho wzdawagicz gemu
czeſt a chwalu. z tey czty czſo ſe gim
dzyegie na ſwyetye od ludy. Tpſſyecze
boha zaſſwe ſluzebnyky. Potom gdy
wede nagine myeſto na nemz vzrze
gedny ludy lezicze na zlattych tyſ
tach a w rozkoſſy przebywagycze
A duſſe vzrze chude nedzne pomagy
ſſyecze. Jwecze gemu angel. Tot
geſſu mnulzy oczyſtcowe. Ty geſtot
kegye rozkoſſnie. geſu duſſe rozkoſ
ne. czymz naſſemy ſwyetye przyc
tele pomahagy ſu almuznu a ſwe
modlytwu. Ale chudy tyto to ſu ſyrc
duſſye. geſto nemagy nzadnego pa
myetnyka. geden obecznie modlyt
wy wzywagy. Jkaza gemu angel
aby to papezowy powyedyel aby
nazaytſſye po wſſech ſwatych uſta
wyl ſluzbu wſſem duſſy zkemy aby

aſſa obeczna pſka a ſluzba byla za
nye ktereż nemagy przatel zde na
ſwyetye. A tak geſt zaſe wczus pz geſt
uſtawen had wſſech ſwatych. Ato ma
me pamatowaty. A pteraz ydyc a pom
nyete. P Duſſe mame pamatowaty.
naczynyn naſſych otczow tagiż wſech
ſwatych / czſo ſu czynyly dywo / a dob
rych ſkutkuow. Bomdz ſu byly na
tomto ſwyetye a ſkrze ktereż ſu ob
drzaly welyku chwalu. Ale kedyż
kdey malerz chtye vmalowaty k
raſny obraz / muſſy myety przed ſobu
niektaky obrazek / naenz by hledye
mohl kraſſye wdyelaty. Takez my
az chtyeme zpaſeny byty / muſyme
ſſwoy zywot zpoſſobyty podle przy
kladu genz ſu nam oſtawyly ſwa
ty na ſwych czynych. Ale zemi takez
nemozem wyplnyty gich wſech czy
nuo / Ato ſwata czyrkew wzera a
duceb. czte onie ktereych czynyech / ſkuo
ze nyez geſu zpaſeny wſyczhny ſwaty
Ato ſyn bozy dye naprzwe. Blahoſla
weny chudy duchem / ale nezbozym
ktereż geſt chudoba naſbozy / kterez
nagy chudy geſto podle domnoze
bozy / a tu dzye v poltorze. Ne budu od
platy zbaweny od krale nebeſkeho
Nebo hoſpodyn nemuzy dwakraty
zaducho. kdoz zde mile trpy chudobu
bude zbawen muk oczyſtcowych. Ale
druha geſt chudoba duchowny / a na
dowody dokralowſt nebeſkeho / a te ſe
mame przygety. Tey chudoby naſle
dugy nyekterzy zakonnyty. kterzy
neſſucze doſty myety zbozye. Alu ſak
ſu to p bucoh wzdaly a w zakonie ch
udobu trpye / a boghu ſluzye. Ta chu
doba wzbozy y bez zbozye muoz byty
gakozto athowe ſwaty przebywaly
geſſu w chudobie a mnoho zbozye na
dyczeg gako by nicz nemyely. Swatek

Dawida pessluchagycze. genz to dye
wzaltarzy azka przydety k(e)wam zbo
zye nerodte kuemu srdcze przylozity.
O gyak drahy gest poklad chudoba pr
zedbohem. Neb kdyz syn bozy. buoh ac
tworzytel wseho swyeta. byl natomto
sswyetye chud. aby chude dowedl do
kralowstwi nebess. Rozbozy. Protoz swa
ty Jakz koly byly bohaty gsu. wssak su
wzdy chudobu mycly. pbozy chwalu
dwyecze sye radowaly wchudobye.
nezly wzbozy. gakoby zewssech swa
tych swiel bohu sye modlyty. tu rzecz.
azka Smylug sye boze nadenmu.
zet gsem bohat. snad by tey prwese bo
ha rozhnyewal. gakz koly gest buoh
mylosrdny. Protoz. s. dawid wydaze
buoh mylugye chudobu. gsa krolem.
alwssak sye chudym nazyewasye azk
ka. Boze nakloń swe ucho k(e)mnye.
nebt sem chudy anedostateczny. Atobylo
znamenye. ze zbozye nasrdczy swatych
otczow nebywalo. Neb kterzyz swaty z
bozye myewachu. ty geho rady p(ro) buoh
wdyelowachu. Protoz dyzbyw. s. Jakub
ba. wzdy stachu otewrzyeny. wsem
poczestnyly. Azrzye tez gesstu chudoby.
sam syn bozy. Jhus xpc. amatka geho.
agyny swaty. dosly su dokralowst
nebess. Protoz gych przykladem top
me chudobu wposkorzye. Chudye swa
ty byly gsu krotczy. agyssy. Protoz dye
sam buoh. Blahoslaweny tyssy. neb
ony budu myety tocz nebess kralo(wstwie)
Tot gsu tyssy. kterzy nemagy nasz
dczy zadne horzkosty. yzadneho hnyew
any kterzeho vtrhanye. Ale wssechno p(ro)
tywenstwye mile p(ro) buoh trpye. Tak
yz gest byl. s. Stzepan. gehoz to kdyz
kamenowachu. klek vprosse zanye
Plyty bohu. Placzye byly gsu swaty.
smutny p(ro) buoh azalostny p(ro) swe hr
zyechy y p(ro) czyzye. Protoz dye syn bozy

Blahossalweny. kterzy placzy. neb ty
budu vtyesseny. gakoz byl. s. petr.
genz wzdy plakal p(ro)to ze boha tr
zykrat zaprzyel. A sswata marzye
Magdalena. Trzydtycty let zelela
swych hrzyechuow. A sswaty Jeremi
as. genz plakal nazydy. zelegye
gych zleho. gsoc se gim myelo staty.
az sobie byl oczy wyplakal. Czetw
rte su swaty p(ro)wedlnost mylowaly.
Jakoz prawy sam buoh. Blahosla
weny. kterzyz laczny su azyzmywy
p(ro)wedlnosty. nebo gych gest kralo(wstwie)
nebess. A p(ro)wedlnost gest nawraty
ty czoz gest geho. bohu dussy swr
chwyenu. gest ablyznyemu czoz
sobye zadas. Takyz gest byl zache(us)
genz netolik czyzyeho nawratyl.
ale cztwerzykrat wyecze wratzyl. nez
by vboha zayal. Pate su byly s
waty mylostywy amylosrdny. Pro
toz dy Blahossalweny mylosrdny.
nebo ony mylosrdenstwye postyhnu.
Znamenaty mame. ze Sedmera su
dyela mylosrdenstwye. Nalyezczewo
waty nemoznych. nakrmyty laczne
ho. napoyty zyzlywecho. przyodyety
naheho. przygyety poczestneho.
wyplwyty swazaneho. pochowaty
mrtweho. A to su czynyly mnozy s
waty. Sesste gsu mely czystotu.
Protoz dye Blahoslaweny czysteho
srdcze. neb ty boha wzrzye. Tak
su byly swate dyewyecze. kterez su
p(ro)sw czystotu smrt przygely p(ro) bozie
gmye. Sedme su swaty byly po
koyny. Protoz dye Blahoslaweny po
koyny. neb budu nazwany syno
we bozy. Taky su byly apostolowe.
ze tak su byly pokoyny. az su we
sselesty samy nasmrt(n)emu muky a
nabytye. Osme su byly trpyelywy.
Protoz dye Blahoslaweny kterzyz

przylwenstwye trzyye przbuoh · neb gych
gest kralowstwye nebesskie · A tak su
byly swaty mnyezdlwyety · a wszythny
swaty kterzyz su przbuoh trpyely a
ssw krew przyly · Tat gsu byla dela ·
wsech swatych · kteraz mame pama
towaty · Abychom takez chynyly sk
rze nyez bychom welyku chwalu p
rzygely · kterez su duch wsych my
sswaty przygaly · wdyedzystwye k
ralowstwye ~~nebeskeho~~ De animabus

Gaudete cum gaudentibus flete
cum flentibus · A tato slowa
pyse s. Pawel krzyznanom
cziska Radugte sye s radostnymy · a p
laczte s placzlywymy · Dwoy hod sw
yety swaty cyrzkew · Geden hod sla
wny a radostny wsech swatych · A dnes
swiecy hod a pamatku wsech mrt
wych · A ten hod gest zalostny · Neb w
czera sme sye radowaly s wssemy
swatymy · kterzyz sye gyz raduyy
s bohem w nebessyech · A dnes mame
plakaty s tyemy · kterzyz placzy w o
czystcowych mukach · zadagicze po
mocy nassye · ¶ W tyech slowyech mo
zeme troy lyuch znamenaty · ¶ Prwe
kterzy su gesto placzy · s nymyz my
mame plakaty · a kteryn moze po
mozy placz nas · ¶ Druhe kterzy su
gych placzy · ¶ Trzetye gso gim ne
ne wzyuyty · ¶ S prwem mamez
znamenaty · ze ty placzlywy negssu
gyny gedno mrtwy · nety gesto ssu
s bohem · ale ti gesto su w bozye · neb
bez boha vmrzely ssu · Ptoz zname
nayte · ze gedny vmieragy przy bohu
¶ Druzy krome boha ¶ Trzety s bohe
¶ Cztwrty v boze ¶ Przy bohu vmieragy
hrzyesnyty · kterzyz w smrtedlnych h
rzyessyech vmyeragy · a neb pohane
a tyem gest vlozeno myesto pekelne
Jakoz sye cte v zywotyech swatych ·
ze geden swaty czlowyek · gdu nap
ustz · nasel byessye hlawu gednoho

pohanskeho knyezete · y otaza gye · kde
gsy nynye · Ona odpowyedye · W horem
gsyem pekle · hluboko som · ale krze
stane zly hrzyessny · gsu podnamy ·
w horzsych mukach · Neb nenye to
dylo · gsoz olegem mazano swyeczeho
ny · A takez krzestane · ze gsu mazany
swatim olegem · a kterzyz nem · Ptoz
wyecze horzye w pekle · a zaty nemame
prosyty i boha · any za nye plakaty · neb
nas placz nenye gim pomoczen · Neb
z pekla nenie v zadne wykupenye
prawy s. Augustin · Bych wyedzel s
wego otcze v pekle · nepssylbych za ny
wyecze · nez gako za dyabla · Krome
boha vmieragy dyethy · kterez bez
krztu s cyuudu · kterez su gescze nicz
zleho neczynyly · Ptoz nemagy byty
v przed pekly · gesto su byly swaty ot
czy przed bozym vmuczenym · tacz
wotczystczy · kdez nemagy zadne m
uky · gedno ze bozye twarzy neopa
trsye · zaty take nemame plakaty ·
neb nepotrzebugy nassho placze · a
ny nasye pomoczy · Ale v boze vmiera
gy · w dobre nadiegy · kterzyz sye z
powyedagy swych hrzyechow · ale
nedoplnye wsseho pokanie vczynie ·
¶ Druzy su gesto su skazaneho pok
anie nenaplnyly · ale zapomnyely
su swe pokanie plnyty · a ty magy ·
ano sye to doplnyty w oczystczowy
ch mukach ¶ Trzety su gesto sye obe
znych hrzyechow dopusczegy · a tyech
sye zpowyedaty zapomenuly · tyem
wsem gest vlozen ohen oczystczowy ·
A tacy nuty nas · s. Pawel plakaty a
boha zanie prosyty · Neb ty w oczystczy
placzy przetwem wyech ¶ Prwe p
obmesskanye sweho pokanie ska
zaneho · neslusze za sweho z dialuie ·
kdez su mohly miety dobry czas · gesto
nynye den to nazywamy swyecze mussye

Zaduszny dzien

trzyczy rok . za gedyny dzyen . Jakoz s. Job vza
sl sye . izzely to czyzka porzeczay mnye
hospodnye zde malutko nasswyeczye . at
oplaczy swe grzyechy . a dopelny swe
pokanye . Dzyelye nyez poydu naonem
sswyeczye zalosnym . Dobrze dye malytko
nebo czsoz zde mnoz dnyem zyty . to na
onem sswyeczye musy nyekoliko let wo
gny horzecz . Druhe placzy propirzye
lysnu muky . ktorez czyrpye nebo wyssu
pa a przelwyssugye . wszelkyny muky
sswyeczsske nebo gakoz ohen nasszemy
naszemye mysz nenie przy ohny tye
kesmutnemu . takez ohen czelesny mysz
nenie przylo ohny pekelnemu . A gysso
pak bude w hornyeczem pekle . Trzeczy
placzy przyczych przatel zapomenuty ze
gsu gych tak nyze zapomenuly . gako
mrtwecho . dokudz geho nepochowagy
a potem wyecze zhynye gych pamyet sz
wzkem . toczyz gak z gemu odzwonye
Czwarte placzy poczekanye dluheho sko
nanye . nebo newyedye kedy sye gegych
muky dokonagy . O tom mame przyk
lad na gedynem pustennyku . genz wydzel
dwye dussy wszyszcho wyech mukach .
gedna wyezela za paty . a druha byla v
mukach az do hrdla . a ta sye wzdy smya
la . kedyz sye on poczetomu dywyty . wye
ze gemu angel . Thato dusse gesto pla
cze . mnagyty male muky . tapto placze .
ze newye . kedy gegie muky konecz bu
zuu . Ale ona v welikych mukach sto
gycy . pto sye smyegie . ze wyegye naro
dye narodylo sye dyecz dyetye . gesto bude
knyezem . A to kedyz bude przwny ussy slu
zyty . tehdy tu dussy wypusty z elsechymu
k . Ptu czwartu wyecz mame gych pla
katy . a tudy mozem gim dobrze pomoczy
Posmy boha zalosne syrze a przedtyc dus
syczky . Znamenayte ze cztwerem wyecy
mozem nassym przedssym dussyczka
pomoczy . Prwe nabozna modlytwu
Druhe almuznu . Trzecze sswatu mssy
zapssenye . Czstwrte postem . O tom ma
me przyklad na sswatem paschassy

O tom sye czte . kedyz byesse byskupem
zwolen . mnoho dobreho czynyl . A kedyz
byesse vmrzel gedyen gahen . tehdy s.
paschasius gide do lazny . y luzze toho
gahna . a otaza geho . czso tu czynyss . A on
gemu wecze . v mukach sem . prosy tebe
pro zamie boha . A kedyz przydess sem
anenalezness mne . tehdy wyecz ze
sem gyz w nebessyech . A on wzdaw
bohu modlytwu . wratyl sye tam . a oen
dussye nenalezel . Take almuzna po
mozna gest dussyczkam . Jakoz s.
wy . s. Rzehorz gedyen ryczerz vmrzel
y ozyl . a rozprawyel czyzka wydzel sem
ze gedyen most . biesse welmy wy
ssoky . pod nyemz bezyesse potok ka
lny . a smrdutey . przes ten most
wzrzel knyasye kdyby kdyby a prz
ygide na rozkossnu luku . na niez dra
hnie budy byessye . a wtom pozylu
achu a na tom myestye byesse pokus
sowanye zlych a dobrych wedlug ych . ze
kedyz by chtyel ktery zly przegyty .
aby vpadl wtu rzeku nechysnu . a dobry
wedluy aby przessyl przesten most
bezpeczne natu lucku krasnu . A kedyz
gedyen ~~merem rzepan~~ myegyesse
gyty . Tehdy na przed mostu noha
sye gemu posklzze . y polowysse smo
stu zamku . Tehdy przysko cztyrze
czrny lude . szyze sechu gey a strzechu
y pocze chu gey hnyzety w tom smr
dutem potoczze . A gedny krasny lu
de przybyezechu wytrzechu gey za
mosc y pomozechu gemu na most
Ten potok byl gest cztyrzy czrny
lude . byly zly duchowe . genz gsu tu
dussy muczyly wszystky . czsoz stalo
zageho hrzyechy . az su gey przyete
ke stryech muk wypustyly . sw almuz
nu a dobrymy skutky . ktorez gest cz
ynyl za swecho zdrawye . Posmy boha .
kterymz mozem przyczynyty ze
gedyen wydal ze almuznu dalwachu .

chudym jako dzyecz przed kostelem a tak
stoyącz wzrze ona dussye wychadzącz za
dostoyne z ssiwych hrobow wessele ak
rasnye radugicz sye ze dalwagy za
nye almuzną Takze swata nyssczegy
m powalsa Jakoz pyssze s. Grzegorz
ze yeden mnych byl vmarl a naydze
wo kapy trzy zlatte grosse A tak sye
my pochowany skazał s. Grzegorz zasy
sluzyty trzydzyeczy mssy A kedyz trzy
zatu chtyessye sluzyty zgelwy ssyege
mu dny gego otcza Jak sye mas du
sse gemu wecze zle sany sye myela ale
gyz dobrze ze dzyes stoye twe nyssye
bedu w nyebeskyem kralowstwye pssym z
¶ Chtwarte gdy mozem pomoczy posz
nebo kedyzby bylo komu skazano
poscyty sye a ony vmarl a nye dopelnyl
pokanye kthorzby sye zan poscyly po
mohlby gemu zynnyk Ale to kedyzby
gego psyl a nyecz gemu toho powo
lil Otom mame przyklad na gedne
le zenye kedyz gye muz vmarl
ona ochudla y pomczyla sye dyablu
aby gye dal z bozye Jako dzyelwe my
ela kedy gyt sye gye z gelwy wze
cze danut dosty z bozye chtyecz sly mne
possluchaty ona wecze rada chyt
gye wecze wzyn tyto trzy wyecy ¶
Perwe aby knyeczy a zaky a mnychy
do spossody przygymala a ssedw senny
neczest plodyla ¶ Drughe aby chude by
la a tepila a wdowe przygymala a s
pul nocy wyhanela ¶ Trzecye aby
gydem wkosczele sye modlyty przesta
zela A toho sye nykdy nez powyeda
la Ona to gruu slyby a gyny to az do
smrty A kedyz leze na smyrtedlne posc
lyssym gegie proze gy mtyey aby sye
z powyedala Ona gemu to wse po
wyedye a nzkug nemohu sye z powy
edaty a nyz my gest tzsso platna neb
sem wechmy przy bolu zablodyla A
kedyz syn proze plakaty a gy mtyczy

kzpowyedy a slybuye zany pokanye
uczynyty a pluyty Ale ona korzemssy sye
nyssczeny possla k knyeczy Ale drzelwe
nez knycz przygyde az gye w dorzychu
do toho domu a ona procz u welyku
zdosse a vmrze Kedy syn gegie przy
gesym tyele z powyeda sye knyeczy gze
gye grzechmo a pokanye przygyma
tnedy sye zan postem a gynymy do
brymy skutky A tez gemu odkupye
skazano A kedyz syn gegie naplny po
kanye / tehdy ona z nassego swyatha m
nyk wyssedssy synu podyekowala a oka
zawssy sye gemu a tehdy swyetyecz
sye Jako slunce gyde do krala nebe
pssym boga z **De sancto Martino** z

Magnificavit eum in conspectu regum
et dedit illi coronam glorie z
Tato slowa pyse kral ~~Salomon~~
nzka powyssil gego przed kraly a dal
gemu ~~coronam~~ koronu chwaly ¶ W ty
ech slowiech mame troy wecz zna
menaty ¶ Perwe kto powyssyl ¶
Druhe koho ¶ Trzecye naczem po
wyssyl gego Chtyecz ly z wyedyety
kto powyssyl / zagiste nepan ny kn
yeze toho to swyeta / ale sam buoh
genz gest kral a pan nebesky / genz
gest sudze zywych y mrtwych Gen
gest powyssyl dzyes ny dzy .s. Martina
ktory na dzwyu nyesen z de a nyebesskych
nassiwyecye powyssyl gego wyswatosty
a nenebyl komu wyeczny ¶ Opyrwe
mame znamenaty ze swyatost gego
zywota byla wecztwyercze wyecy / to g
est wczystosty / wczyrpyetye / v mylosty / wt
pemye A to gest ztwyerzo rucho wnyg
na oblekcena byty kazda dusse k
tera ma gyty przed krale A Swyeta
dnycenz sye gde ze przed toho krale
zadnyg nesmyel gyty gedno wdzyl..
nessye neloz zedranem any vmyessye
Aprotoz kralowna Hester chtyecz gyty
przeden / oblekla sye byla w drahe
rucho a vpozlacene Takez przed krale

S. Marcina

nebesskeho. nemoz yzadny dogity geduo
mysy odyen byty tyem czwarzem mechem
Nebo zagiste ktoz nema pokory nekze
gemu przigiti do kra. nebes Otom ma
me przyklad na lucyperowy. genz ypsy
pichu nemohl ostaty wnebesyech Ta
ke ktoz nema czystoty wswem stanu. tey
nebwende do nebos Nato mamy przy
klad na sodomitskych ludech / kterzy
p swe pessike bydlo. a smyslawo yo pa
dly sye spyecy miesty. Take nemilosty
wy. kterzyz chudim nepomahagy ne
bwendu do krala nebes. Nato mamy przy
klad na pyeciy panach nemudrych / kte
rez su nemiely olegie milosirdenstwye
w swych lampach. toczyz wssedwech p
rzedtyemy zawrziena su wrata nebes
ka. Take kterzyz nemagy vtrpeme.
ale kazdy zrnozkossy swyetske przeb
ywagy. a wopilstwye a wchlubie. tyt
nebwendu do kora angelskeho Natom
ame przyklad na onem bohatczy. genz
polozye swe dny hody walel, ypochowa
gest wzhorzyczem pekle. Tym czwar
tym mechem byl odyen s. Martyn. wny
emz sye znamenalwa welyka gehos
watost. ynyz gey kral nebesky powy
syl natomto swyetye Anaprzwe powy
sey byl vpokorze Neb sye czteomyenze
gakz koly bwesse syn woyneho kmye
zete. genz sluzesye tyssycz mzierz
no Wssak take pokorny byl. mohamy
cty sto panossy. wssak s gednym gezdy
esye. genz gemu wyecze sluzisye. nez
on gemu Nebo swemu sluze ysskor
nye zuwasse. y vtyerasse Apotam
geda wyestu vzrzel gednoho malowo
cznego. welmy nyzkeho. skoczyly sk
onie y pobyly gey Agned tey malo
moczny by vzdrawey. Malo gest tak
ych martynow gestoby byly powyss
eny. Druhe byl powysen wczystocze.
neb sye geho nikn nepryodzala yza
dna poskwrna. smutedlneho hrzye
chu. ale swelio slybu czystoty cholwak.
az do smrty. ato na znamenye czystoty
sswey nyel panenske tyelo Jakoz

sye czte o nem kedyz byl vmrzel geho
swate tyelo bylo tak bylo gako swyeh
atwarz swyetla gako slunce. gako tye
lo osslawne. Trzetye byl powysen vmi
losty Neb sye czte onem ze byl welmy
mylostywy k chudym Jakoz p wy s k
zehorz kedyz s. Martyn rano wnedyely
dzese do kostela. tehdy geden nahy g
dyssye zaimu prossye odzyewu p buoh /
ale s. Martyn kaza gned sswemu a
rzyprzyesfu. aby toho chudeho przyo
dyel / Ale on wzdy odkladasse Tehdy
s. Martyn ssed do kaply sswlecze ssobe
sukny tayne. y da gy tomu chudemu
A sam wgednie kapy osta. Ze toho
geho kaplan nepozna. Akedyz tey ka
play gide naivch. ykupy za sest gross
sukny ty zly akratku. aprzyssed wr
ze gy przed s. Martina smyelwy wye.
azka. Na rozday wssye czsoz mas
Tehdy s. Martin wzem tu sukny ty y
oblecze sye sam wny welmy tayne.
a wnye byechu kratczy rukawy dolo
ktuo. a kratka sukme az do kolenu.
Akedyz s. Martyn mssy sluzyesye. abo
zye tyelo z drwy bhasse. tehdy kapie
syroka spade gemu s ruku. ze obye
ruce naze byesta. A gned nebesska
swyetlost vdorzy a Angel przykry
geho ruce zlatohlawem nebeskym.
Czesze wyecze ze takey mylosty byl
a szedrosty ze kedyz wyesse wystupe.
kdez gey chudy vzrzely. gned knemu
byezely Any gned kazasye s. Bryk
czyowy aby wssem dal. a yzadnemu
neodpowyedel Cztwarte powysen
byl wutrpeny Jakoz sye o nem czte
ze tyelo swe ssyssyl postem modlit
wamy. a wczuwany vdyemy sye mu
czyesse Take wzklasztorze geho. any
an any geho bratrzye wyna okussily
gedno kterzyz sye rozmemozyesse. Ta
ke kapy krasnych nenossyechu Jak
oz p wy s. Sewerz geho vczennyk. kedyz
s. Martyn dogednie sswey homylby
przygede Atu gemu nemoglo ze bohatye

wyplachu Tehdy wsechny postel wynye
calo ylecze na holey zemy Tehdy gego
slugy pyrychu aby asa slamy pod sye
podstel Any gim odpowyedzye a rzka
nesslusy my gynak myly bratrzsse
vmrzyety gedno na popyele a wzyny
Dalee wany ostawyny zly przyklad
tehdy szgrzessyny nadwamy Atak zge
wcica gest gego swatost ssirze kterusz
ony byl powyssony na tako swyetye Aptosz
ze byesye swatego zywota. byl gest bo
hu welmye wzacy Ato vkazugye
sam buoh a angele a swyat mozlyge
wyecry nemocy Opyrwe gego swato
st vkazugye sam buoh dyctwyenye
geny przedswyny angely Jakosz sye
zde kedysz gedyn s. marcyn gymye dye
sye do gednoho myesta ypotka ged
noho chudeho nagieho any psy alm
uzny Tehdy s. martin wytey mecz y
rozrzeza plassz ada polowycy tomu
chudemu / a wed tey nocy vzrze ne
bessa odetwrzyena asyn bozy wgeho
plasczy stogye / gemu dyekowasye a rz
ka Martyn gesscze nepokrzsczeny
wsak mye tymto plasczem odyel Ale
day glownycze kterak gest pochwa
ley psw scgedrost Apsyny gego milo
scy drwy nam byl sczedr aczosz psyny
Opyet s. duch vkazal gego swatost
kedysz wcmussy vpadla nay kule pla
myenna z nebes Ato gest byl s. duch
genz wey wstupyl obyczem gako na a
postoly Opyet gego swatost vkaza
la s. marzy Cztory piwy Tenchorz a
rzka kedysz s. ~~marcin~~ gedyn sseny se
dyessye wsswem pokoy / a gego slu
gy przed drzwyny czekachu / wslysze
chu mnoho hlasy swyny nebo wyecz
Ktory gego potom otazachu a rzku
ge kto to scbu mluwyechu / samy
swe yzadnego nebwydyely. wecze gy
ny pobwyem wam ale psyny kwab
abysste yzadnemu nepowyedyely. To
vecze to zet gest matka bozy a swata

a swata Agnyesska a swata Cecilia byly
vnye a mluwyly semnu / a czasto mne
nawsczewugy. s. petr a s. pawel Opyet
gego swatost vkazugy angele kedysz
su nagego smrty zpyewaly Jakosz sye
zde kedysz s. Sewer kolynsky byskup w
nedyeli rano pogeczssny chodyesye po
swatych Atoho czasu byesye s. Marcyn
vmrzel / Tehdy wslyssye angely zpye
wagycye pod nebem Any powolaw swe
ho kaplana otaza gego a rzka Slysal
lys czso ay wecze nycz Tehdy byskup
psyszal boha Ani wed wslysa glasy
angelske yotaza czsoby to bylo Abyss
kup wecze ze s. Martyna genz dnes
vmrzel nesu angele zpyewagycze
~~do kralowstwa nebeskego~~ A vmrzel gest ke
ta de wadessateho prwego / Opyet ge
ho swatost vkazugy mrtwy / ze trssy
mrtwe wzkrzyessyl / z tyech trzy gye
sye o gednom / gehosz myel w swem
klasstorze / genz gesscze nebyl pokrzss
czen Akedysz s. Martin przygyde do kla
sstera powyedyechu gemu ze tey mu
rzel a neysa krzesczan Tehdy s. Marty
wzem gey do ssweho pokogye / rozpr
trzel sye nagego tyelo / sw modlytw
gey wzkrzyessyl Ateny ozyw ylwege a r
zka Kdysz sem byl wedeny do temnycze
a przybyech gedcy kaza mye pustyty
a rzka pustte toho nebo zan s. Marty
psyg Opsyne gego zl Opyet gego swa
tost vkazugy rozlyczne nemoczy Jako
slepota a hluchota Nebo byesta dwa
towarzyssye gedcy slepy a druhy zlama
ny Slepy g nessyesye zlamanego genz
slepcemu tyesta wkazowasye a kdyz ke
ponycze wyprossowasta / y slyssalwse zes
Martyn mnoho nemocznych vzdrawowa
ssye krupczyessiony gego / kedysz gego s.
tyelo z kastela nessyechu Tehdy ona z
braky chcyesta vtecy wgednu wlycy by
gych nepotkaly syclem gego aby ne
byly wzdrawyeny / Atak bezyecze pot

potkachu s. Azaroma tyelo nechtyenye a thued
byesta vzdrawena y smuthysta sye z sluge
Towarzyssy nemozena dyelacz any bun
yena mussyma wepssy bycz, gyz nam
nedadye zebraly. A tak gest gecho swatost
vkazana. Psimy gecho et. O tem takeze zna
menayte gesto dye dal geim korunu
chwaly tacz korunu dyewycz swatych
Nebo gest wczystoczye przebywal az do smu
rczy. Take korunu kazatelow, neb gest bo
zy slowo kazal. Take korunu mczedlni
kowu neb gest bozy mczedlnik. Jakz
koly neprolyl gest swe krwy wsak gest
dossel ~~kralowstwa nebe~~ et. Reg. fratrum

B~~eati immaculati in via qui am~~
Tato slowa pyse s. Dawid w zalta
rzy a rzka blahosslawyeny nezka
leny tacz nepostrazmyeny na tyesthye
swyetch slowyech mamie znamenaty troy
wyeg. Perwe tychto swatych przebra
tnou welyke nabozenstwye. Druhe gy
ch czyste przebywanye. Trzetye gych
mnohe wtrpenie. Perwey znamen
ayte ze gych nabozenstwye vkazano
gest rozlicznie, gymiez gsu blahosslawe
ny Jakoz sye czte o nich. Kedyz wzrzechu
tohoto swyeta kest a neh mem, wybrasye
sest gych towarzysstwo z gych, y gydechu
do pustskeho lessu, vbydlechu tu mno
ho let. Slubylisye sobie bratstwo pelne
napusty dzeczy. Wiez nebyly su bratrzsye
ale towarzyssye. A tu gyzmylisye sobye
bratrzy naleszye, tu przebywachu, a bohu
snaznie sluzychu. Druhem znamenu
ayte ze su czystye przebywaly nasswyetie
bezelsye posstrwimy. A to gest dyw we
lyky ze chodyetye po czestye. Tohoto swye
ta snezkazyly su swe dusse, any swecho
srdcze. Nebo su wse zbozye swyetsskey
potupyly, aby swecho swyedomye nepo
sskwrnyly. Ale gyz gest malo takych ge
sto by po swyetu nestaly, a sbozye pbuoh
zanyechaly, ale swu dussy zassbozye sp
yesse dawagy. Trzetye su mely hroz
ne vtrpenye Jakoz sye czte o nich. Kedyz
napusty bychu, gedno zele pozywachu

a wodyczky, chleb rzyedko mohly mycz
A ne welikimi nez gahel pogedly. Ale na
ssa assyra awagetz nechtyely nicno
waty. Alechachu narohozy a pod hla w
kamenye pod skla dachu, a druh dy
nahym tyelem na zemy lehachu, a sa
my sye pbuoh byty wlechu, az gedey
druheho umsyl byty, rzyedko su mlu
wyly, gedno kedyz sye byly na modly
twach lezyecze. A gedey druhemu bycze
podawagie dyessye. Wytrzessly mne
bratrzsye hrzesy B. Pakly mye budes
dobrze byty tehda mye mylugez. A
tak welike vtrpenie magicze, bohu
sluzychu. Tehda gedna kmecze pol
ssze zlwyedyew gych dobre sluzby
possla gym sto hrzywen, aby sobye po
trzeby dobywaly, a boha zan prosyly a
kedyz penieze wzachu vzassechu sye
a gyz bychu proliaka sebu nepri
liwaly. I wrzechu: Czemu su nam pe
niezy, any su dussy zatracenye ~~any su~~
any sme wsseho zbozye ostaly, abych
me wschu dobrye bohu sluzyly. Nenye
nam trzeba zadneho zbozye. A thued
wysslachu gestcho brata, aby wratil
ty penyeze kmyeczey posslecznu. A tu
gych piet osta gene Benedikt, ga
ryeg, Jan, Jak, Krystin, a Barnabas, sye
niczy possly bwese. Tey nozy przy
sedssye zbyeholwe a gymachu gye ch
tyecze penezom. A kedyz nemyechu
nycz daty, tu czelu noz ge mrzuchu
a potom gym hrdla srzezachu. A tak
su dossly ~~krala nebe et.~~ Czoz mame
gym spolnem gest achwalu chuyty
a vkazaczy. Nebo su nassy czessczy dze
dyty a zde wrzechach lezye w starem
Bolesslawy. A znamen psye boha my
lecho. Psimy gech et. Unius virginis

I~~nuenit sibi graciam coram~~
~~oculis suis et.~~ Tato slowa pise
a neduy ~~Balom~~ wyda anost. Brykcy
ma taky dar od boha ze wladne swe
ssthu hanbu a rzka: Nalezl m milost pr
zed bozyma ocyma. W tych slowiech
dwoy wiecz znamenane. Perwe

na swięto pięciu braci

kde gest nalezl. Druhe kteraak gest nale
zl. Oprwe zuamenayte ze tu gest
nalezl. mylost kterz byl gy ztratyl Nebo
zadne wyeczy gynde nenalezne czlow
yek/ gedno tu kdez gest ztratyena Ja
koz sye czte o nem ze kdyz s. martyn
byesse welmy sczedry/ tehda s. Bryccy
byesse geho kaplanem/ ne lybyesse
ssye gemu/ ze s. martyn wsse chudym
rozdawasse. pro nyeh. A kdyz gedeny chu
dy prassye s. Martyna tehda s. Bryc
cy wecze gdy tu naraysky dwor/ a kte
rehoz wzyzys sylhaweho mnycha/ ay
gednym okem nahoru hledy/ a duchny
dolow tot gest martyn Swaty marty
zwyedyew to duchem swatym/ zawo
lal geho y wecze/ Wyez to bryccy/ ze t se
m vpsyl vboha/ aby ty byl po mnye
byskupem y budes/ ale zle mnu kla
ny dal budes mnyety welyku hanbu
A kdyz s. Martyn vmrzel tehda s. B
ryccy z wolechu byskupem a gedny z
ne przyeczny hledachu geho ssadity
s. byskupstwye/ W tu dobu sta sye ze
gedna zena gesto prassye vnoho na
dwor a nebo kdworu Ta porzala a po
rodyla syna A to przyssly gynych twat
assy obiaty a po czyte na s. Bryccy A ony
porze przyecy a zla nelwnem otom ny
ssie A ony nam gesse wyecze nelu
wyechu. Tehda s. bryccy kaza przyed
se przynesty to dyetye A no gemu tep
ru czyry nedyele Rwecze zaklynam
tye bozy mocy/ aby my przede wssemy
powyedyelo/ gdaly sem twoy otecz A dy
etye hned przed lydy a zla Neysy ty
moy otecz ale gyny. Ale ony gemu
to porzytechu zaclar A n oprot nabralo
zerzaweho vhle w swoy plascz nese
gye przes wssechno miesto/ y pa ugye
przed hrobem s. Martyna/ a wssak p
laszcze nygde neprzye/ a tu sye modly
s. Martynu aby geho by zam vazyl bo
ha prossyty aby gemu tu wynu odpustyl
Druhem kteraak gest bozy mylost
nassel to drwyena wyeczna nepewny

swazenstwym Jakoz sye czte kdyz gemu
gesse nechtyechu wyerzyty A n wstalu
swelyku zalosty a s welikym placzem
gyde pyes do rzyma A tu welike pok
anye wzynyw nalezne bozy mylost A
wratyw sye byl mnoho let byskupem
A potom dossel do kralowstwye nebesske
ho mny geho etc. De sancta Elisabeth
~~Abiit regina adveniens tribus~~
~~statu deaurato etc.~~ Tato slowa
pyse s. ~~David~~ wzaltarzy a zla
przystupila kralowna na twu prawu
wrussye pozlatyenem. W tyech slowy
ech mame znamenaty stalu a gest a
odyenye s. Alzbyety. Chtyeme ly wyedy
ety gegie stalo. Vkazuge nam ze gest
bezpeczny. kdyz dye przystupila krale
wna/ gegie do stogenstwye/ kdyz dye
kralowna/ gegie odyenye/ kdyz dye w
glattem rusye. Prwe mame znamenaty
gegie stalu bezpeczny/ wesseuem
dobrem potwrzeny/ genz sye nemoz
premienity/ any nemoty/ any nedostat
ky any smrty/ any kteryny hrzyechem
Ale my toho nicty nemozem doma
snee natom swyetye Nebo asme naka
zdy dey wnedostatczyech a lotruchlo
stech tohoto swyeta A gesse wyecze p
malytkuy wyetr buze swyeczssky
spadnem s dobrych skutkuow/ wezlys
stalo A tom mame przyklad o gydasso
wy/ genz byl apostolem/ a potom dyab
lem Apg to zagyste ze nenie bezpecz
enstwye natoto swyetye Ale toho sye
gyz s. Alzbyeta nebogy Neb gest gyz
vstawena na p swyty bozy/ kdez nemoz
padnuty A to sye mueny. kdyz dye p
rzystupila na twu p swyty A tu mozem
znamenaty/ ze sy bozy chtye przeby
waty w swatey Alzbyetye duchow
nye/ gako w swem domu Potwrdil
gye sedmy slupy/ pniez nemohla pa
dnuty wzadnu skodu Prwy slup
byl gest gegie swatost v plnem wyecze
kteruz gest myela k swemu muzy k
hospodynu Ihu xpu Neb prwu muzy

nykdy neshrzessyla. A takze bwoh. Neb Jakz
sye muz vmrzel tak ysnecz bohu czysto
tu sluzyla, ale do swe smyrty drzala. W
tom sye ~~[illegible]~~ oklamal yzka z tyssyec
mezhow czasto sem ledwa gednoho pra-
wego nasel. Ale we wszech zenach sem
wyerney nenalezl. Takez mohu przyk-
lad wzyety manzelowe, aby wyern me-
zy sobu drzaly, gakz su slubyly. Zna-
menayte ze kazdy muz swe zenye troy
wiern drzety ma, tocz yz sercem, vsty a
skutkem. Wyern sercem ma myety,
nebo gest prawe mysl przyczety wiern
bysty ze wzel przedlydmy lyby my sye.
Wyern skutkem kdyz gye nenu dal
owa gemu. Jakoby wzel Ehlyngy to
bye ze swego sercze odtebe neodwraty,
anykdyg otobye nechty zle nemluwyczy.
Wszechno czoz swyma nekama do-
bedu, to sobu wiernie rozdyelym. Ta-
ke wdowy magy przyklad nanye, a-
by wszystczye bydlyly po swych muzye-
ch. Bez tohto wyernego slupa y zadny
wyerny nemoz spasen bycz. Czwarty
slup byl syla. Neb gest tak sylna byla
tato zena, ze y zadnemu nyeprzyetely-
wemu nepostupyla, any swyetu any
tyelu any czertu powolyla, ale sylnye
wszythny przeczyla. Jakoz sye czte ome
ze za gegyeho zywota byesse gedey
muz przysny a wielmy nabozny, mene
mistr Kunrath, tey byesse wzdal swe
wse zbozye, aby lepe bohu sluzyl, a
kazal wyern krzestanstwu, a potom
ten odkaczyczwo zabyt byl, a bohu sye
dostal. Etoho radw swata Alzbyeta
wse dobre skutky czynyla. A potom k-
dyz gye muz vmrzel, prosyla toho mistra
Kunrada, aby gye dopustyl wsse zbozye
wzdaty a podle swey zebraty. A kdyz
gye toho nepowoly, auzka chczet lepe
bohu sluzyty magicz sbozye, Jona od-
powyedye, A gya pak vczynym, czoz ty
my nemozes branity. Krzczelwsy dolo-
stela wyelyky patek, polozy obye myce
na oltarzy y odpowye sye swe wole czy-
nyty, a wyecze poswetzskey pysse nes-
taty. W hyduty ze ktoz chtye possvyeti

staty mnsy bozy neprzyetel byty. A to
wse czynyla gegye syla. Czwarty slup
gesto gye nedal padnuty, byl gest ge-
gye pokora. Neb gakz gest krolyowa byla
dsy krale wherskeho a zena lantg-
rabye Ludwika z Duryngskey zemye,
wsak tak welyke pokory byla, ze
kdyz gednu dyesse po wlicy, y wz-
ye gednoho nemoczneho welmye
ohawneho anechystneho, po gemsy
gey y zmy gey a zrzessa a nechysty geho
tyelo. A to gye myleyssy byesse nez
lyby z latto obyciala. Opyet czte sye
ze wwelyky czwartek czynyla welyky
mandat chudym apostolum. A tu gym
sama nohy vmywala. A kterichoz
nemoczneho kde zwyedyela, tu prze-
dey sama sluzyssye przy wymegy
gey a nyz gye nemrzyesse. A kdyz
byesse olwdowyela, czoz gye gegye dy-
ewka czesty wzynysse, to ona wse
chudym rozdawasse, a wyecze swe
dyewcze sluzysse, sama mysly vmy-
wagyczy. Opyet gedno dyeczye zla-
mane a grzywem nemocz magiczy k
sobie wzala, a mnoho swym prawcze
myela, ze swym bez poroka nicdy
sesslwat przesdey a dobyl bez przesnosty
na potrzebu chodyla, gesto by to ge-
mu matky geho nebrzynyla. A sama
pomeny plenny prala. A kdyz to dye-
tye vmrzelo, mned sobye wzala ge-
dnu dyewczku malomoczna ana
dolwatu, tu sama oblekala, kunyla
a vmywala. A pto sye gest osswyety-
la, prosyny byenak vczystyla. Czwa-
rty slup byl mylost. A kteby gy mo-
hl wypowyety, gesto gest myela kcze-
sem przezzny a chudym sczwszeho sr-
ce. Jakoz sye czte onye ze pod gedny
hradem przelowssekny nanyeuz
byesse kazala vczynyty welyky dwom,
wnemuz byesse mnoho chudych. Ana
kazdy dzen dwakrat gych sama na-
wszczewowasse a possluhowasse
a nemoczne vmywasse. A chudy knye-
by czyechom matku gy nazywagycze

Ana zapala wzgyty ucho aprzsteny a slogy
otze agnie klenoty aby chude kupowa-
wany przy p̄bwila A sama syla kosile
chudim / aczsoz kroly myela to wsye
chudym rozdawala ¶ Pyaty slup byl
milost mudrost ze gest mu dize slu
zyla swemu spasitely a ssw smirt zwy
yedzyela Ale kedyz gegye myszt byl
nemoczny yatazal gye hs ktoho budes
myecy myszta pomnye Ana wezel
zadnecho gedno tye / nebo dziewe v
mu nezly ty Ato sye wsye stalo ¶
Szesty slup byl bazen bozy genz gest
myela Jakoz sye czte ze trzety dzen
przedsswo smirty / kaza wymyty od sebe
wssye czeledy Akedyz gie otayachu /
przez to czynu / odpowyedie yzbuty ma
nahiozmy sud gyty Atu sye mam wy
sedo z p̄bwyty / czsoz budu nanye za
lowaty / zagyste ktoz by nato pamyet
miel / tou by nalo grzessyl ¶ Sedmy
slup byl gegie nabozenstwye / ktere
myela nasswey smirty Jakoz sye czte
kedyz gestze wpyczy letyech byla / thned
rada naboszy sluzbu do kosczela chody
la / a wzdy klecziela / akterechoz dne
zapala kazala sye byty dzyewkam
Akedyz bylo przedsmirty / od szumraku
az do prol noczy thned s Alzbyeta
poczne ssye radowaty wnabozenstwy
a rzkucz Chyz hodyna sye przyblyzuge
wnyez gest dzyewka syna porodyla
Atu poruczywssy ssye hospodynu prusty
dussy A thned vsslyssachu hlassy ange
lsskey any swelykn radosty nessu du
ssy ~~do nyebo wyslucha~~ A posazena
gest nabozne p̄bwyty gako krolewna
mozna amy mylostywa gospy at zanas
orodugie przedsynem Cecilie

s Cecylii

~~Dominum omnia dilexit decorem~~
Dicato slowa pyse mudry ~~Sallomo~~
a rzkacz pan wsetho sswyeta mylo
wal gy ¶ Wtych slowyech mame zna
menaty troy wyecz ¶ Pyrwe kto mu luge
¶ Duhe kogo myluge ¶ Trzetye przez ny
luge ¶ Pyrwom znamenayme / ze sam
buoh Jhus xps myluge / genz gest ze
wych slechetny alwyerny ¶ Zagyste sle

chetny nebyzadnecho nemye slechetnyeysse
ho / potczy genz gest poczatek ysstowanie
slechetnosty / skroze ney kraly kralygy A
toy dawa kazdemu czsoz nyczy Take po
materzy rodu wyelykeho Jakoz p̄bwy. s
Anzhelny zadny nemye wnetrzssy nez k
ral nebessky Genz gest vczynyl matku
krzessczyanow angelsku A przetyzadny
nemye wyernyeyssy A zagyste wyelmie
gest wyerny ze sswey dussy chotywyr
zestanskey nykdy neostanie gedno kedy
by ona geho ostala / ale on kazde gest
wyerny Jakoz sye czte ogednye panye
genz dyethu czarna / ta swecho muzye
tak wyelmye mylowasse / ze oblek
sy sye wodyenye gela zanym do boge
tu chtyecy muze wratyty / zabyta gest
sama podle nyeho O nalo gest tak
ych zon nalezeno nynye ¶ Drudhey
znamenayte ze myluge s. Cecily
chosswo nebo Szestery wd myluge
hospodyn ¶ Pyrwe ty gesto bozye hos
lowa posluchagy a chowagy Jakoz
sam p̄bwy ktoz mye myluge mue rze
czy chowa / ktemu przydem / Jako k
swemu mylemu ¶ Druzy su gesto bozy
sslowo kazy Jakoz p̄bwy. s. Szechorza
ducho buoh wyecze nemyluge / nez
toho ktoz swim kazanim mnoho lu
dy nabycem obraty ¶ Trzety su czysz
ty chowagy sye Jakoz syn bozy nazye
wa. s. Jana Ewan[ta] swim mylym / p̄
bw czystotu Ato naznamenye nicz
sye nanadyty zczysto dzyewky Jako gest
narazecz lyte z wyerze wyelmye myluge
dzyewku / a wdzyewky nalomye vsue do
kroly ¶ Czwarty su radost toho to sw
yeta potupugyty A pty krzyczthom b
ogwyze Jakoz sam buoh p̄bwy Jaku
ba sem mylowal / genz bogy ze p̄tylo
rozkossy swyeczsky / aktoz swye p
zemoz a ssw tyelo ¶ Pyaty gsu gesto
sye wodle boha wnabozenstwye ¶
Szesty gssu gesto p̄buoh sw krewy plecha
dy Jakoz p̄bwy s. Dawid przedyakal smirt

sswatych czystye kedyz gest dzalsa tehdy gest
myla Dn sestem wyecz myela nassdbye
s. Cecilia p mez gest byla bohu mila Jakoz
sye czte onye ze byla krziesczyencskyego rodna
zssive mladosty bohu sluzyla/ a swate cze
nye napissech kazdy nossyla/ abozie gnie
namysly kazdy myela/ a gdy ho kwaly kazdy
plnyla/ a ssw czystotu bohu porucżyla/ po
tem kedyz byesse oddana gednomu czyes
thu mezowy walenyanowy/ ona sye
wzyny oblekla pod drahe rucho Akedyz
nassvatbye wyelyku radost czynyechu a
ona kazdy sye bohu modlyessye rzkucz
ty/ Hospodyne day my sidcze czyste/ atyelo
me bych sye od tebe neodlwczyla Jpo
szy sye trzy dny modlety sye bohu Akedz
wnyde do komory sswym panyecze mo
wycze genu mylwwey a rzkucz Mamy
tayny pany cze chtyt gedno powyedyety
a sslyb my vzadnemu negiwyety Ongie
slyby Jona rzecze ymam gyz mnyechany
milownyka angela bozycho genzt mne
kazdy strzeze Ateny gdakzt vzrzy aty sye
mne nesslyzznye dotknyess Hned rzecza
bye Atak zratyss ssw drahu mladost
Pakli poznaye ze semu czystye chtyess
byty/ tehdy tye tak bude mylowaty gyako
mye/ ablkazet ssw twarz Tehdy wale
ryan rzecze vkaz my toho angela Aona
ta Cecilie rzecze gemu Budessly krzcze
hned gelyo vzrzyss Ydocz dy kswatemu
vrbanu byskupowy a pokrzsty sye Onsed
ykrzsty sye Awraczy lw sye nagyde s. Ceci
ly s angelem na modlytwach Ateny an
gel drzyesse dwye korunye Jrostalwy
gednu na s. Cecily a druhu na walen
tna rzka tye dwye korunye possfal
twam buoh z rayie abychta gyest dobrze
chowala/ tyt twam nikdy nezahynu a
ny sye pokazzye Azadny gych nevzrzy
gedno czysty Aty waleryane zot gesye
rady v possluchal prot czso chcyess adam
tobye Awaleryan rzecze nyss nema
na sswyecye tye mylcyssyeho nez bratra ss
weho Aprocz prosym tebe aby ony take p
znan bozye poznal Tehdy angel rze
ze lyby my sye twa prosba oba przydetn

swyatczywym dobuale wsteiehss Ahned
przygde gelyo bratr Tyburcius ano swo
nye drahe mezy nyma vrzecze Odkad
mye zarazy taka wonye roszena kwale
ryan genu rzecze ymame nassdbye ko
runy gyess a wogye oczy widiecz nemo
gyeta gedno kez vbohya vkrzczyss Ale
s. Cecilia vkaza genu modly nyeme
abozye gnye pochwaly Hned tyburcius
bratru rzecze Onymlug sye nadenum a
pod semu kswatemu vrbanu atene
pokrzsty Akedyz sye pokrzsty hned gelo
angel nawsczewowasye a mnohe dary
gym przynassyessye Tehdy Almachius
krzestany hubyesye/ a ona gych tyela
schowawachu Azwyedyelw to Almachius
powola gych a rzka kzgemu z tratyene
pochowawata Tehdy Tyburcius rzecze
Ktere ty dycsz zratyene ty gssu bozye
zwolenczy Rozhnyewaly sye ten kral
rzecze Tehdy sta wy take krzestany
Jona rzeczesta yowssem gssiva Akedyz
sye nechtyesta modlam klanyety ka
za gie oba scyety a kedyz gye scyechu kaz
nechu dwa angely ano gye do nebes
nessu Tehdy Almachius chtye gegych
zbozye pobraty kaza przed sye przywe
sty s. Cecily Jkaza sye gye modlam
klanyety a neb zato zywot daty Ak
dyz gy kronnu nutyechu/ ana nerodye
ssye mnozy gye plakachu Jetak
sslechetna a krasna pama chtye sye
nassmrt daty Rzecze gym ona nezbra
tym ga swe mladosty/ ale lepssy p
myeny/ daducz blato zazlatto Da
ducz chalupu zaduomy kratczy zywot
zawyeczny/ wyerzyczely tomu czso ga
plwny Any wezechu wyerzyme Pub
ospodyna Jhu xpa genz sobye zwolil
taku sluzebnyczy Atak powolalossy
s. Vrbana kyeze nez czlyrzysta sye
gych pokrzsty Tehdy Almach rozhnie
wal sye kaza gy wesly da gegye do
mu atu gy czely den a czelu noc ku
trazkey pecy palyty Ana tu sedye ga
ko wchladu wyssyssalo to Almach

kaza gy przed lazny styety A kedyz kat
potrzebuat nemoze gye styety / gnyewnye nyes
nye gye bderzyty A tak by zywa za
trzy dny a swoy statek chudym rozda
la A ty ktorez bessye nawyerny obratyla
S. watemu Vrbanu porucyl arz kyedy
trzeczy dny sobye sen rok vplynyla a
tych krzestanky twe mylosty porucy
la A swoy dom poswyetyl buoh nas
est A tak puscy dussy Tedy s. Vrban
krzczeny gegye cyalo schowa gye kras
nye podle swatych byskupow A do
nam gegye posswyecy bohu nagest
abyzmy zmeho kostel A przez ze gest
tu sestern rzecz myela / przedslowem gest
byla bohu myla / swemu choty thu
ysu krystowy gest wzyata do kra
lowstwa nyebesskyego + Clemente

S. Klemensa

In mari via tua et semite tue in aq
uis multis et vestigia tua non cognoscentur
Tato slowa pise s. David krzalewczy
a rzka W morzy cyesta twa a stezky
twe w wyelkych wodach / a slepyege
twe nebyedu znamy Swaty david
przepowyedyeli ze s. Clement ma w ro
pey bycz w morzy przebywaty / aze sye
morze ma rozstupity / y podyly sye to
mu a rzka / W morzy cyesta twa / W
tych slowyech mamy troy rzecz z
namenaty / Pyrwe gego zywot ktory
cyeny / kedyz dye w morzy cyesta twa
Drugye cyeny kedyz dye a stezky t
we w mnogych wodach / ktoryzto ka
zanye boze w mnogych lydzech / T
rzecye gego vmuczenye dowe ke
dyz dye a slepyege twe nepoznagy / P
yrwey mamy znamenaty / ze
gest cztwero morze ktoryz / cztwore
mytwe / a morsczie / a krzystalowe
w ktorym cztwertem morzy s. Clement
myel swoy zywot / Pyrwe cztwore
morze znamenawa tento swyet
neb gakoz v morzy wyeczsy ryba
pohlcy menssy tez na swyecye bo
gaty chude trapyssye a slyczny Opyet
cztwerne morze slowe tento swyet
nebo nanem malo przedy gest any

bogdenstwye Ale gedny duchowny nema
wydy Opyet gakoz morze odpoczatka
swyeta bylo sladkie / Takez dzyeche
byl swyet dobry / Neb pyrwy czlowyek
Adam dokudz byl nesgrzeszyl nemyel
zadnego nedostatku Ale gakz gest
zgrzesszyl tak wssechnu dobratu obratyl
wzlosz / ze zadny nemoze bezbolesty
a beznedostatku na swyecye bycz Na
morzy myel s. Clement mylosc gyz gest
mylowal boha y lydy / a przez gey my
lowaly Jakoz sye czte onem Ze tak byl
czsny a poczesny ze zydom y pohano
w wszem krzescyanom myl byessye Ale
naywyecz gest chude mylowal Jakoz
sye czte ze kedyz byesse papezem ze
wssech chude myelwassye a
gdy to gedno mylosc gego / ta
rzecza gest naywyborneyssy / ktoraz
mamy wszytky chodzycz / chcemyly
zbawyeny bycz Drugye morze gest m
rtwe / a znamenawa pyeklo Nebo
gdzyekoly ten wyekue to vmrzye
wyecznye / a zywota wyecznego nezrzy
tolyz boze twarzy / gesto gest tyesze
wsszystkych pekelnych muk W tem ne
vzyl s. Clement myel swoy zywot sye
bohu kazny Nebo ktoz sye bogy bo
ga ten nebude do pekla / ale kto nye
sye grzyecha / roz pomynage sye kto
gest tam mal ktory pokomy ktera
kazuye Trzecye morze morzaz ne
gesto byessye v gmyl gedem
kropadlnycy / aby krzyczye duse do
chlanu vmylwaly sye a by zbled by sye
wca zvrzadla / gesto nadnym byecchu
Cyrkze to morze znamenawa sye z
powyed / wnyz gest myel zywot swa
ty Clement A przez chcyemely takze do
gycy dochranu nebeskyego / mussyme
sye tak omycy w ktorem morzy swate
zpowyedy / a wszezarzyczy sye krzczka
dla przykladu swatych Cztwarte
morze gest krzystalowe o nyemz pise
s. Jan kwangnysty ze od boze stoly gest
gdye sye mnyzye padobne krzystalowy

to moze znamenalba sswatych chwaly
kteraz gest hlubsy nez rozum dosahnuty
muoz / Nebo na swyetie kniezy tociz rado
sty / gychz zadny nemaze poczysty ged
no sam buoh wlastny take mozy s. Klim
ent myel swoy zywot welykey zad
osty / dobrehoz gest dossel duossy dey
strze swoy swaty zywot / kteryz gest
myel na tomto swyetye Nebo geho swa
ty zywot ukazuge dywowie kterez
gest on tzynyl / A geho draha smrt sa
kroz sye gte ovem ze poswatem pe
tru byl papezem wrzymye Abyesye
obratyl na wyeru pany Theodoru ze
nu gedinu rodycze trzessenzolna Tehdy
tey pany Sisinij welykym horzem w
nyde do kostela possiwey zemye / chtie
zwyedyety czso ona tam chtye apotz
gde Akdyz s. Kliment lydy pozehna
apothwaly weszken lyd hospodyna
hned tey pany Sisinij osslum v ohluss
wzizetowsy to Theodora geho zena v
kaza s. Klimentu A hned s. Kliment bo
ha za ny prossy aby hned zdraw a po
krzsty sye s nimi gynymy Akdyz
to bywze gedno knyeze rzymsske wz
kaza tresenzolwy po lysttech ze s. Klimet
mnoho lyda na wyeru obratyl Ageho
mu odpowiedye aby gey gal a zamo
rze na ostrow wsadyl / aby tam hladem
vmrzel Tehdy tey pany naplnyw lady
zrawy y kaza gey wyloczsty za morze
a mnoho za kolysstwo zamyny Akdyz s.
Klyment z lodyy wyssede wyetze nez
dwa tysyce krzestanuo nalezé na tom
ostrowye gezto take byly wyzazeny
pro bozye gmye Aty wzizelwse s. Klyme
ta welykú radosty poczechu plakaty
Ony gim wecze nepsme zasluzenye
possla mye k wam hospodin / ale aby
ch byl vczastien wasseho dobreho Akdyz
odnych zwyedye / ze [illegible] za sest myl wo
du sobye nossyechu na pletzy wecze
gym prossme wsechny hospodyna
ihu xpa aby swym zpowyedlnyko
studnyczy otewrzel na tomto mystye
A pryssylwssye vsem [illegible] hledyessye
wzizie beranka stogyc / genz pod no
hu studnyczy gemu ukazowasse Aty
tomu brozumyecho gyde kromu mystu
y po kopa / nuhed sye zgewy czysta stud
nyczye Akdyz to zwyedyechu wszyny
ch zemyech / gechu knemu a gedno
ho dne przygyede gych pyet set a po
krsstychu sye / a mnohy zkazywssye po
wssem kragy / a sedm set kostelow
postawychu Potrzech letech vslyssaw
to tyessar gednoho welwodu tamyes
ta aby wsechny zhubyl / Tey welwo
da wzizelw ano wsechny gdu wess
ele na smrt nechaw wsech gal s.
Klimenta A przywazaw gemu kole
zmu kotw na hrdlo y kaza gey v wr
ty do morze Tehdy Cornelius a Phe
bo geho vcze nykolwe a wsechny
poczechu boha prossyty aby gym vkazyl
tyelo s. Klymenta vkazaty / Nuhed
sye morze rozstupy v za trzsy myle / any
wssedssye domorze sucheho / nalezechu
kaplycku mramorowy angelskyma
rukama vczynyenu a Clymentowo tyelo
s. Klymenta bye sye Angele nedachu
nykam swateho tyela dyety / Na kaz
de leto wgeho den morze sye za trzsy
myle rozstupowasse / a mnoho lydy
przychodyesye / ale gyz pro hrzyechy
lydsske to wse gest zahynulo Gedna
zena byla przysla swym synem Ony
tu vsnul a zapomenula geho tu maty
A za tyem sye morze stupilo a sesslo Ana
zpomenuwssy na syna bye chala plaka
ty pobrzehu zdaby gey lete vzrzela
tyelo geho na brzesye wyworzene Atak
porozie przygyde a mnohy sye s. Klime
tu A nyched ozrzewssy sye vzrze syna
na temz mystye spyecze na kteremz
geho byesse odessla przysslozywssy
v blndy gey przed lydmy ynegye
gey ssobu domuo Akdyz geho otcza
ktrez byl synn Ony wecze wssak sem
gedynu noc spal v sswateho Klyme
ta ay mye chowal a nedal mye vto
nuty Atak zgelwena gest swatost geho
zywota kterak gest trpyel pro buoh a
ktere gest dywy tzynyl / Pro ny geho

by nas zbawyl wsseho zleho a dowedl nas
do kralowstwie nebeskeho. **Katherine**

S. katarzyny

~~Mulier amicta sole et luna sub
pedibus eius et in capite eius
corona duodecim stellarum~~
Kterato slowa pyse s. Jan w ewangelium. Zeny
myty a zka. Wydiel sem dyewku ody
enu slunczem a myesyecz pod gegye
ma noha ma a na gegye hlawye ko
runa byesye zedwanaczty hwyezd. W
tyech slowiech s. Jan ukazuge jaky
stawu myela s. katerzyna. a jaky dom
gakze nebo. gaky wyenecz. Prwe
ukazuge gegie stawu dyewczy. A blaze
genu ktoz tey stawu zwoly sobye. Neb
gest to naylepssy stawu. Nebo gest troy
stawu na swyetye. Prwy hrzyessnych
a ten gest zly. Druhy kagyczych lydy.
a ten gest dobry. Trzety gysty bez hrze
chu a ten gest stawu nayle
psy. W tom stawye byla s. katerzyna.
Druhe ukazuge dwam gegye. ze byl
dyel gy w nebessyech. A blaze tomu ktoz
ma dwom na neby. Neb acz gest ona
byla tyelem na zemy. wssak gest byla
mysly na neby. Wyduczy ze pekla gest
dostud bezpeczen. dokud gest napo
swyetssy. A gakz na zemy slety. tak
popaden bude. A to gest ten dobry
dwom a bezpeczny na neby. gehoz my
na swyetye nemozem myety. Trzetye
ukazuge nebo gegye a zka byesye
slunczem odyena. Ktoz sye nebogy zy
my pekelny. Cztwrte wyprawuge ze
gye wyenecz a zka myela korunu
z dwanaczty hwyezd. tozyz dwana
cte radosty nebesskych. gakoz gyny
swaty. Prwa radost gest ze angele
gye nossye do nebes. Druha ze sye
nebogye swyeczskeho zbuhenstwye.
Trzety ze korunu neztraty. Cztw
rta ze wydy nedrue przately wyecznye.
Pata ze gsu zbaweny malzy pek
elne. Ssesta ze su wzdaleny od hrz
yessnych. Sedma ze wyezy nezbra
tye kralowstwie nebes. Osma radost
ze wydye nebessky przyebytek. Dew
wata ze magy towarzysstwo swate.
Dessata odyela a od dusye a tyelatwe
nye. Gedenacta ze wydye bozye

welebenstwye. Dwanacta ze gsu gysty
ze wyezy bozye mylosty neztratye.
A przwem znamenayte ze tato swata
dyewka troy wyenecz myela w swem s
watem stawye. tozyz mudrost. sylu a
czystatu. Prwe myela gest mudrost.
Jakoz sye cte o nye ze byla welmy u
czena. a dossyela wyhadany ze przezka
dala tyessarze a padessat mystruo ...
sye cte. kdyz tyessarz Maxencius byesye
swolal do Alexandrye chude y bohate.
a lysem sye kazal modlam klanyety.
a krzestany kaza welmy muczyty.
kdy s. katerzyna byesye osmnacty
letech. wssy sa wssy pyessny przedneod
tamy a zlwanye skota. pessla tam po
ssla. czso by to bylo. A kdyz gye possel po
wyedye ze krzestany hubye. pozehna
wssy sye swatym krzyzem. Ssed tam
gyde a mohe krzestany uzrze. od lwa
zygyty sye na pohansku wyeru. A we
lykum zalosty gyde przed tyessarze poro
kugycy genu a z kruty. A bo sye dya
blom klanyeb. a krzestany hubys.
a dassmwyadczy genu ze wssychny mo
dly gegho gsu dyably pekelny. Tyessa
rz podyvyw sye gegye mudrosty. myslesse
gye nevmye odpowyedyety. Kaza gye
wssecy swym slazam chowaty. Pako
ny wecze gye. przewesem slyssal tw
mudrost. Sydyvyl sem sye twey krasy
ale pobyetu zydowske. a nu ty krzes
tansko. Nechtel sem twe rzeczy rozu
myety. y powyez my naypyrwe ktera
gsy. A gy gsy. Odkud gsy. A ona we
cze ga sem katerzyna dssera krale
kostowa. A gakz sem kraly kdraheme
rodu przyrozena. a mudrosty uczena.
wssak sem to wse pro boha opustyla. a
Jhu xpu sem sye ponyzyla. Neb gest
on slyby syn bozy. A gyneho boha nene.
A tyessarz wecze. Gestly to tak tehda
wessken swyet bludy. Wzrzev ze gye
nemoz zadnu rzeczy ostaty. possla
pomyssty. slyvuge gye wechnye dazo
waty. A tak przybra sye padessat my
strow welmy vczenych y mazachu gsu

gest to czessarzy nowecho zes nas tak mno
ho swolal. Czessarz wacze czy tu ged
ny dyevchu wechmye mudru. to doszwye
dczugye by nassy bohowe byly zyee Jy
ny by gyl prawy buoh ihus xps gehoz
szu zide vmuczyly w yeruzalemye.
przechadatel gy yszoy wczy swedeczs
wechbm gsty az dany sye dennus wratycze
Tehdy geden zmyech mysthro wecze Dzi
wy czessarzy ktot dal tu radu. zes przed
ny dyevchu tak mnoho mudrzuo swo
lal. ano nas naymenszy by gy przechadal.
kaz gy czessarzy przywesty. at zwye zec
gest nykdy ny dzyszych mysthro nedo
dala. Kedyz to s. katerzyna zwyedye y
gned sye bohu poruczy. Gned angel
bozy przystupy. agye potwordy aszka
wszythy mysthy przechadas. ana wyecznem
krzestanstwu obiatys. Kedyz gy przywe
dechu. na czessarzewy wecze. Kterak
czessarzy czyno zes tylo gedne dyew
cze przeciw mysthrze sebral. Ale stybu
zes dawo wdaty. ano wechs sye swyny
dawno chadaty. Ale gya nas netbam ne
bo gest ihus xps na wyeczna odplata
Kedyz mysthrowe poczechu mnoho przy
bohu nelubyty. ana gym kr... mu
mudrze odpowyedala. Zrazyly sye pody
wychu sye wszythy mysthrowe. anebyye
dyechu czso rzecz. agdako nyemy stadu
Tehdy czessarz wetky nyemy hnyewy.
poczze gym lay aszka Czoly wassye
rzeczenye. ze was gedna dyewka przeha
da. Ale geden zmych odpowyedzye aszka
wyez to czessarzy. zec zadny nemoze tey
dyewcze ostaty. nebo zmye duch s. mlu
wy. s tylo nyemymy my odpowyedaty ne
vmyeme. Otoz netkaze ssly namy tey
sye wyery wszythnit sye nakrzestan
sku wyeru obiatyme. Czesarz sye roz
hnyewaw kaza gy wszythy mysthry spa
lyty. Kedyz wolachu mysthrowe. Kterak
bude nassym dussem. ano gsmy ne
pokrzsczeny. S. swata katerzyna gych
potwrdy. a wyecze nakrzyy rzhuty ne
bayte sye. budete v wassye krwy pok
rszczeny. Kedyz gye wsthy umetachu.

wszythny dusse pusty czhu. a gych czyala
y wlassye y rzecha nycz ohen neszruo
zy. any vszkody. Tehdy czesarz kaza dy
ewku wzalarz wsadyty. a dwanaczye
dny hladem muczyty. a sam gede do
gynee wlasty. Tehdy kralowa slenye
zetem porphyryem. kneczy gyde do
zalarze. Ale wrzechu swyetlost ne
besskn a angely swatee. Ony s. kate
rzyna poczze gym kazaty. a oba gned
na wyeru obraty Porphyrius stha
lowo assuwym rytyerstwem wyerne przy
gachu. a bohu sye poruczychu. Gdzi
ze nyela gest zyvnost. ktorz gest wo
sechny knyezy anioly przemohla
Ale syla gest vkazala. Kedyz gest ho
gowala gako owcze szolkem sma
rzenem czessarzem Jako Judita ge
sto krale olofirna zabyla. Jakoz sye
ize. Kedyz sye czessarz wraty. kaza
wywesty s. katerzynę zzalarze y wecze
gye Katerzynu czsy nie bohy. a budess na
ducha kralowa. a postawym twoy
obraz przed nyesthu. aby sye gemu
wszythny klanyely. nyesto boha. s.
katerzyna wecze. Nemluw toho krały.
hrzyechu gest to mluwyty. Nebot
sem gya chot ihu xpowa. a od gehoz
mylosty. any twe sluby. any muky.
any zbozye. moz mne odwratyty. Te
hdy czessarz kaza gy przed nyesta
nahu powyessyty. a kly kamy ze
leznymy dracty. a potom do zalarze
wsthy. To sye sta gegye przbywaby
Kedyz byessye wzalarzy ze mycyye
sye opyet byty. Dwyet dny dwa
naczee dny bezpokrmu. ty dny ho
lubek z nebes gy krmyessye. a po
tom sam kral nebessky stupyl knye
y wecze. Cza myla dczy poznay swe
ho stworzytele. abud vstalowyczna. ne
bot gya budu stebu. Tehdy czesarz
kaza gy przedsye wesly zzalarzye
a wzrzew gy krassy nezdrzewe y
nnyesszye bycky. kto kirmy kwzalarzy.

y kaza sczyeze zhubity. A s. katerzina wecze
wydet su nyne nekrmyty ale syn bozy
gezus cristus. I tyesarz knyenye wecze Do
zmysl sye draha panno, zet tebe ne
chcy zasluzebnyty mycty, ale za sw
kralownu. Jona wecze: Jesto my radys
kterehobych rzedw mylowaty myc
la mocznecho, wyeczneho, krassneho,
czy nemoczneho, smrtedlneho, ane
hyzneho. Ale tyessarz rozhnyewaw se
vrzecze: Zwol sobye z nyeu dw gedno,
anebo sye modl bohuom, a budes zy
wa, anebo budes hrozne muky trpy
ety. Jona wecze: Umysl sobye kterez
chczes muky, tyt chcy rada pro nyeho
chcyecz trpyety, a chcy genim swe
tyelo a ssw krew obyetowaty. Teh
dy tyessarz kaza cztyrzy kola przy
prawyty a wty nozow a brzytew ostry
ch nabyty, aby gy na kussy rozrzez
aly a gine krzyestiany gim strassily.
Tehdy s. ~~katerz~~ poprosy boha aby gy
tey muky zbawyl. A ssw moc vka
zal. Wned angel hrozneny ta kola
zetrzesse, a cztyrzy tyssyuce lyda pohan
no zaby. A kralewna nato s hory hle
dassye, a sbyechssy dolow y pocze tye
ssarzowy porokowaty z takey vkrut
nosty. Ale tyesarz wecze: Takesty sye
gyz pogedye czarzyech obratyla. Y
ona wecze: Wyerzym gia v boha wyec
z nevista. I kaza gy wczkny mutzyty
a przssy gogye potony wytrhaty. A swa
ta katerzina gye podywowasse yz
tiuz nebow sye myla kralewno, neb
dnes zaceuos zywot. Da tobye kral
nebessky zywot wyeczny. To czuz
~~tielo nebessske~~. Tyesarz kaza gy
zawnyesto wywesty a hlawu gye sye
ty. A porphyrius gegye telo schowa.
Nazaytrzsye pocze tyessarz ptaty kto
gegye tyelo schowal. I kaza wytycze
z gymaty. Wzrzew to porphyrius
zwola a rzka: Jat sem tyessarzy bozy
sluzebnyk. Gyz schowal neb sem wy
em krzestianskym przygal. Tehda

tyessarz zwola a rzka: Byeda mnye kto
gyz porphyrius. Genz byl mnoge
dyny strazcze a pyestun, ymoa utyecha
tey gest take przelsczen a oklaman.
Tehdy onyech dwye ste rytyerzow
zwola a rzkuce: Ay sme take krzes
tane Jhesu xpa hotowy sme nassmrt
gyt. I tyesarz ty wssechny s porphy
ryem kaza stynaty. A wratyw sye k
s. katerzy y wecze: Nebo sye modl boh
nom al anebo hlawu ztratys. Jona
wecze: Czsoz koly chczes vczyn hoto
wat sem trpyety pro buoh. I tyesarz
kaza gy styety. A kdyz gy wywede
chu na popraw, ona zdwyhssy swoge
ruce pocze sye bohu modlyty a rz
kucy: O myly Jhesu boze mog nady
egye a spassenye wssech wyernych,
chwalo czystych, prosym twe s. mylo
sty, ktoz koly me muky pamet budu pa
matowaty, a wsswe nuzy budu mne
potrzebowaty, racz ge vsslyssety a ode
wssego zleho ge zbawyty. Sylnu
mylost s. katerzyny ze wyduczy mocz
nadsswu hlawu, wssak ona pecty mye
la a zenaus boha pro syla. Wned przy
gyde hlas z nebes a rzka: Pod na
zmylela, nebo ssu nebessa otewrzye
na, a tyem wssem ktoz budu twe po
mocy zadaty, a twe gmye nazyewa
ty chty gye weczwssem vsslysety a ze
wssye nuze gye wyswobodyty. A wned gye
stycchu gegye s. hlawu. Hledayte te
sply. Zalit gest ta sylnye pro buoh bogo
wala. A kdyz gegye hlawu stycchu z gy
egyeho tyela mleko potecze myesto
krwe na znamenye gegye czystoty. Be
tyelo tymyez gest stala az do smrty. A
gegye chot Jhesus xps nadgine swate
powyssyl gye s pycty twe czeh, nye bo
ne czynyl mylosty gedynym swatym gel
ko na wssye wenye s. Jana ewan.
Nekey swaty byl z hrobu s. Katerzyny
a nebo te telo z sygye s. Prawda dal

gelo vczynychu pochowanye s. Mywenu
hlas s. Margrety byl vslyssan z nebes Ay
wsechny swyety byly na s. Katerzynye nas
kedyz gest byla w zalarzy s. Kater[ina] tehdy
gy sam buoh nawstzyewyl a potwyrdyl A
potom kedyz sye modlyla byla z nebes
wyslyssana A kedyz gye hlawo styety mle
ko z gegye sygye teklo Tehdy angele
wzemsse gegye tyelo ynessly na horu Sy
nay odtad wyecze nez dwadtyety dnow
kehno a tu cztnye pochowana A tu z
gegye hrobu teze oley gesto wsechny
nemoczne vzdrawugye Ktere sye ze gede
knyez sel na tu horu Synay a tu bedy
let s. Kater[iny] sluzyl Apostol by genu po
przala nyeczsso swecho swateho tyela
hned ona z taze swe s. nekw ypoda ge
mu gedno ho czlanku A ten dar tu
zem wessele sye do swecho dyekanstwye
wraty a przy gechu gey swelykem radosty
Prosmy take mylecho boha at nam ra
czy daty hrzyechow odpusczenye A po
tom krala nebes welykat gest pomo
cznye s. Kater[ina] zuuze wyecz zne
moty vzdrawuge od pekelnych muk
zdalugye Pomozme sye gegye s. my
losty a vczyncmy gy dnesny den at by
ona raczyla za ny oro dowaty przed s
wym mylym chotem ihesucristem at nam
da krallowstwe nebes etc.

De s. Andrea

Vestigia illius secutus est pes
meus viam eius custodivi et
non declinavi ab ea. Tato slowa
pyse s. Iob a rzka Slepyege gecho nasle
dowala gest noha ma czesty gecho strzye
hl ssem a nesstupyl sem s nye Hospodyn
powolaw s. Petra a s. Ondrzegye rzekl
gyma podta za mnu Chtye aby ona
ssla za nym netolyk chodem tyelesnym
ale podobenstwym obyczaiow Ale przyka
zanye s. Ondrzey pokornye gest napl
nyl Protoz gest mohl dobrze rzecy tato
slowa a rzka Slepyegye gecho nasledowala w tye
ch slowyech mozem znamenaty czlowe
ni wyecz czesty pokterez gest syn bozy
chodyl pokterez my mame take gyty
chtyemely spasseny byty A pokterez take

s. Ondrzey chodyl Prwa czesta byla s
nebes k swyetu s. Kalessny a ta byla
czesta pokorna a zayste welyka byla by
pokora kdyz by kterey kral swlekl swe
rucho sebe drahe a oblekl sye w ubohe
A to gest vczynyl ihesus xpus kral ne
besky gsa mocny buoh wssak
swe bozstwye przykryl nassym czlo
wyeczenstwym y vczynyl sye z krale sluha
ludssky Druha czesta byla z tyela
matky bozye swatey marzye na to
swyet kedyz sye gest narodyl w obe
cznem domu ze hospody nemohl
myety A ta czesta byla chudoby Ia
koz gest sam buoh powyedyel ss
wey chudoby a rzka Zwyerzata
a ptaty magy swa hniezda a syn
bozy nema kde hlawy skryty T
rzecy czesta byla odtud az na swa
tyg krzyz przesmutne truchlosty a
ta byla bolesty a muczenye kedyz
gecho hlawa byla trnym korunowa
na a usta zluczy napogyena Ocz
sky a plecze sygye a twarz vbita ru
ce a nohy przybyte Tak od pat az do
wrchu nebylo zdraweho myesta na
nem Cztwrta czesta byla s krzyze
do pekla odkadz adama a gyne
otcze swate wywedl A ta czesta by
la mylostywa A zayste welyka by
mylost byla kdyz by kto trpyel tamy
za swecho przyetele A wyeczssy by my
lost byla byla by za nyeprzyetele Ale
naywyeczssy by mylost byla a neslycha
na by kto trpyel za nepryetele A to
gest syn bozy vczynyl Tot gsu slepye
gye bozy a tyech gest nasledowal s.
Ondrzey A naypyrwe czesty pokornu
Iakoz oney zpyewame dnesny den
a rzkucze A nuz tento mezy ludmy nay
pokornyeyssy sye zgyewyl A neme to
dyw neb sye dobrze byl nauczyl tey
lekcy gesto gym syn bozy kazal a rzka
Vczte sye ode mne zet gsem tychy a po
korny srdczem A pot nasledowal

S. Andrea

gest hospodyna poczestye chudoby ze
wszechno czso mel przeto opusczil
Jakoz sye czte kedy gego syn bozy za
wolal Ased wszeho nechaw ysszel za
nim Anebo slyszal byesz od hospodyna
genz gye bierzesz a izba ktoz wszeho
nye opusczy przeze ten nemoze byty
mogim vczedlnik Opyet gest gego
nasledowal poczestye mylosczy krzy
Jakoz sye czte oneem ze byl welymye
mylosczywy Atu mylosz gest vkazal
na s. Maczyeyu Nebo kedy s Maczey
swyedcon nye sye mene v Burgun
dy kazassye tu gey bychu a gecchu
a nechcziechu gego posluchaty ylwy
lupyechu gemu oczy a sswazalwsye
gey wzalyzu wssadychu achczyechu
gey zahubyty Ased sye zgeyw an
gel s. Andrzey a kaza gemu gydz
do Burgundy k swatemu Maczyey
Akedyz s Andrzey wecze nelyapeny tye
szy Angel wecze gdy kmenczy kterenz
lody przwy bzrzyb wssada gedyz
do burgundye sswatyg andrzey vczy
nyw to gyde doteho mesta bozym
powolenym Assed do zalaze k swa
temu Maczyey poczze nadnym plaka
ty crzsyty zan boha Ased sye nalo
raty znak swatemu Maczyey przesbu
swatcho Andrzege A swaczy Maczyey
vcze z zalarzye Rozlyewaloo sye sye
nye szczye ze s. Maczyey vtekl gechu
s Andrzegye Awlaczychu gey konmy
pobyczech Akedyz zucho welmye k
lelo teszyeszye poczze zamie boha p
syty a lwsytzlmy syu modlytw nalwye
nu obiaty Atszo gest to vczynylo gед
no mylosz ze gest nassye nepryzate
ly boha przyl Gygeho sye mylosczy lu
yecze czte kedyz czyrzydzyeczy pohan
now plawyessye sye k swatemu An
drzegy pomoczy chczyecze wyecem kr
ze stausszku przygyeczy Tehdy dyabel
morze zburzy ze ty wszytky ztoni
chu A kedyz gych tyela morze nabrzeh

wyrzucila Tehdy przynesechu gye przed
sswatcho Andrzege Ay gye wszych
ny zmartwych wzkrzyessy Jony wsze
chno powyedzechu czso sye gym na
morzy przyhodilo A tak s. Andrzey
chodyl gest poczestye mylosczy Opyet
gest nassledowal boha poczestye v
mnczeny Jakoz sye czte kedyz przy
szel do gednee zemye A thaye tu gest
koscyelno nastawyel a modly zkazil
A gedneho kmecze mene Egeas
zeny nalwycm obiatyl Wsslyssalo
to Egeas poczze s. Andrzegie mnohymy
mnczemy mutyty k modlam Oswatys
Andrzey odpowyede Ysmyssl sobye
kteret sye zdagy nasswyetye muky
Nebo czym budu myety wyczszy mu
ky tym budu wzaczuyeczy kraly ne
besskemu Ased gey kaza swaza
ty a dwadzyeczy lydem gey byty A po
tom gey kaza napos w wyesty A kedyz
gey nakrzyz wedyechu sbyezechu
sye lyde a zkrzycze Nelwyma gegho
krzywnelwymye bude przyta Oswaty
Andrzey poczze gych przyty aby gego
mnczenye neprzekazely A wzrzelo
krzyz pozdrawy gego a rzka A dra
w myly krzyzy genz sy bozym tyelem
posswyeczony gegoz sem dawno za
dal przyyety A mylowal sem tye smu
nye A ty rzka swyecze mego k sebye przy
mnczennykow A tak gey nakrzyzy
powyessychu nanyemz sye zyw
dwadzyeczy tyssyecz lydu na wyeru ob
raty Jpoczechu lyde hrozyczy Egeasso
wy az kudze nemyesz toho muzye
czstneho a swatcho tak neczstnye
mnczyty Tehdy Egeas przyssedch
chcessye snyty skrzyzye swatcho And
rzege y s. Andrzey wecze przeczs przyssel
Egeassy hledassy mylosczy od boha my
le budesz gy myety pakly desz aby mie
snial skrzyzye wyecz to zesz gu skrzyzye
zyw nessstupyn Nebo gyz wyzy krala
sswego ay mnye czaka A kedyz gyey ch

my9

chtyechu rozwazaty nykakez kwenmi prz
vchyty nemozyechu Tehdy s. pudzey bz
rzelu ze gey chtye swyty stkrzyze / tuto
modlitwu vczyny azka Neprzyey ussey
mne hospodyne zyluu swyety skrzyze
nebo gest gyz dab aby pomzyl tyelo
mezemy Neb sem tak mnoho przyzobal
gyz bych toho rad byl prazdey azba
wey A gaky to wage Hned blesk prz
yssel znebes aobklyty gey ze geho za
dny nemoze wydyety Awtey swyet
losty dussy pusty Tehdy maximilla
zena Gesassolui wzye geho swate
tyelo azstuie gye pochowa A tak gest
nasledowal boha potzestye wnuczeny
powyez gest dossel kralowstwi nebes
~~skeg geho amen~~ + Barbare sce
~~Adunabit eam ds wltu suo~~ +
Adato slowa pyse s. dawid wzaltu
welykau mylost bozy na swatey
Barborze ze ma byty welika pomoc
nyze welwssech bolestech ylwnemoczy
ech ylwtze tato slowa azka B pom
ozy gye hospodyne swym oblyczegye
Wtiech slowiech mame znamenaty
dwoy wyecz Prwe przs gye pomohl
Duche kterak gye pomohl Tyr
wem mame znamenaty ze gye buoh
pomohl p troy wyecz takyz pzegye
czystotu a p gegye nabozenstwye / nebo
p wyeru / a p vtrpeny Prwe pomohl
gye pzegye czystotu / neb gest myela
czystotu dwogy natzele ynadussy Tye
lesna czystota przyrownawa sye k
lylyu / nebo lilowy kwiet ma tussy
lystky / takez czystota ma byty v sy tye
lem aotzyma Ducha czystota przy
rownawa sye kangelowy / kterzyz
pessilowny nemagy nassiwey mysli
Druhe pomohl gye p gegie nabozim
wyeru Jakoz sye cyte onye / ze gest byla
dssy gedneho knyezete pohanskeho
gemuz rzyechu dyascorus Tey pzegye
welikou krassu / vczyny gye wyezy wy
ssoku a wte gy zatworzy / aby gyey
zadny newydyel / any kto s ny mlu

wyl Akdyz nateyy wyezy przebywasse
duch s. ku ny zawyta / a zazzye gy buoh
swu mylosty / ze poche drzety wyeru
krzestansku W ssy sal otecz ze mno
ha knyezata gegye krasu snubyechu
otecz gegie otaza gye a zka chtyesly
za nuz Ona wetze nechty zatoho yza
dneho Pessy otze aby gye kazal vczy
nyty syey przed dwiemy wnyez
by ssye vmywala / hned to kaza vczy
nyty / A rozkazaw gyne oknye vdye
laty / gede do dalekey wlasty patye
ssarzowye possellstwy Tehdy s. Bar
bora ssedssy swyeze / kaza dyelnykom
aby vczynyly tussy okna A kdyz gegie
otecz sye wraty / a vzrze trzy okna ro
zhnewa sye a kaza zgymaty wsych
ny dyelnyky / Ony wetzechu / twa
dssy tak nam kazala vczynyty Tle
ony otaza s. Barbory przs to kazala
vczynity ona wetze wecyme otze
a syna a s. ducha / natgest swatey
troyty Tu gest vkazala swu wyeru
khospodynu Trzetye gye pomohl
p gegye vtrpenye / ze gest vczyny
chodyla a wzdy sye postyla a wedne
ywnocy namodlytwach lezala / a wz
dy bozye gmye chwalila Druhe
mame znamenaty kterak gye kral
nebessky pomohl Cztte sye otomy ze
kdyz gy otecz vzrze ana drzy wyeru
krzestansku / wzem mecz ychtye sye
gy zabyty / hned sye zed rozstupy a
na wierze stize tu zed / aotecz tu osta
a gye nevzrze A swata barbora bye
ze na gedmu horu aotecz poly naza
ny Jotaza gedneho pastucha azka
wydyelys ktera dyewku byezyetze
Ony zly pastucha wetze Tam ot bye
zy na onu horu Hned bozym prze
pusscenym wssechey dobytek osw
tze a kozy obratyechu ssye wkobylky
yrozletyechu sye polukach Tehdy
dyascorus gegye otecz nalez gy wede
gy domuo y kaza gy nechany byty

s Barbary

asam gy poze zalwech wlatyty. Atey no
cy wzalarz gy kaza wsadyty. A nazay
trssye kaza gy westy przed tyessarze
a marynaa. A gy vzrzew gegye krassu
tyssa omye. A kdyz gye nemoze przem
luwyty wzeze gye a odessye a klanye
sye nassym bohom. A na wezye tela
nem sye ihu xpu domodz sem zylwa
Tehdy tyessarz kaza gy obnazyty a ge
gye tyelo zeleznymy trhaty az gyegye
welyme kuzie plowyessye. I kaza gy
wzalarz wsadyty. Tey nocy sye gye buoh
zgewy, gye posylugye, a uzdrawy
gy. Ktery gy zzalarze wywedechu, a na
krassy nezly drzewe. Opyet tyessarz ka
za gy muczyty, kamenye rozzene na
gegye tyelo kaza sypaty, a kladywe
gegye hlawu kaza byty, a kaza gegye
prssy wyrzezaty. A ona sye polwesyme
sel wodyty. A hned angel z nebes prs
nesse gye krassny plassz zlatohla
wy. y przykry gegye tyelo. A kdyz to
tyessarz vzrze kaza gy westy kuoczsy
a zka kaz sw dessem. Tehdy otecz prs
ygelw gy mluwy gye aby sye bohom
modlyla. I chtyessye gy bez dyeky za
muz daty. A na tey nocy przyssy hospody
na ze by plna wrzedow a nesnowycz
A kdyz by nazaytrzssye wzrzelo gy ot
cz plnu nesnowycz, rozhnewaw sye wy
wede gy na gednu horu. A ten gye sam
otecz sta hlawu. A na kdyz dyessye nepo
prawo przyessye boha wzlaty. A gy nyby
chaty ihu xpe prze mne vmuczenie racz
my to daty, ktoz tye budu nazyewa
ty a nocy pomocy zadaty, racz gye wse
ch nesnowicz zbawyty a na tyele yzdra
wyty. A potom gim racz ssw mylost da
ty. A kdyz gye otecz sta hlawu swatu y
pogyde ste hory. Hned gey hrom zaby
a spaly az gyeho gednu prach osta. A tak
gye buoh pomstyl. A przygal do kralo
nebeskeho ~~Beheznany z~~ Festo Nicolai

S Mikolaia

~~Ecce sacerdos magnus qui in~~
~~diebus suis placuit deo et~~
Ecce. To slowa pyse mudry Salomun
a zka tho tec gest kniez welyky genz

wssewych duech tybyl sye bohu. Swaty tye
hlo matka nassye zwoy wyecz nam v
kazuge na swatem Mikulassy. Napyrwe
nazyewa gey welykym. Druhe przew
ze sye slybyl bohu domodz byl zylw.
Napyrwem mame znamenaty ze s. Mi
kulas byl welyky rodem. Jakoz sye czte
neny. Zpowyedlnik bozy s. Mikulas
slechetnym rodem, ale slechetnyessy swy
my cznny. Neb gyeho otecz ymaty wyecz
su wssystky przelywaly po gyeho naro
zeny. Opyet gest byl welyky nabozen
stwym neb we swey zywot swoy wedl
w nabozenstwy a w swatosty. Opyet byl
welyky duostogenstwym neb gest byl
biskup, genz ma sswyecyty knyezye a
swadcze krzyzmo a zehnaty lydy a roz
hrzessowaty. K tomu urzadu byl z woley
bozey. Naprwe toho dne czehoz sye na
rodyl, sam stal vmedenicy. Kdyz gey
myly wkupyely, a to bez mil naznamen
nye ze mel byty welikeho dostogenst
wye. Opyet byl welyky ze samym bo
hem byl z woley wzeo duostogenstwye.
Jakoz sye czte. Kdyz w gednom myestye
gemuz dyechu Mirrea byessye vmrz
zel byskup, sebrassye mnoho zakow
stwa chtyecze tomu myestu byskupa
zwolyty. I byesse tu geden byskup mezy
nymy welikeho duostogenstwye, genz
kazanie wssechny drzyechu. A kdyz tey
kaza sye wssem postyty, a boha przsyty a
by racyl zgewyty, kto by byl hoden toho
byskupstwye. Tey nocy vslyssa hlas z
nebe a zka Ekay v dwerzy kostelny
ch, a ktery zt zak napyrwe pogde rano
k kostelu mena cyrn Mikulas toho bysk
upem vczynte. To gym zgewyl byla
sye gym modlyty, a sam pocze v dweri
kostelnych staty. Genz s. Mikulas k
kostelu pogyde lle tey byskup chopyw
gey vlwecz stoy. Jak tobye dyegu. A on po
korne odpowyede Mikulas mnye dyegy
wassye swatosty sluzebnik. A my gey hned
do kostela wedsye. Jakz boh ony nechtiesse

swyetyech u czy nabyskupstwye A ptoz neto
lyko gest byl welyky duostogenstwym ale
y dyvy rozlyczny my / nebo gest dyvy mnohe
czynil Jakoz sye czte Kdyz gedny namyne
rzy plawiechu sye po morzy wzrzewssye
sye wlocky tey burzy a wssiechu a wsstrosde
z wolachu a rzkucze Swaty Mykulassy bo
zy sluho gestly to prawda gyssme o tobie
slychaly racz nam yzeto nnze pomozy
Hned sye gym gyeden podobny k nemu
zgewy a rzka Ted ssem gesto ste mye
wolaly neboyte sye gydte przedssye dal
ned burze przesta Pisny geho a tu nas
razy vsslysety etc. Opiet czte sye ze ge
deny bohaty messtenin prosyl s. Myku
lassye aby gemu vprosyl syna vkuale ne
bessteho slybuge gemu toho syna obye
towaty a zlattu czyessy A tak y mie syna
vkaza zlattu czyessy vczynyty / a ta sye
gemu slyby vkaza gymu vczynyty A
kdyz s synem plawyessye sye na morzy
k swatemu Mykulassy Ikaza synu aby
gemu nabral wody z morze v prwny
czessy A syn sabagye wody vpadne z
lody do morze a wyecz nelwy mytze Te
hdy otecz s welykn zalosty przygyede k
sswatemu Mykulassy a przysed k olta
rzy obietowa zlattu czessy a na hned
vpade s oltarze / gakoby gy kdo wrhl
A ny wzdy opiet polozy na oltarz a na
ssebu wrzye przed kostela / a z sye wsse
ychny podywychu Chedoz geho syn
pogyde z diablo nessa prwny czessy lo
nekn naplowye otczy Jakz sen vmorzye
vpadl tak mye ynhed s. Mykulas po
padl a dossye doby mye chowal A too
tez vsslyssalo wessele obyetowa obye
czessy s. Mykulassy A ptaz ze gest hos
podyn skrze ney tak mnoho dyvo
czynyl A toz sye dobrze dye Toc gest
knyez welyky Druhey mame z
nanecnaty ze gedn dny bylo s krzyze
niez sye gest wybyl bohu Prwny den
byl mezye pokanye / genz gest s. My
kulas czynyl w dyetynstwy / nasleduge
syna bozyeho narodylw sye wge slyzkach
byl polozen na ssenie A tak z mladu
czynil pokanie nam na przyklad Dru
hy den gest byl geho welike vczye
nye netolik na starosty / ale take z mladu
ze ssye wzdy postyl wstrzedu a w patek
gyssa dye taktiem A toz dyegy tomu
starzy / genz sye drzy v patka ne postye
v potka gye to nay possledy Trzety
den byl czystota prawa kteruz gest
on drzal netolik na tyele / ale take
na dussy A ptoz slowe bozy przyetel
Cztwrty den byl pokora kteruz gest
swrchowanie miel Nebo troye wyecz
wyeka ymye myge Prwe wyek dyeto
prawy s. Pawel a rzka Kdyz sem byl dyetye
czynyl sem gako dyetye A kdyz sem muz
nechal sem dyetynske wyecy Druhe
duostogenstwye Jakoz prawy Salomon a
rzka Czsty prsimenygy mrawy Jakoz
onen podgessy Pharaonu zapomene
miel Josepha genz gemu sen nadobie
obraty Trzetye zedzye / gakoz dye
Salomon Bohaty netba na chudobu Ale
s. Mykulas sye nepromyenil Any wye
ken to czyz z a mladu y na starosty ye
drzal pokoru Any dosto genstwym
ze byl byskupem Any sbozy ze wzdy
drzal pokoru A poslychal te lekcey
Jakoz pan buoh vczyl a rzka Vcztye se
ode mne zet sem tychy a pokorny
Paty den byl nabozna modlytwa
ze gyssa zatzkem nakazdy den ranitz
ko wyezal k kostelu a tu lezal na mo
dlytwach A kdyz chtyel vmrzyety na
bozie rzekl ten zalm Wtye sem hospo
dyne vfal A kdyz wecze Wrucze twogye mze
pomeczyem swoy duch / pusty hned
dussy Ssesty den byl welyka mylost
Jakoz prawy s. Augustyn Nycz neczyny
czlowyeka bohu tak mylebo gako
mylost / ad gablu a doka az do zleho
wyprowyegye Jakoz gest sam s. Mykulas
kazal a rzka Pomahayte chudym

nebot y zadne wiecy buoh neprzygy
ma tak milostywye gako almuzny
Take gest sam vkazal kdyz genu
otecz a matky odemrzely wellikeho zbo
zye A myslyl aby to wssye obratyl na bozy
chwalu Kdyz gedeny chlowyek gmye
gyessye trzy dczery a tyech myegyesse
pozywaty myssleſye a pogych sye h
rzyechu obchodyty A kdyz to s. mykulas
zwiedye trzassye sye A ty nocy kru
zlatta anebo hrudu zlatta genu o
knem vwrzye do geho domu A tey
chudy chlowyek wstaw rano to zlatto
naleze a bohu podyekowa A przwny
dssern wyda A pomalem czassu opiet
genu tolikez zlatta wrzye A y to
nalez y wecze Bych wyedyel kdo my
to zlatto dal chtyel bych gemu rad
sluzyty Trzetye s. mykulas przyssed
wrzze genu zlatto A y hned wybyech
wzrze gey a pozna s. mykulasse A pad
kgeho noham podyekowa gemu A on
geho prosyl aby nay toho zadnemu ne
powyedal Zagyste byl gest welmye
mylostywy kdyz gest chudym tak mno
ho zlatta dawal Czetwrte byl den
vstawycznost w dobrych skutczych do
ssmrty swe ze gest czesty bozye slyzye
byl a nesstupyl s nye Protoz sye gest lubil
bohu ze gey sam buoh vczyl gako swe
ho przyetele a possal genu angely
aby genu posluhowaly przy geho
smrty a geho dussy zle wzaly s swe
ku radosty dowedes hialo lost A by sye
naplnylo proroczstwye Izayassowo genz
rzekl Hory a sskale budu zpyewaty bo
hu chwalu a lese drzyewye bude ple
ssaty spolu rukama Skrze hory zna
menawagy sye horny angele anebo
swietzny angele A sskrze sskaly nessy
angele A skrze drzyewye dussye swate
Ty wssyczky radowaly sye kdyz gsu
nessly angele dussy s. mykulassye a s
wesselym gy przygaly do kralowstwie ne
beskeho Tu swe s. mykulassye at taczy
zacal olegowaty przed kralem nebes

S. Lucyi

De sancta lucia

Mulierem fortem quis inueniet etc. Tato slowa pysse
mudry Salomun a rzka Kto nalezne
sylnu zenu Jakz by rzekl Salomun za swého
zywota nenalezl zeny sylne Wssak toho
czassu mylostywe ho nalezena gest taka
swata lucia dyewka od nyez su mnohe
zeny wzaly przyklad dobry Neb gest
ona tak sylna byla ze gest przemohla
rozkossye hrzyechow a tak ssyle swych
neprzatel a Elemunost rozlicznych muk
Prwe przemohla gest rozkossy hrzye
chow to czyz lakomstwye smylstwye pychu
lakomstwye gest przemohla sstye
drost tak ze swe wsse zbozye chudym
rozdala Jakoz sye czte o nye ze gest byla
slechetyeho rodu A kdyz gy chtyechu
maty zamuz daty ona gye rzecze psy
tebe mila matko aby my kdy przedem
nu muze nemenowala A czsoz by pom
nye chtyela daty wyena to chudym roz
day Jmatye gye rzecze Pomozy swaty da
way chudym czsoz chtyes Jona rzecze
possmrty chtyes tepru daty kdyz ssye
sam nebudes moczy vzyty Day radyegsy
za ssweho zdrawye a budes mety odp
latu od krale nebesskeho A tak swa
tezynymy pobozenym podawssy wssye
czsoz myela rozdala chudym A pro to g
ma poklad wyeczny w nebesskych Jhu
xpa syna bozyeho a bezpeczna gest p
rzed zlodyegy pekelnymy Druhe p
rzemohla gest smylstwo swu czystotu
Jakoz rzekla swata Jahata Lepssy myla
Lucia vczynilas bohu mylu przyebytek
w sswem panenstwy a chram duchu s
watemu ze gest byla czysta dyewka
y na tyele y na dussy Trzetye gest p
rzemohla pychu swu pokoru Jakoz sye
czte o nye kdyz paschasius knyeze po
hansske pozwa gye do chramu Wole
sye gye modlam klanyety Ona kterym
odpowyedye welmye mudrze Jon rze
cze Przestanu twa slowa przydes na
muky Ona rzecze Bozyeho slowa p
rzestaty nemohu Jon rzecze kdyz ty

buoh dwa gemu wiecze ia sem bozye sluha
A to troye wytyezstwye myela gest troy
dicz od boha ¶ Prwe ze gest nazwana
bozy chram ¶ Druhe slup wyssky ¶
Trzetye ze ma korunu kralowstwye
nebesskeho ¶ O prwem slupy s. Pawel
ktoz wygyskaie przebywa ten gest chram
ducha swateho ¶ O druhem z piesnamy
pyie takto. Twrdy slup. Gyssy swata pan
na bozy choti ¶ O trzetyem czteme duch
wssyczkna ossada tebe czaka aby s tiezie
tye wzala kralowstwye nebes ¶ Druhe
byla gest sylna ze gest przemohla na
syle neprzatel swych. A tak gest prze
mohla troye neprzately, totizto tyelo
swe a sswiet a zleho ducha. Tyelo gest pr
zemohla ze gemu nechtyela wnyczem
powolyty. Take swyet przemohla k
dyz gest toho paschasya a gyne swe
mylownyky przemohla, tak mohla dye
wka. Iako Gudita zabyla Olofurna, ta
kez ona swiet przemohla. Take prze
mohla gest dyabla chytreho, genz prze
lstyl gest ~~Evu~~ Boho kterymu wsudnyeg
den sylny muzye dyegy kterzyz gsu
sye daly oklamaty dyablu chytremu
¶ Trzetye gest byla sylna ze gest prze
mohla wsecznu muky nebo zlost lid
ska. Ztratyla gest mocz tehdy otcey
ztratyl mocz z zeny. Dnecz ztratyl mocz
sestry. A smrt ztratyla gest mocz zabyty
¶ Prwe lyde a wolowie ztratyly mocz ta
zeny. Ze kdyz paschasius nemozie gye
przyplwity by sye modlam gych mod
lyla, swolaw swe rytyerze a pa nosye wo
ze gim. Odyete a wsyeknute na dyny trzy
az duse z bude. A kdyz ony pogemssye
gy nessechu gy do zleho domu, a tu
swaty duch vczyny gy tak tezku, ze
gy nemoze yzadny hnuty. Tehdy Pas
chasius possla tyssyc muzuo, a kaza
gye nohy a ruce swazaty, a tam gy ta
hnuty, alysak gy nemozechu hnuty.
Rozhnyewaw sye kaza ohen weliky
vczinity a gy okolo zazzyety, a smolna
ohen nany lyty lety. A kdyz gye ten

ten ohen nelo stkody wzrzelo sye to gegie
przyetele przybyezechu, gedeny ptela
gye hrdlo mecziem, alysak pro trzy
nezdaty, any gye mozechu smyecha
potsmety, anyz dussye pusty donydz
neprzygya wsye swatosty. A tak wsye
zle przemohssy dussy pusty a do gide
~~do swiatlowsty neb z~~ De Sancto Thoma S. Toma
~~Ori mauet inme et egomeo sye~~ sza
~~fert fructu multu z~~ Tato slo
wa pisse s. Jan Ewang. A ta gest
polwiediel syn bozy a zka ktoz wem
nye bywa a ga wniem, ten nesse mno
hy vzytek. A kakz kolyby la su ta slowa
powyedyena, a dana wsem apostolom
a wsem wiernym. A wsak z wlastye
mozeme gye przypowiedaty swatemu
Thomasye. Rozumenaty mame ze s.
Thoma troy wyeczy przebywal gest
w hospodynu, totizto czelu wyern
a nabozrnym poslusenstwym, a swrako
wanu mylosty ¶ Prwe byl gest vbo
zye plnu wyern a czelu. Ze gest na
zywal syna bozyeho plnym bohem
a plnym czlowyekem, kdyz gest rze
kl Buoh moy pan moy, iako by rze
kl Buoh moy genz mye stworzyl a
pan moy genz mne wykupil. Nebo
kdyz sye syn bozy wstaw z mrtwych
byese vkazal apostolom. Any porze
chu to gemu rozprawyety a zkutzye
wydielisme hospodyna, a on nebil
swany. Tehdy s. Thoma nerodyl
gim wyerzyty, a zka: Az gedno wizu
w gyeho rukru rany a w nohach
a zdalyn ruku w gyeho bok, zadnemu
newuwyerzym by on z mrtwych wstal.
Tehdy osmy den a pet sye zgelwy k
ral nebessky apostolom. I rzecze swa
temu Thomie: Ohledaw me rany a
ssmu dwa prsty wloz v moy bok a
vwyerz. A wzed s. Thoma rzecze Buoh
moy a pan moy ¶ Besrze wyerze ze
gest mel czelu wyern, vkazano gest
netoliko rzeczy ale czinem wyerzy ¶
Prwe ze geho wyern sam buoh chwalil

aczka myeghodyek ze wyerzys vmye
Druhe ze ty trzy krale gesto su byly
przygely zlattem a sskadydlem a smy
rnu pokrzssyl gest / tak ze su swym kra
zaly slowo bozye. Trzetye ze krale
Abagara wyerze potwrdyl. Nebsye
czte otom ze syn bozy poklsu wzkazal
tomu krali slybuge posslanym wstup
eny / gednoho apostola gemu poslaty
geng by gey zgeho nemoczy vzdrawyl
a w wyerze potwrdyl. Ato poselstwye
swatemu Thomye bylo poruczeno na
Ato gest bylo nawyetssye znamenye ge
ho wyery. Cztwrte ze wtom myestye
menem dyssse wnemz gehoz tyelo od
poczywa / Zadnemu kaczerzy any ne
wyernemu any pohanu sye tze byty
natom sye znamenalo welyke my
losrdnyk / a obrancze wyery / genz pod
le sebe neprzepusty zadnemu nevo
yernemu byty. Druhe przebywal
gest vboze nabozenym possluzenstwy
ze hospodyn wzekl gemu aby ssel do
Indie a tam trpel muky pro gecho gmye
Ten hned odpowiedye aczkoli tyss
mey pan a ga twoy sluha / stan sye
po twey woly. Natom gest nasledowal
swecho mystra ihu xpa / genz byl bohu
otczy posslussen az do smrty. Jakoz sye
czte o nem kdyz s. Thoma bysse w
gednom myestye genz dyecze Cesa
rea. Tehdy zgewy sye gemu sam
buoh a rzka / Kral Gundofor possal
sweho possla aby nalezl vmyeleho
tesarze. Odpowyedye s. thoma a rzka
wssyly pane possly mye kamkoly chcz
chytze krome Indie. A buoh gemu
wecze dy bezpeczne nebt ga budu
s tobu. A kdyz my ludy obiatyb nalwy
eny, tehdy przydes krome swytye
z swymi vmum geny. Ale wecze tyb moy
pan a ga twoy sluha stan sye twa wo
le. A kdyz ten possel a safarz toho k
rale Gundofora potkan chodyesse sy
waye gemu hospodyn Gynus ihu czo
dyelas a czo hledas. Ale wecze kral moy
posslal mye abych gemu dobyl vze

neslyss ykawo w vmyelych tesarzowye do
mosto aby gemu sym stawyaly. Trzym
stawym dyelem. A syn bozy da gemu swa
tcho Thomu a rzka to mas dobreho
dyelnyka a vmyeleho sye mnyem stawy
tey. A hned wstawse y gyde s nym. A to ge
st znamenye welikeho posslussenstwye.
Trzetye przebywal gest vboze swatho
wanu mylosty. A to gest vkazal ze gest
wse rozdal pro buoh / czsoz gest myel / a
myety mohl wsye gest zhrzel pro buoh
Opyet gest mylost myel / ze gest wzdy
o bohu mluwyl. nebo kto boha mylu
gye / ten o nem rad myssly a mluwy. Jak
oz sye czte o nem kdyz stye safarzie
krale Gundofora przesswze pr
ze gnedechu do gednoho myesta. A tu to
myestye kral swe dczery wydawasse
A kazal bysse wolaty aby wssechny ch
udy y bohaty ssly na tu swatbu. A ktoz by
nessel tey by krale rozhnyewal. Teh
dy take s. Thoma s tym safarzem na
tu swatbu gyde. Tehdy gedna panna
chodyecy mezy kwasemy wssetczkny ob
wesselowasse. A swaty thoma sedye
nych ne gedyesse. Ale oczyma na nebe
patrzyesse wyeda ze ma tam swe
mylecho to gest ihu xpa o nyemz wzdy
myslesse / gako o dobrem pokladu ge
uz gest poklad wssech swatych. Onyez
pro ny chryssce. Otelwzy nam hospody
ne swoy poklad studnyce zywey wody
toczyz vkaz nam syna sweho. A tak s.
thoma przebywal gest vboze maye
knemu vstawnu mylost a wzdy o nem
mysle. Druhe mame znamenaty ze
gest wnem take sam buoh przebywal
nalezem gemu pomahagye. A to ho
na troge znamenye. Prwe geho
welyka czystota. Neb syn bozy nay
radyegye wczystem srdczy przebywa
Gakoz pro ny s. David hospodyne slu
sye tobye myety dwam swaty czysty
Ale s. thoma tak gest welmye mylo
wal czystotu / ze toho prwnye zenich

sgeho pannu naty swatbye wzyssitkye po
twrdyl Jakoz sye cžte onem kdyz nate swa
tbye s. Thoma byessye tehdy kral prz
ystupyl k pssygeho aby gyma dal swe
pozehnanye Tehdy s. Toma wecze ho
spodyne thuyte day tyemto mladenczom
swe pozehnanye / azylosd swe semye
nagych mysly A kdyz s. toma odtad
odyessye ten zenich nalezce wyetelu
palmy sladkeho owotcze A kdyz toho
zenich ssw pann okussy Juhed oba
uboze vssim sta / a wydyesta wessnie
ze kral nebessky gest sam obgymasye
a rzka Moy apostol wass gest pozeh
nal. abychsta byla wczasna / zywota
wyeczneho A kdyz przybysta a tey sen
sobye rozprawyesta / tehda sye gyma z
gewy s. Toma a rzka Moy kral nebe
ssky byl sye wama zgewyl. wesnye
a mye k wama possal / aby geho poze
hnanye bylo na wass Protoz drzta czy
stotu / kterazt gest kralowna wsech
cznosty / a owotcze krale nebesskeho
Nebo czystota gest sestra angelow a po
czatek wseho dobreho / a bezpecznost wy
eczney radosty A takz to wecze thned dwa
angely sye gyma zgewysta a rzkuce
My sme angele wama na strazy poslany
budetaly chowaty przykazanye swate
ho thomy budeta w nebeske kralugyt
A tak s. thoma oba pokrzsty A w wyerze
potwrdyl u kaza gyma drzety czystotu
A kdyz ta pana gide do klastera a tu
w gegytesskach bohu sluzy / A toho zeny
cha wyskupeny przyrnichu Dnuhe
znamenay ze syn bozy w nem przeby
wal / byla gest welika moc kteruz gest
mel czyne welike dywy / a ty su byly sy
na bozieho genz w nem przebywal
Neb gest take mocny byl / ze gest wsu
pil kterym zenichu do komory a no drz
wy zawrzenu / a mnoho nemoznich
vzdrawyl / a krale wa brata z mrtwych
wzkrzyessyl Jakoz sye cžte onem kdyz
byessye przyssel k kraly Gundoforowy

do Judye z mnyerzyw Syen A wzem pok
lad czymzby tu syen postawyl A kral
gede do gyne wlasty aby tam za dwie
letye A swaty toma poze a dbozyeho
syna kazaty / a lid na wyeru obratzowa
ty a mnohe krzstyty A ten wessken
poklad chudym rozda / Wratyw sye
kral / Wslyssaw to kaza gey w zalarz
wsadyty / Zatyem brat kralowy ne
nem Umrzel / a czwrty den wstaw
z mrtwych y gide przed krale a rzka
gyly bratrssye tento czlowiek gehoz
wsadil w zalarz / kterehoz smyslyl
odrzyety a spality / przyetel gest bo
ha wssemohuczeho A swatyt angele
gemu sluzye A ty przywedsye mye
do raygie ukazaly my przekrasnyt
dwory zlata a zstrzyebra a zdrahe
ho kamenye vdyelany a pospalwen
A kdyz sye geho krasye dywyech we
rzechu my angele Toc gest ten dom
gesto s. Thoma twemu bratru posta
wyl / Ale ga wecziech bych ga tu byl
wratnym Ale ony wecze chu Twoy
brat zhrzesll tu syem / Chtyessly gy
sobie obdrzety budeme prosyty boha
at sye wzkrzyssy / aby mohl sobye ten
dom wykupyty v sweho bratra / a na
wratil gemu ty penyeze kterezt gest
mnyel byt byly ztraceny A to rzek
ynhed byeze do zalarze a prosy mylosty
swemu bratru v swateho thomy A
kdyz s. thoma pogide z zalarze kral
wybyeh proty nemu pade k geho
noham prossye aby gemu raczyl mi
lost daty A on gemu rzecze weliku
mylost buoh swemu vczinil ze twam
swe tagenstwye ukazal Protoz kazugit
wam wyerzte w gezukrysta syna bo
zyeho a pokrzstete sye / abychte byly
vczastny kralowstwye nebeskeho Ale
cze brat kralow wydyel sem ten dom
gestoz nemu bratru vczynil / a tey sem
chtel nyeho wyplaty Swaty apo
stol wecze Tos stoy na twoly bratra twe
ho Ale kral wecze Ten dwony bude

moy ato byet gymy vzymy. Tehdy s. Jo-
na swola szlysye wlasty slepe chrome
malomoczne nyeme / a wszythy swym
modlytw vzdrawyl. A kwale ywszythy
ludy prze luczyty aby rady do kosczela
chodzyly. A bohu rady sluzyly a tymye zie
czystyly. A tak sye wszythky pokrzsczyly
zlatowy gest znamyenye ze gest welike
maly byl. ~~przmy~~ &. Czwarthe znamye-
nye ze wyenczy bogh przebywal byla
gest welika vstawyczmost a pylnost
ze gest swyeczyl nad tyemto swyetem
a wszem nykany ostal. A tom sye czyte
ze na sswathye byl polyczy byl a wza
laz wzasy / a poroszenym zelezye
chodzyl bossyma nohama / a pyeczy
paley / a potom myeczem ptczey. A to
wse gemu wchwalu obiatyl. Nebo za
gysce ktyz na sswathye sedzye sye / tehdy
gedey panosye dil gemu polyczek
anyzka hled na panim gestot przed tebu
sluzy. Alyedy tey panosye wyne lew
gemu mku vrzye. A przes wrzem przy
nesse gy k stolu. Ewan. s. thoma przedposlu
toho krale / a pyeczho potom gey vzd
rawyl. A pyet wzalas wsazey sluze
krolowa bratra z mrtwych wstaleho
wyplwey. A potom byl od krale welmie
czstyen. A tom przywy s. Isayas anyzka
Swedu sye tobie klanyety a twym no
ham modlyty. A pyet pokorkem zele
zny chodyc posluzenye przygal / zeh
ned sye zemye otewrzela / a studnyge
wybrchla / a odzeleza vhassyla / gehoz
sye noham oczyety nedala / a pyeczy
zapaley oblwlazenie przygal / ze bogy
mozy ktoryz wny wsazey byesye / tehdy
wssethna vstydla. Naposledy mecze
ptczey / mieczym kromny przygal. A tak
gest byl wyeczey dossywe swyety mylemu
bohu. A pyeto gest przygal nebes. kralow.
Nebo ktoryz dyesye dodaley sye. Judye
obiatyl byesye kralowym tey zemye
a kral sye rozhnyewal tyemto mecza
my kaza gey meczyty. Czwarthe

Boie narodzenie

mamye znamyenaty ze gest mnoho vzyt-
ka bohu przynesl / ze wssethyme zemy
ludy nawyecey obiatyl a potwyerdyl w
dobrych skutczyech wyecz do kralowa neb
~~nebez mamye plny~~ &.

De natiuitate x

~~Euangelizo nobis gaudium ma-~~
~~gnum populo qz nato e nob salua~~
~~tor mundi~~ &. Dnes mamye prawye
dobre powyesty. A naylepsz tyem ktoz su
wnabozenstwy czekaly krale nebeskyeho
tohoto swyatho adventa ktoryz sy ge
ho zadaly wydiety / a przyplwyly sye / gey
wssyme sercze przygiety. Nebo vprzlo ne-
dyely adventa przeslysmy bozeho przye
szy anyzkacze zawytay kmany hospody
ne / a ne od mesta ... Jncenie nam odpo
wiedieno virzs gyneho / gedno to czek
ayte hospodyna mat przy gyty k wam
z daleka. A w drugy nedyely czlysme
kterak syn bozy ma przygyty / sudytzy
wych y martwych. A w trzecy nedyely
vczessyl nas s. pawel anyzka radny
te sye radnyte nebo gest gyz blyzko
kralowstw nebeske. A wczera powyedye
ly nam bp sye nebwymy anyzkuz zaytra
przyde k wam spasenye. Ale dnes nayle
psye nowyny powiedieny su nam skr
zye possla nebeskeho tocziz od angela
genz gest tato slowa powyedyel pa
styrzkam anyzka. Tot wam z wyestugy
welykru radost ktera z bude wssemu
lydu na spassenye / zet sye nam narodil
spasytel wssyeho swyeta. W tyech slow
yech mamye znamyenaty ghivem rad
ost. A pyrwo nawyssosty / ze sye byla ta za
dost tak wysoko wznesla / ze boha y
angely oblwessella. A tocz angele tey
radosty naplnyeny / nemohly sye zderze
ty / by tey radosty zatagily. Ale sne bos
sstupywse pastusskam tu radost pow
yedyely. A druhe ta radost byla welika
nawyzkosty ze pyeklo prazyla / a swaty
otcze kterzyz su byly przedsely o sswy
tyla a oblwessella. A tom przywy Isayas
lydem kterzyz we tmach przebywachu

swyetlost sye gym wkazala Trzecye ta
radost byla nadluchosty ze od wychodu slu
ncze ztalyla sye / az na zapad Ptoz tezye kra
ly na wzchod slunce toho czassu kedyz sye
syn bozy opuol nocy byl narodyl / Wzrze
wsye hwyezdu byechu take radosty napl
nyeny / ze swe kralowstwye wzdalysye
yedocz hledat syna bozyeho / nessuce ge
mu kadydla zlatta a myrru / Take ta ra
dost ztalyla sye na zapad slunce / ze tyes
sarz rzymsky wzyelko to weliku rado
sty / kadidlo temu dzyatku obyetowa
l sye neda pewny nazpowiaty Take ta
radost byla welika na syrokosty / ze poly
la wsselkey swyet Aptoz narozenye syna
bozyeho gest welmye rozkosne Jakoz
sye welika nyssye zaczyna Dyetye sye
nam narodylo A syn bozy dan nam gye
st Tatom dzyetyety mame znamenyty
czwartu rzecz / ze zagiste bylo gest dzywne
slechetne a myle a dywne gest bylo wso
bye dywne v materzy dywne na nyeby dy
wne na zemy dywne mezy zwyerzaty
dywne mezy gity dywne w slunczy dy
wne v myesczyety dywne we wssem stwo
rzeny Awssak sye bucz tak ponyzyl
Prwe bylo gest dywne samo w ssobye
ze bucz dynnye sye zrownal wyssoky
buoh a nyzky / stary a mlady / welyky a ma
ly bohaty a chudy Nebo to bucz buoh
wssye zgednal a zrownal gyssa naywyssy
Ebocz wysosty nemohl zadny dossahnuty
any czlowiek any angel any ktere stwor
zenye Awssak sye tak ponyzyl pny abczy
nyl sye tak nyzky / narodyl wssye ze sye dal
polozyty nanyzszem myesczye / tazyz w gess
lyczkach Jako sye czte kedyz cyessarz au
gustus panowassye wssemu swyetu / chcze
zwyedzyety kolik ma wlasty / kolik myest
kolik hradow / a kolik lydy po wssem swyecze
kaza aby wssyczkny popssaly / a wssyczky
lyde sly do myesta Atu sye napsaly / Akaz
dy aby szczyebrny penyez dal / a opowye
dyel ssye swemu panu Naznamenye ze
gest pad dan cyessarzowy rzymskemu
Tehdy take Joseph / ze byessye rodu da

nydowa / gide z nazaretha do betlehema
pogem sswu swatu marzy / chcze sye sny
opowyedzety / a cyessarzowy zany a za sye
penyez daty Agyz swata marzy byesye
welmye czezka / wssak nnyssye gyty zss
weho pokoge / tehdy kedyz to wsstkey
narod hleda sye v pokogyu / a pokoy ma
wssytky bolesty Jako ptaczek hnyezdo
az wyerze lozye / a gakz kolyby byla nay
chudssye zena Wssak kedz gest czezka
hleda aby niekde pokogik myela / ale
swata marzy y zadneho pokoge nemo
hla myety / nnyssyla do betlehema gy
ty Ato bylo naznamenye welikeho po
nyzenye Akedyz przygidechu do betle
hema / agyz byechu zastaly hospody
a tak obratychu sye w obecznu domu
genz byessye mezy gynimy domy / W
nyenz nyesszene rodu byaly Atu Jo
seph gest slyczky vczynyl / wolu sposslem
Akey nocy wyedyechu swata kralow
na porody syna bozyeho / y polozy gey
w gesslyczkach na senie Jakoby rzekla
Tat gest syn mog krol nebessky / wss
em obecny Pwydte a ohledayte gey
chtyet wany wssem sw milost daty
Atu wolek a oslyk poznasta syna bo
zyeho / a nan dychasta Czlowyecze
genz gssy mudrzeyssy nez ossel a ny
wol / nechcess poznaty swego stwor
zytele / genz gest sye dues narodyl
w obecznem domu / aby byl obeczen
chudem y take bohatem / Wzde
chnyem a z dnyw hnyem swa srdcye
knemu / a dychaymy nan swymy mo
dlytwamy / a ssczzeyme gey swymy
dobrymy skutky Opyet buoh nayst
arssy vczynyl sye dyetatkem / neb za
giste od adama do bozyeho narozeny
bylo pyet tyssyecz let a dwye ste bez ge
dyneho / A przed adamem buoh byl
wyeczny a bez poczatka To dyetye by
lo starssy nez gebo matka / neb swata
marzy gey poczala gsucy w czstrna
zty letech A wpatnaztem gey poro
dyla / ten dues sye vczynil mladym

yssa dyeczyeczim plakal leze w geslyczka
ch / genz radowal sye s angely na nyebessy
ech / Take dnes slowual sye wyelyky
Jakoz prawy Isayas / Ja naplnyam zemy
y nyebe / Jsm wyelykosczy / Neb gest tak wye
lyky buoh ze gest pod zemy y na zemy
y podle zemye y nad zemy / a wsseczky sw
yet sy w nyem drzy / gehoz wsseczken swyet
nemoze obgyeczy / Ten sye dnes vczynil
tak mal / ze sye schowal na malych ge
sslyczkach / a maluczkye ~~maczye~~ / Nebo
gest nemyel komnaty any dzyalyeho
lozye / O gaku gest radost myela swata
marzy kralewna nebeska / kdyz gest
gey porodyla bez wsye bolesty / Geho
mocz vkazana na lydy / Ottaviano
genz byl mocny a przeslawny / yslo
ta Sybylly dzyewicy gednoho krale po
hanskeho / A ta wyessye prorokynye / A k
dyz przygyde vkaza gemu kraly wyslu
czy dyewczycku a na syna drzy nassw
rukv / Rzecze kralowy / To dyetye bude
wyeczssy nez ty / gehoz dyewka narody
a dyewka ostane / Tehdy kral rzecze
Nechczy by sye gemu lyde klanyely neg
bohu a gemu dyetatku / Take dnes
bohaty vczynyl sye chudym / aby my
chude vczynil bohate / Neb w geho ru
ku su wsseczky poklade / a ty raz
dawa komuz on chce / a odeyme
komuz on chce / A tak ten dnes
byl chud / ze nemohl nyczy pod ssw
hlaw poduschky / any kolebky any hospo
dy / A to wsse pro ny aby nas obohatyel
sw mylosty / A nechtyel pro y zadneho
posslaty possla / gedno sam przyssel
aby nas hrzyeche a smrtye vratowal
swyetye vtyessyl / A tak mamy przyk
lad na gednom pustenyku / genz ne
chtyel gyty do nebes s apostoly any s a
ngely swatu marzy / az pon przyssel
ssam buoh / Jpogal gey do nebe kralu [illegible]
~~[illegible]~~ nnye y kwam [illegible] Secundo den[illegible]

Boze Narodzenie

Bozye narozenye gest pozatek
nassyeho spassenye / to geo dle kazdy
knyez ma dnes trzy msse sluzyty

Prwa msse bywa w nocy / gesto kurzy
pyegy / s gytrzssy za gedno / Ta msye zna
menawa bozye narozenye wyeczne /
gesto sye gest narodyl syn bozy z otcze
bez matcze / przed pozatkem wsseho
swyeta / To gest nam welmye taynyo
Jakoz bylo w noczy / A tak ze sye ta msse
znamenawa / ten czas genz byl bez za
kona / od adama az do moyssyesse / A ty
su byly gako w noczy / a slzye bozye na
rozenye su wykupeny / A ta prwa msse
gest wykupenye wssem swyetu / A ni
kazdy moz sobye vprosyty zdrawye
tohoto leta / zanesstastly ty msse za
nesstkab swe zdrawye / A tozne budt
zel any teskno tey noczy bdyety / na
na swatey gytrzssy a nanyssy / at by
buoh zawital wolnye do twelho srdcze
daty zdrawye a wsse dobre / Jako gest
angel zwyestowal pastusskam / kteryz
to ssu bdyely nad swymy stady / Ale ne
tyem kteryz su spaly / Dzyska narodil
sye spasitel wsseho swyeta / A tot wam
znamenye / Naydete do betlehema nak
nete dyetye wynssku obynute / a w gesl
yczkach polozene / A tu hned mnozstwye
angelu pozechu zpyewaty a rzkucze
Chwala bohu na nebessyech / y na ze
my pokoy lydem y zdrawye / ty pastu
sskowe wsseczky su byly nezdrawy toho
leta / Takez my mame bdyety na tey msy
a w nabozenstwye staty / a prosyty boha aby
nam raczyl daty zdrawye tohoto leta
a dosczekaty wezdrawy syeho roku / A nazy
nam daty wsem hrzyechom odpusstenye
Otom sye czte ze swata anastasia / genz
take gesto toho dne na bozy narozeny
byla sye vrodyla / zlamana na obu ruku
a byla dossy gednoho kowarze tu v bet
lemye / A kdyz s. marzye porodyla syna
bozyeho / A na tu knye przybyechla y byla
ssyn tu tzelu mocz / A swata marzy rzecze
gye / Anastasia wezmy me dyetye / A na
rzecze nam ruce zlamane / A swata
marzy rzecze / Dotkny sye geho / A gdyz

BJ

ssye syna bozyeho dotze takze kyedy by nasso
nku wzdrawena. Podyekowawssy ma
tze bozy ygyde domo swethku radosty
cy nese to pomyeslu, ze czy nyeszczene
czynyenu wethku gest swate kralo-
wie. A kedyz ony gye gest czynyly, a my
y okussem mame gye gest czynyty, aby
nam raczyla nasswem mylenym synu
dopusty nasym grzechom odpuscze
nye a dussem nasym spassenye. Dru-
ha nysse bylwa kwznoczy. A ta gest wye
cze swyetla nezly prwa. A ta znamye
nawa bozye narozenye czelesnye zna
tze bezotczssye, to gysz z swate marzye
czyste dyewycze. A ta znamena amyeny
czas kwzakonye od moyszesye az do boz
yeho narozenye, a ta sye dye zasczeszye
A to nam vkazano natyecz pasturza
ch, kedyz angele zwyestowalysye gym
odeydecz. Tedy pastursky pozechu
nywlwyty a zbudye podzye do Bethle
ema a ohledayme to swate dyetye
a pochwalylysye geho poznaywszye sye
gemu, a sswaczy kralowye bracz
sye kesswim stadom. A toho leta myegye
chu takze szczesye nadobytku ze yzadke
zlwyerze gym namyezenie neprzekazylo.
A kterzyz nechtyeczu gyty do Betleema
aby dyetye opatrzyly, tym nyegyeczu we
lyke neszczescye. Takez kazdy rozumyey
kedyz tobye angel to gysz knyez zwyestuge
bozye narozenye. Wyeher sye vczy do
betleema. to gyz do kostela, aby opatrzyl to
dyetye zadne dyetye wmysku obymte to
gysz woplatku a sswaty chleb, nages
kwyczkach to gysz na oltarzy. A potoz wyesto
kazdy przydessly dotoho betlehema na
duchu nysy a opatressye swego spasytele
nabozmye przygmes pozechnanye od bo
ha a od swate marzye, budes myety we
lyke sczestye natwem z bozy. Pakly gy
zanyesstas, tak ze tobye snesczestym bude
wyele leto. Trzetye nyssye bylwa wedne
A ta slowe swyetla. A ta znamenalwa
trzetye bozye narozenye duchowonye
gensz sye na kazdy dzyen narazye wnaboz

nych sedczech bezotczsse a bez matczye. A ta
myeny na nowym zakonye od bozyeho
narozenye do dne sudneho. A ta nysse
gest zanassye spassenye. Swate mame
pysty aby nas syn bozy raczyl swe my
losty ossmyczyty, a hrzyechy odpusczyty
a potom nassym dussem daty przebyty
tek nebessky. Iakoz su nyeszczene v
Bethlehemye byly przyssly wedne a
zssyly mylosty bozye a swaczy kralo
wy pozechnany. Ktoz nenye mezy
namy zadneho czlowyeka, ktery by
tey trogye swyetsczy nepotrzebowal, to
gest zdrawye sczestye a hrzyechom =
odpusczenye. A potoz nezanyeschawa
yte tyech swatych nyssy, abychte to
hoto leta byly wzdrawy a wsczesczy
a snemnysymy hrzyechy a sswyeczssy za
dosty. A ptoc nasczedny wyeczer chodie
knyezye a zaty koleduyucze a zwyes
tuyucze, yako angele bozye naroze
nye. Pamy boha etc. **Stephani sermo** S. Szczepana

Stephanus autem plenus gra
et fortitudine faciebat prodigia
et signa magna in populo etc.
Tato slowa pyse s. lucas mezy czyny
apostolskymy chwalecz s. Szczepana oz
zka. Gdy swaty Szczepan sa pln mylosty a
sylnosty czynyesse welike znamenye
a dywy mezy ludmy. Neb kedyz twrdeho
hradu dobywagy, nenye welmye twa
rzey ktoz naypozlady przygede. Ale ktoz
prwe przygede, a toho hradu dobude
tey bude tomu krali anebo panu we
lmye wdzaczen any l, a dobrze obdaro
wan. A to gest vczynil s. Szczepan, genz
po bozyem vmuczenyu nayprwe skrze
vmuczenye przyssel do nebeskeho kra
lowsthwye. A to wyda s. lucas pochwaly
geho wdwu slowu, ktery. Swyetlo
swyetch mame znamenaty troy wecz.
Prwe geho mylost. Druhe geho
moc. Trzetye geho vmuczenye. Pro
to mame znamenaty zo dyabel h
leda sswedlnych przeslyczy prwe sze
stym yako sbozym, a roskossemy a czy
to hoto sswyeta, a nyekedy nesczescyem

aby popadl czlowyeka Jakozto swyatho/ o
ba Myeczdy chytrosty aby oklamal czlo
wyeka Tu troy wyeczy chcyel swyatho/ ze
pana przemoty Ale nemohl gest Nyeb
geho mysly nemohl przelomyty/ czsty
any z bozym/ ze gest z woley Alezprzy
stem od apostolow Assafacz byl wye
ch krzescyanno W Jerusalemye Apsak
krzadnemu hrzyechu neprzyzwol/ any kr
kemu stalim ¶ Druhe dyabel nemohl
geho przemoty chytrosty wdzyssku/ Jakoz
sye czte Wyssczach gdy pry swatem
szczepanu zalwdzyczye gemu ze gdy a
postole sasarzem vczynyly/ chcyeczye gey
przemoty/ czrwem wyczy gey nadczy
dechu tocz hadanym/ a krzywymy
swyedky/ a muczenym Ale ze gest byl
mudry y przemohl gye na hadany/ Ze
byl s. swyedkow przemohl krzywe swy
yedky/ Ze byl sylny przemohl wsech
ny muky nebo na kazdem bogy myel
pomocz od boha/ Whadany myel s.
Ducha/ gynz gest czych chytrosc prze
mohl. Pry tym swyedkow myel ange
lsky oblyczey/ gynz gest gych krzywo
du vhrozyl/ na mukach myel gest sy
na bozyeho/ genz gest geho possylo
wal Aytoz vzadum chytrosty nemoh
ly su zemu ostaty ¶ Trzecye dyabel
vssylugye chcye gey przemoty/ pry kre
swyn/ przypłwyl na zydy/ aby gey
kamenowaly Jakoz sye czte kedyz s.
Szczepan krzywe swyedky przehada
a pocze gye beskytaty/ tehdy ony pocze
chu nan skrzyppyety zuby/ a zbuedzchu
nan wszelkim obecz/ Swywedechu gey
z myesto y bkamenowachu gey Ale
tu su geho nemohly przemoty Jako
dobreho rytyrze Genz wydy swcho
krole bogygycze Albo kedyz vzrzy
mnoho lydy przyhledagycz Albo kedyz
ma myety odplatu welykm/ ze kedyz
przemoz bude korunowan/ A pakly
bude przemozen bude zabyt Albo kedyz
ma welyku pomocz wnyz vffa Albo
twrde baczysze neb hrad na nyenz by
byl bezpeczen Tu pokorn wyeczs my
el s. Szczepan nasswem bogy ¶ Neb

przwe gymyel welyky przyklad syna boz
yeho genz syhwye boyowal na swatem
krzyzy ¶ Druhe myel welyke przyhle
danye/ ze wydyel nebessa otewrzyena
a syna bozyeho/ genz gest kral nebes
ky/ a wszytka rzyssye nebesska patrz
zyla na geho muzenye ¶ Trzecye myel
welykm odplatu ze wydzel nebesske k
ralowstwo O tom pyse s. Jeronim Dob
ra odplatu muky pomcusugye ze gdy
gest s. szczepan wydzel kralowstwo nebesske
Powycz gest bogowal Takez my swy
tyczymcly nad tyemto swyetem nato
mto swyetye nad dyablem/ Wezmye
odplatu wyeczum pakly nam on osto
gy/ tehdy wezmem muky pekelne
Jakoz pysze Syrach Tot przed tobum
woda a ogyen ktereumu chyczes ktorum
neku przyczyny/ tocz yz do nebessy czy
do pyekla ¶ Czwarte myel welyku po
mocz tocz yz Jhesu Crysta gehoz wydyel na
prawycy/ wotzse wssemohucyeho boga
gdy tocz yz pomoty chcyeczye Takez my
w trucheloscy pomocy geho mame zada
ty Nebo samy nemozem obdrzety O
tom sye czte Kedyz zyde dyechu krz
yeczenemu moszy/ a vzrzechu pohany
zassobu/ y zwolachu na moyzesye arz
kruzze Tot gyz budem zbyty/ odpow
yedye gym moyzes Neboyte sye buoh
za nammy bude boyowaty a my budem
whotowye Rucce swu holy vderzy vmo
rze a morze sye rozstupy/ any posnechu
przegydechu A pohane zamymy bye
zyeze vmorzy ztonuchu Skrze zydy
znamenawagy sye krzescyane/ ktorzy
gdu ze gypta tocz yz zzleho stalu/ kto
rez myny Pharaon tocz yz dyabel swym
wysskem tocz yz s hrzyechy Kedyz
nemozem ostaty mame prosyty boha a
by zemy bogowal a nasse neprzyatcly
od nas odechnal/ a nas dozemye ne
besskey dowedl. A ztopil nassye hrzye
chy Take wszytka rzysse nebesska
vboy nam spomaha O tom sye czte Kedyz
pohansky krol obleze myesto wyenyem

byeſſye prok Elyſeus przyſſed gyeho pauſſe
y rzecze Gyeda nam panie a Elyſeus rze
ze Nebog ſye wyeczet geſt nas nyz gych
Yuſz tey pczuſye wzrze welky zaſtup
Angelu ktoryz wſſechny pohany rozeh
nachu Trzecie Pate myel geſt dobre wyeczyſſcze
tozyz nebe genz wydyel otewrzyone / Bo
nechoz myel gyty abez przezen byty Czwar
tey mamy znamenacy / yz ſu gey mnym
czyly / zaguſte yto ze ludu kazal / azbe
treſſtal / a welkye dyvy czynyl zazywa
ny poſſmyrty / ktoryzyz gyeho dywove / wkazu
gy gyeho mylosrdenſtwye Nyektoryzy ge
ho moc nyektoryzy gyeho czyſtoſt nebo
geſt czynyl dywy wkazuge ſw mylosty
thidym pomahage a mnichych polym
ge Jakoz pywy ſ Auguſtyn ze byla ge
dna wdowa / ta myela deſſet ſynow
a ſedm dewer Kedy gy dyczy rozgnyewa
thu ona ge pkle / ze bwoh nanie prze
puſty / ze ſſye poczechu treſſyeczy nemocz
gako oſſykowy lyſt / a wyeczchu tulaczy
poſſwyetu zebrzyc A zytych brat ge
dey ſſeſtru do koſcyola przyſſedſſye a nu
byeſta vzdrawena Take gyeho mylosſt
zgewena geſt natom / ze geſt zaſſwe
neprzyately ſkloze boga pſſyl genz gey
kamenowachu ~~pſſymy~~ ze Pyąthe czy
nyl dywy / kterez vkazuge gyeho moc
Neb geſt myel moc nadmyenym twarzy
nad powyetrzſym nad wodu nad zemy y
nad czyty y nad nebem / Ze wydyel nebeſa
otewrzyena kedyz gey kamenowachu
Opyet myel moc nadpowyetrzſym / ze
kedyz bylo welike ſucho / tehdy on k
naſſyng deſſcz vpſyl Opyet nadwo
du myel moc Jakoz ſye czte kedyz Ale
xander Krzymna ſſel do Jeruſalema ſſw
zemu A tam ſwatemu Sczepanu koſ
tel poſtawyl Apodle ſ. Sczepana kazal
ſſye pochowaty Tehdy poſedmy lecech
gyeho zena Julyana / chtyecy ſye do rzy
ma wraczyty pſſy byſkupa / aby gye od
puſtyl tyelo gyeyeho muze wzyecz A
byſkup rzecze Jat nevyem ktere tozy

dona przylychſſy wnyecy tyelo ſwego muze
y wze tyelo ſ. Sczepana A kedyz ſye lye
zyeſſye przeſmorze / vſſlyſſye angely zpye
waguce / a gyny vpyegyge a zbruguce
Gyeda nam tot ſ. Sczepan gedue k
nam Gdy czte byczy zbudzychu A nna
wmorzye bogyecze ſye zgonuby poczę
chu ſye ſ. Sczepanu modlyty A ny ſye
gym zgewy a rzka Neboyte ſye gat
ſem ſwany A yued ſye morze vpo
kogy / Opyet myel moc nad nemocz
nymy Neb kedyz gey nalezly czytyr
zydſzety nemocznych vzdrawyl a
oſſm vmarlych wzkrzyeſyl / Opyet
myel moc nad czyty Jakoz ſye czte
kedyz oſſy tyeſſarzowa Theodoſia
czitem byla trapena / czyne czt nyka
ke nechtyel vynyty / deny dzby ky
watemu Sczepanu nedeſla A kedy
przygyde yued czrzyme wyſtupy
A ne tolko gyeho tyelo myelo ta moc
Ale kwyecy gyeſto na olcarzy bylo na
gyeho Jakoz pywy ſ. Auguſtyn kedyz
gyedna zena byeſſe vmrzela Cukmy
ſ. Sczepana nany lozyczechu A na
yued ozyla A kwyecym bernoze ſol
tarze ſlepe oſſwyeczowaly Szoſte
czynyl dywy welike czuoſty / neb ſu
gyeho tyelo myely v welike czcznoſty
ſam bwoh y angele y apoſtolowe y gy
duchowe ymrtwy Perwe bwoh myel
weczſſy gyeho tyelo ze gyemu nedal
tak wneczyſteym myeſtye lezecy Ale
kazal gey wdobrym pochowaty Take
gey angele weczſt myely / kedyz ſu
nad nym nanoczy pyely A potem
kedyz zkonſtantynna pole byl do rzy
ma przyneſſen / a wgedne(m) grobie
ſwatym Wawrzyncem polozen
A Angele nad nym zpyewaly a rz
knze oſtaſtne myeſto wzymye
genz tyela ſwatego Wawrzyncze ſyn
paulſkeho A ſwatego Sczepana Jem

zalemskeho wgednom hrobye zatworze
no / Opiet apostola gey myely wgest / kde
yz su gey swrny safarzeny vczinily Neo
zit vkazal / kdyz wolal z wyessarzowy
dssecy azzka nepzyydeliz seny s. Bzye
pan newynydu. ssmy zmye Nebo gest
tak wuole swatych apostolow / Opiet
gey myely wgest zly duchowe / kdiz
su geho swatost ponasseli azzkurze
Oluha bozy genz kamenowan od
zydow gde dozzyma Apotom kdyz
geho tyelo dozzyma przynessechu a
wgednom kostele gye chtyechu pocho
waty Otzez z wyessarzalwy dssecy zlwo
la azzka Danno vssyhugete Nebot
zde nechtye lezety / gednu podle bra
tra swcho wawrzyncze Take mr
twy myely su gey wzest Neb kdyz
otworzychu hrob swateho wawrzyn
cze chtyechie podle neho polozyty s.
Sczepana Swaty wawrzynecz obra
tyw sye nastranu poleze genu Tymye
sto genu vczynyw Take zwyerzat po
sluchgye Jako ty krowye gesto gey do
rzyma wezechu ~~pfany~~ s. Sczepa
na at nas vchowa ode wsseho zleho
dnyssy nam ~~nebesskra~~ Johannis apli

S. Jana Apostola

Dilectus meus michi et ego illi
Tato slowa pysse mudry ~~Salomon~~
wsswych pyessnech azzka any
ho moy mye a ga genu Tato slowa
rzekl hospodyn osswatecy Janu gehoz
gest buoh zwla sye nadgyne mylowal
¶ Wtyech slowyech mame dwoy wy
ech znamenaw ¶ Prwe pzo gest gey
mylowal ¶ Druhe ktere genu zna
menye mylosty vkazal ¶ Oprwem
znamenayme ze syn bozy s. Jana
ptroy wyecy mylowal ¶ Prwe pro ge
ho czystotu / neb kdyz gest syn bozy byl
czysty / asswyetlost nebesska / azzado
bo bezposkwrny Take sam mylu
ge czystotu / Otom plwy ~~Salomon~~ az
ka ktoz mylugye czystotu / ten bude
myety krale przyetele Ale ze s. Jan
apostol a ewangelista myel czystotu
Ptoz gest naywyecz od boha mylowan Ge
ho welika czystota byla gest zgelwena
nageho zywotye / ynasmrty vposlednyey
Naprzwe myel czystotu nassweny zywo
tye Przz gest myel welikau mylost od
syna bozyeho / a obcezenstwy bozy zde
ynaonom sswyetye ¶ Druhe myel gest
czystotu nasmrty / ata sye gest zgewila
stuoze mam whrobye geho Jakoz sye
czte ocmy kdyz byesse genu sto leth
bezgedneho kazal sobie hrob wikopaty
podle oltarze wnasty dossmyeta / kazalu
lydem bozy slowo / pozehnaly gich przy
delwsemu whrob wstupy Ihned swye
tlost nebesska gey ozklyty Apote swie
tlosty whrobu przygedechu / any ply ma
ny / atyela geho nenaleziechu any wh
robu wrzechu Neb gest wzat ystyelem
yssdussy do neb krale ¶ Trzety czystotu
myel possweczy smrty Aptoz gest wzal
korunu nebesskau Neb gest byl nazele
ynadussy czyst Apto gey nadgyne buoh
mylowal / Opiet ze sye gye nalyle krbo
hu przylwynul / ze zamladu sye oddal
nabozyne sluzbu Ato gest bohu welmye
wzaczno Otom plwy Jeremias prorok a
rzka dobre gest zamladu bohu slu
zyty assluzbu przygyety Nebo przwe
owocze amlade gest wzalozy wzaczne
yssy nez stare / Aktez syna mladssyeho
wyecze myluge nez starssyeho Aprotoz
gey buoh take wyecze mylowal ze
hned zamyny zamladu chodyl Ato na
znamenye ze syn bozy dyetkyamyle
obgymal amnoze nanie kladl azehnal
gye Ale nykdye sye nepze by starym
tabu mylost vczynil Jakoz sye czte ze
syn bozy powolal s. Jana sswatby
ano sye gyz chtyel zenyty / aby gey sobie
obdrzal A swaty Jan nechaw rozkossy
sswyetzskey nasledowal gest syna
bozyeho Apto gey syn bozy nadgyne
mylowal Aodbozye mylosty nemohl
geho yzadny odwratyty Otom sye gte
kdyz by pobozym wstupeny s. Jan

gyde do Assyrye atu porze bozye slowo kaza
ty / a modly kazyty a kostely stawyety Lech
dy tyessarz niemy Domicianus chtye gey
od bozye mylosty odwratyty kaza gey wo
legy wwarzyty Any bozy mohy dluho wa
rzey wymde bez bolesty ale zelwsseho wra
zu / nebo ta mylost kterauz gest miel
k bohu / wssecznu horkost wolegy vstu
dyla / Uyda tyessarz ze geho nemozye
od boha odwratyty / kaza gey napusty
przes morze wywesty / na geden ostrow
genuz dyechu Pathmos A tam gessa bo
zye tagemstwye wydyel / a na knyhy na
pssal Druhe tedy mame znamenaty
ktera su znamenye bozye mylosty Pr
we gest ze gemu syn bozy swe tagem
stwye zgiewyl / ze gessa naswyetye tye
lesnye / Wssel nad wyssost wsseho swieta
y nad kurow angelskee A protoz pyssye se
tworzelowe twarzy Neb gakoz orel nay
wyssye letye Takez s Jan nade wsse swa
te Take na lonem tagemstwy bozym byl
Gesto syn bozy dye wczlku kterz krzyesstil
a na horze sye przemenyl Druhe zna
menye zgiewylo sye na tom / ze gemu
welyku wiest wkazowal nebo przye
tele sye rady tayie A to syn bozy vkazal
kdyz gey vczynil swym apostolem A po
tom prorokem sswecho tagemstwye A po
tom vczynil gey swym kanczlerzem
tagnyste ~~[illegible]~~ tu Trzetye znamenye
vkazal gemu swey mylosty syn bozy
kdyz gemu tak obeczeny byl / ze gemu
odpustyl nassywych prsech zpolehnuty
za stolem v weliky czhwrtek Dywna
mylosty bozy ze toho gehoz s Jan krzsty
tel gehoz sye zadny wyeczssy nenarazel
wssak sye geho nesmel dotknuty Nebo
s Jan ~~[illegible]~~ vsage geho mylosty / spo
lehl na prssech Cztwrte znamenye
vkazal gest kdyz gey obdarzil rozlicz
nymy dary Jakoz przyetele sobye dary
possylagy A to s Jan wkazal syn bozy
kdyz gemu swu nay wyeczssy poklad to
zyz swu matku na krzyzy swoge porucz
yl a rzka Tot twuy syn newozelit tot
twoy slicha Pate znamenie bylo swaz
nem otrzyechany Neb sye przyetele
wsyhromadye bywagye a ostrzyechagy A to
gest syn bozy swatemu Janu vkazal
ze geho ode wsseho smilnedlneho hrzy
echu vchowal Takez gey ostrzyehal
ode wsse poskwrny tyelesne y ducho
wnye Sseste znamenie bylo bozie
mylosty v milowany nawssyechwiemy Jako
przyetele rady sye nawssetwyegy A to
syn bozy vkazal na swate Janu kdyz
geho nawsstyewil przed geho smrty
Zagysste welika by byla mylost od bo
ha kdyby buoh possal angela
A wyecssy by byla kdyby possal
mnoho angelow Nay wyeczssy by my
lost byla kdyby possal wssechny
angely Ale przenay wyeczssy by milost
byla kdyby sam buoh przyssel
Jakoz gest przyssel k swe myle mat
ce a k swemu mylemu towaryssi s.
Janu s angely y s gynymy swatymy
zgiewylo sye gemu sam kral nebe
sky weze gemu Poy mily pod kre
mye giz gest czas aby hodowal a
trwassyl ssemnu za mymy stolem Te
hdy s. Jan wstaw poyde Rzecze ge
mu syn bozy a rzka Wie dyeti kre
mnye prziwedes A ty swolaw wesske
lyd a spuolkowy wiedyeti kaza
abyzy sye bozyemu przykazany dr
zeti / a wele gim v wyerze vstawycz
nu byty / Wstupy w dwol podle oltarze
wzdwyh swe nyzie y wecze Hospodi
ne Ihu xpe Ja pozwan natwe hody
gyz ktobye du / a dyekugy twe mylosty
zes mye raczyl sam naty hody zwa
ty / Wyeda ze sem tebe zadal zelust
ho mecho srdcze A kdyz tu modlitw
scholva skona v deryzy nay nebeska
swyetlost / ze nemoze zadny nahoru
wezrzyety A wtey swetlosty wzat
gest do nebes y s tyelem y s dussy A k
dyz ta swietlost mynu nalezechu ply
hrob manny nebeskey Sedme zna

menye bylo moc bozie milosty swietlych
dyblo Neb gest miel moc nadczyty / na
smrty nad przirozenim / a nad dyably ¶
Nayprwe miel moc nad czyty a nad ne
moczymi / ze kohoz sye dotekl swu
sukny dyabelskeho neb nemocneho
skrzad dyabla wypudil / a nemocne vz
drawowal Take myel moc nad
przirozenym Jakoz sye czte ze dwa
gynochy podasta swe wse zbozye / ach
ndiny rozdasta / a nasledowasta s. Jana
A kdyz potom vzrzesta / ano gych slu
zky w krasnem russe chodye / a ona
chodista a nicz nemagicz swiezysta se
welmye A kdyz to s. Jan vzrze wzal
za gyma kamen / vobraty gyma w
zlatto a drahe kamenye a rzka wy
zy ze kwalta zel sbozye wezmiete to
zlatto wykupte swe zbozye a budte pa
ny na swietye Abychte na onom swye
tye zebraly A kdyz vzrzesta takú moc
bozy padesta kryzem przed swatym
Janem prosycze mylosty a zelegicze
toho / ze gsta gecho porussila Ahy gy
ma wecze a rzka Odneta a kazte sye
za trzydczety dny prosta boha at sye
to kamenie opet zlatto w kamenie
obraty A tak s. Janu swazme slu
zysta Take myel moc nad smrty
Jakoz sye czte onem kdyz do efese
za dyesye a gedna pany mene Dru
zyana / kteraz welmy zadala wydy
ety s. Jana Tak vmrzela nesedsu
gy k nyemu a przyetele gegye polozye
gy wchodu to s. Janu a rzkucze To gest
tebe zadala wydiety A wsak tebe ne
wydyela Tehda s. Jan kaza nosidla
postawyty rzecze Hospodyn muoy
Jezus cristus wzbudzy tye Druzy
ana wstan a dy do sweho domu a przy
praw my gyesty A ona hned wstawssy
podyekowala gemu a przyde gdy bie
sme myle Opyet miel moc nad
powietrzym Jakoz sye czte kdyz chtel

vssaty swata czrkew kdy vsyl boha aby ge
mu dal dobre powietrzye Protoz dodnes
nicho dne na ton myestye dobre powye
trzye gest / ze nikdy dest nepade / any snyeh
any kitera burze Opyet myel gest moc
nad gedem / kdyz gedem czarodycznik dal
gemu vczepyty gedu a rzka wypiessli ty
gedd a nebudet nicz z zywotu czisty wlutne
ho boha wyerzyty / A swaty Jan wypy gey
gako naylepssy wyno Tehdy on wecze
kaz vcemto trzyem mrtwym wstaty gesto
gsu gedem otraweny a chczi tepru wyerzy
ty / Tehdy s. Jan da gemu swu sukny a rzk
na nie polozil / kdyz na nie polozy / any
hned zmrtwych wstachu / a ty sye na wyeru
obraty A pro to dnes dawagy swatu wynu
Aby nas s. Jan ostrzyehl tohoto leta odew
seho zleho gedu a otrawenym pominesye
dnes s. Janu aby nam vprosil na bohu wse
dobre / a chowal nas wsseho zleho a dobledl
do ~~kralowstwie~~ Sermo de Innocentibus

~~Vidi supra montem syon agnum & cum eo centum quadraginta quatuor milia habentes nomen dei in frontibus~~
Tato slowa cztem dnes na msy A ta pise
s. Jan w tagnyczy a rzka / Widiessem na ho
rze na syon beranka stoyecze a s nym sto
a cztyrzydczety a cztyrzy tysycze dyetek / ma
gycze znamenye bozye na swich czelech
¶ Opaky magy obyczey kdyz do dalekey
wlasty gedu / pogimagy ssobu a marssalky
pradu / pyssarze prepotrzebu / a rymarzye
k sluzbu Takez kral nebesky / chtye
gyty na tento swyet / pogal ssobu marssal
ka s. Stepana a kanglerze s. Jana a my
neze tyto swate mladenczye / gimz gest
dnes gest a chwala ¶ W tiech slowiech
mozem troy wyecz znamenaty ¶ Prwe
gych nevynnu ... tiela / kterim gsu przy
sobye gmyely ¶ Druhe gych muky kterez
gsu trpyely ¶ Trzetye gych chwalu kte
ruz su przygaly ¶ Prwe gych chwala
przewyssena gest cztwerem wyecy / tocz
myestem towarzystwem zpyewanym
a znamenanym / Zagiste gych chwala

S. Mlodziankow

gest wielka mieszczy / ze wydzieni su nalo
ze Syon / nawyecz gest bozye dziedzyczsthwie
Ta hora slowe Syon to sye znamenawa
sswiethost / to gest nebesskie ~~krolowstwo~~ ktorez
gest dzyen bezuochy / a swiethost beztemno
sty / nawyecz nemie opatrzyty swego stwo
rzytele / O tey horzye otczal s. Dawid beha
aczka hospodyne kto poyde natu horu
Albo ktho gemu odpowiedzie aczka / Nesły
ny ani wedlug ączyty / Przetoz ze tyto mla
dzenczy byly su tyste dziethy anewynne
na tey horze przebywagy / A bezpeczny su
przed swymy neprzyiacziely ¶ Druhe gich
welika chwala gest towarzysthwem / ze
magy beranka ssebu toczsz syna bozie
ho w czlowecz'stwye / sluzze nenz wssechun
radost magy swrchowaną / gehoz ange
le zadagy / yss swaty otczy zadaly a gsu
wydziety / mnoho tyssycz let aczkuge / Ktory
przyst hospodyne swego beranka nebes
kieho / Nekolik magy odtoho beranka a
le odtowarzysthwa anyelkeo a wssech swa
tych / O gak rozkossna wyecz gest byty
w tak welikem a sswatem towarzysthwy
kdyz sye geden raduge swatosty druheho
A ta chwala znamenana gest skrzoze
zadna gablka ktoraz a gsu zydzie przy
nessly byly z sswatey zemye / Ta gab
lka magy zna a zadra w sobie / a zad
ne druhemu nepryzekazye / Takez swa
ty su w nebesskich bezzawysty / O pyet
gich chwala welika gest znamena
nym / ze wssychny mladenczy byly gsu
znamenany naczele bozym nenem
toczsz ze gsu nazwany bozy synowe
a czeled Ihu Xpo wa / O pyet gich chwa
la gest welyka zpyewanym / ze gsu
zpyewaly zwlasthe nowe zpyewanye
gehoz gyny nemohly zpyewaty / a to
gest bylo sladczeyssy nez zadne warha
ny ¶ Druhe znamenalo sye gych
muka kdyz dzye / ty gsu zhubeny / zew
ssech lydy bohu nagest toczsz wynyaty
gssu z wynny wsztczyz gssu byly naro
zeny / A to ssu krwy gssu byly pokropieny
A ta gich muka gest chwalena ze gest
przwny byla / Neb su ony byly przwny
muczedlnyczy przed gynymy swatymy
A protoz s. ~~Augustyn~~ nazywa gye kwye
tym / Neb su przwe zkwyethy w nebesskych
O pyet gich muka gest pochwalena /
ze gssu myesto syna bozeho vmuczeny
Nebo kdyz gssu syna bozeho hledaly
ze gssu sye zbyly / Jakoz sye gsie kdyz
byecthu trzye krale do Jerusalema prz
ygely / a ptaly sye narodweho krale kde
by sye narodil / Tehdy kral Herod to vs
lyssalo / smuty sye bogye sye aby sye
nyektery krol naden nenarodyl / genz
by gey z kralowsthwye wyhnal / A takz
ypry twech trzy kralow / Kdyz by to dy
etye nalezly w Betleemye by gemu
powiedzely / aczka / Ja tam przygeda
poklonym sye gemu / A to wetcze myss
le gey zahubyty / A kdyz ty trzye kralowe
newratychu sye do Jerusalema / Vzrzew
kral Herod ze gssu gym sklamaly roz
hnewa sye welmye / Potze myslyty
kterak by to dzyetye zahubyl / Vmysly
sobye aby wssechny dzyety zahubyl a zbyl
czsoz gich bylo v Betleemye aby tey
nanz pechy nyegie sye byl zahuben
mezy nymy / A wsta doba bozym polo
zenym pohnal krale Heroda syn ge
ho przed tyessarze do rzyma / A tam su
dybe sye swym sye ssyneni zadnye
letye / A doslowalo ssu wyecz wratyw
sye kaza zbyty wssychny dzyety / czsoz
gych bylo v Betlehemye / a wtom kraly
kterez bylo wedw latw a mladssye kte
rez bylo sye toho dne wrodilo / A takou
zalost mezy lydmy vczynil / A no plagy
a krzyczele matery swych dzyety / A swa
dwa syny kaza take zahubity ¶ Trzye
tye znamenala sye gych newynna kdyz
dzye / A ty gssu bezelu sye poslilowy / Neb

gyssu myely trzy rzeczy Czelestnu vsty
a srdzeny Czelestnu su nechynu mychy
ze gsu zadnecho trzyechu nepoznaly
wsty zadnecho falsye neplodzyly Drugy
krzy ludy neluwyly Trzecza sedzy su zlosty
neymyely Przetoz gsu bezwyny przed bo
ghem abez poszkwrny Nebo gakoz pos
zkwrnazkazy twarz takez trzyech du
ssy ? kazy przedbohem Przetoz ktoz
chtye s swatymy mladenczy byty musye
swe trzyechy s sebe smyty Jakoz wsta
rem zakonye byly vczinily kropyad
myty pod chramem / aokolo zrzadyl
naley aly / aby kazdy drzewe nezby
do chramu wssel / wzyragadlo sye w
hledal / a vmil sye / aby czysty dochrama
wssel Takez my gdacze do nebeszkecho
chramu / mamy swe swyedomye opa
trzyty / a swatu sye zpowiedzy omyty
a pokanym oczysczyty Abychom mohly
dogyty do nalo ~~nebes~~ Czoz nam czyto
swaty mladencze su nawelike mylosty
przed bohem / ze gsu luzdy przynem
kamz koly sye obraczy Ktoz gych dzen
vczsty ten bude myety sczestye nadye
tech anelczczy zadne zalosty nad
swymy dyetmy Przetoz vczczyem gye
a prosmy gych at ? De sancto Thoma

S. Tomasza

Sacerdos magnus qui in virtutibus est
oleo unctus in lege et cetera Tako slo
wa psana gsu wstarem zako
nye ze byl buoh przykazal kedyzby
byskup umarl / aby wsseczny psan
rzy a zdrazcy naboragemy byly kamy
losty Nebo to sam buoh powyedyel a
rzka kedyz knyez weliky genz gest
mazan olegem umrze wzakonye te
hdy dayte mylost zbatycznym Gdy
ech slowyech mamy znamenaty Dwoy
wyecz Perwe gego swaty stalw Dr
uhe gego umyszenye Perwe sye zna
menalwa gego stalw ze gest s Thoma

welikecho dostogenstwy ze gest byskup
a welike mylosty a moczy / ze byl pomoz
nyk a weliky swaty / ze byl swatym ole
gem mazan Naypyrwe byl knyez a
nadto byskup genz gest welikecho do
stogenstwy Jakoz sye czte wstarem za
konye ze samemu byskupu a knyezy
byla poruczena wsseczna swatost / genz
pyrwe sye gmyel sam posswyeczyty / dze
we nez przyssel kswatosty / Opyet bylo
byskupu poruczeno aby ludem kazal
a ge zakonu vczil / a obyet bral / a za ludy
boha prosyl / a bohu sluzyl / O tom sye czte
ze buoh rzekl Aaronowy byskupowy
Przystup koltarzowy a obyetuy / za sye
a za swe ludy / nebot gest tobye dana
mylost odemne / aby nossyl przedmye
ludske trzyechy / a gym mylost vmne
vprosyl Ato gest s Thoma czynyl ze sye
sam naypyrwe posswyeczil / potym sye
a luzymy chodye / a czstnye sye obyeczagye
kaze bozye slowo / vczye ludy krzestanske
wyerze / a obyetuye za sye a za swe ludy
Druhe znamenalwa sye gego moc
ze byl welikey mocy / ze zagisste swu
mocy smuorzenye obratyl wstworzitele
tocziz chleb a wino wtyelo bozye / gehoz
angelom nenye porzeczeno / Opyet we
lyku moc gmyel / ze dussy wtrzyessyech
vmrzelu obzywowal / zpowyedagye a
a rozgrzessugye a pokanye dawagye / Op
yet wyeczssye mocy byl nad knyezaty y nad
krale kterzyz magy moc nad tyelem
Ale on gmyel moc y nad tyelem y nad
dussy Jakoz syn bozy rzekl a rzka Czo
sswyeczete na zemy bude swazano y na
neby Trzetye sye znamenalwa gego
swatost ze gest mazan swatym olegem
Ktery na troy wyecz ze wonye a krmy
a vzdrawye Czez gmyel s Thoma na
ssobye ze byl wonnym dobrym przeby
wanym / a ludy krmyl swym kazanym

a wszdrawowal nemożye swym nabożenstw
ym Jakoż sye czte ovyeny ze odsswe wlad
sty czystotu dzzal Achude kinyl agych
nohy pruylwal Gelho swatość swyadczyla
gest swyrt Jakoż sye czte przed gelho vmarze
nym Vmyzelo geden gynoch trzecy dzyo
zyl yrozpłwcel arzka Byl sem wzat do
nebeß Anu sem wydyel mezy apostoly s
zdmu stolicy Aledyż otazach czye to stolicze
ma byty Angel wecze swatemu Thome
kwassemu bysskupu / Oppyet gelho swatość
powyedzaly su angele, ze kedyż bycse vm
rzel kmyezye zpyetwachu genu wssy
zadussny Thed dwa angely przyletye
wsye zazasta wssu odmunzedhnyknow
arzkuge / Wesselyty sye bude sprawedlyw
nebo gest gelho dussye wnebesskem
kralowst / Oppyet swata kralowna sw
yedzy to ze kedyż geden kmyez sluzyese
wssy nakazdy dzyn odswate kralowny
Tehda ſ. Thoma rozhnewa sye nany
Apocze sye modlyty swate maryye Ah
ned ſ. ~~maryy~~ zgelwy sye genu arzkuty
ßdy krazybysskopowy kswatemu thome
arzczy genu takto / Posslalat mye ta
ktobie pryz zymy wssyd nassobye, asze
thu nachzebye aby mne nechal Any
thed przyzechna genu aby wyecz swa
tey kralowne sluzyl Tedy tye znamie
nalwa sye gelho vmarzenye ze gest um
sal gyry zswey zemie odswelho bysskup
stwye, odelwselho czsoz gest myel agelho pr
zacely zabraly Jakoż sye czte kedyż p wa
kostelnyelho bramese Akralowy angli
sskemu nechtyesse nazlych statutech
powolyty kral sye rozhnyewaly odye
genu bysskupstwye agelho przacely z zemie
wyhna, ycgy take wypudy Any gede doz
ynea Anu zabrale azassye lydy bohapsy
Tu sye genu angel zgelwy akaza sye ge
mu wratyty aby sspyese kbohu przysssel
Kedyż sy possedmy letech wraty sye na
ssw stolicz Kedyż nechtye kraly wmysze
przyzwolyty tehdy rytyerzy odyenu kmenm

przygedechu apoczechu sye nany p tazy
any wybych kmyny wecze Jat sem ted czso
chtyete a ony wrzechu przysslyssmy
abychom tye zabyly Any gym wecze Ja
p buoh a p plodu hotow sem vmrzety
Kedyż mne hledate kazugy wam pod
kletw abychte gnimy nyczse neczynyly
Tu poruczylo bohu swdussy aswatey
kralowye aswatemu dyonissy / Kleczie
any gelho swatu hlawu meczy zseczechu
agelho dussy angele wzechu donebes
~~kralowstwa Bohoz z~~ Sermo Silvestri: S. Sylwestra

H
~~onora medicum propter necessitatem~~
Tato slowa pise Salomon wecle nam
ſ. Silvestra czsyty arzka Czyle
kaze p potrzebu Tnech slowyech
mamie dwy wyecz znamenaty Perwe
nassye potrzebye Druhe gelho vcze
nye / Oprwem mamie znamenaty ze
kedyż ostanyn cyessarz byl onalomoch
nyel. A zadny lekarz nemohl genu
pomocz Neb gmyeczesse cessy po
trzeby, anemocz cessy toczs natyele
nadussy anassvem lydu Thrwa
nemocz byla nalomocznost natyele
Ducha nebyera namyssly Trzetye
odsmradu gednolho draka Ty cessy
nemoczy chtyel cesmy leky vleczyty
Bluzze plytye krwe dyetynsskey / ze
nebyeny chtyese tudy pokyeczsyty k
wrestaursske / dyety zstepa Ale nebessky
lekarz przysel ſ. Silvestr papez / genz
to welmye dobrze wleczyl / ze nalo
moczuost swatim krzsteny smychosmyl
Duche nebyenu smrze dysky zapudyl
a smrad hadow ſ. petra kazanym
zabyal Oprwem mamie znamenaty
ze gest nalomocznost smyl swatym
krzstem Jakoż sye czte kedyż ten cyes
sarz Constantinus ſ. heleny syn krzes
tany hubyese swaty sylvestr gydez
rzyma askry sye sswym zakonyskyne
nagedney horze Abozym przepusczye
nym cyessarz onalomocznye Irady
sye sbysskupy pohanskymy kterak by

mogl zdraw bycz Any gemu kazachu
trzy tyssyące dzyeczy krzescyanskych zbycz
a w gegych sye krwy zkupacz Aledz
to kaza przyprowyeszcz przyszedwszy kthe
lazyenye vyrzecze zeny zeny placzące a w
lassy ssobe trhagące / a oczemy sobu ke
nyege A tz welykymy zalosczamy sam
cyessarz zplaka / a kaza stacz wozu y
rzecze swym rytyerzom / y wecze kaz
demu czlowyeku slussye dostoynemu
mylosczyw bycz Ale gescz naywyetzsye
go dostogenstwye / mam bycz naymy
losczywyeyssy / radyegsy chcze vmrzecz
nyz bych ty dyeczy kazal nelytosczywye zby
cz Aworaczcze dzeczy gych materzam / ane
gincz zadnemu nyzb Tu zasy po
dzyekowachu gemu a wzdaychu sye do
mow / swyelyku radoscy / nyossącze swe
dzyeczy Aten noczy gdzye wyspye cyessarzo
wy s. Petr a s. Pawel yzkazacze Pro
zes odpuscyl tyem dzyeczem Anyechcyal
nelytosczywye krwye / posslal nas buoh k
tobye abychom zdrawye daly Zawo
lay Sylwestra papyeze tent vkaze y
banyą kthoremz sye zkupess a bedzesz
zdraw Ostawszy cyessarz kaza hleda
cz rytyerzom s. Sylwestra Aledwy s.
Sylwest nyzrzecze rytyerstwo wolacz gemu
przed cyessarza / nymyesse aby gey chcza
ly vmaczycz Ale pomodlyw sye bohu
gyde przed cyessarza Athed cyessarz po
wstaw przecz nemu / y da gemu myle
powytanye / a wyprawy gemu sswoy sen
Swyaty Sylwest vrozumyaw tomu kaza
za sye gemu krzcycz Aledz gey po
krzcy kedzy nan welyka swyatlosc
athed by wzdrawyen od nyemocy trzen
stwye Asam buoh sye gemu zgyelyw
gako wstarem zakonye Nadnaym
podle przykazanye Cyrzcowna zku
pal sye sedm krat Wyordanye / oczyss
czen gest nassyem czele od nyemocy trze
dnstwye Ossmy gelo a nasse dusse
oczysczy / od ewssech grzechow Tedam

hem znamyenaye ze duchu nemoczny myel
cyessarz nassywey myssly blud pohansky
Aten gest byl drwoy zydowssky a kaz gye
ussky aten gest oleczyl sswym kazanym
nebo pzhwy blud bycsye zydowsskym ne
wyerzy Jakoz sye czte kedyz Elena cyessa
rzowa maty wbetleemy vsslyssa ze ge
gye syn ten cyessarz Constantyn ostalo
wyery pohanskey / y obyatyl sye na wye
rze krzescyanskye Rozhnyewa sye nan
a potze gemu welmye laty / ze wkrzyzo
wanego boha nasslyeduge Any gye po
tysta wszkaza / aby ssobu przywedla
zydy vczene / aby strze hadanye zlwe
doly przywyern Tehdy s. Elena prz
ywede ssobu Dwanaczcye mystrzow
zydowskych doczyma aby sye hadaly s
krzescyany Atu wssechny s. Sylwester przed
cyessarzem przehada / az vst przyly ne
mu nemogyechy otworzycz Tehdy pos
lyedny mystr zydowssky menem Zam
bry rzecze / gyz smy dosty nemowyly vkaz
mecz to struczky nebo cysu ty welmye ne
mudrzy kteryz sye w krzyzowanemu
bohu modle Ale wyem gedno meno
boha wssemohuczego / gegoz zadne st
worzenye nemoze slysscecz / a to chczy ty
kazacz / Kazte my byk sem przywesczy
Agalyz ga gemu vcho possepcy y nathed
zdechne Aledz byka przywedechu / d
wadzyeczy mezow welmy sylnego / Ten
zyd Zambry wcho gemu possepta / a z
thed letyelo ypade yzdechne Tehdy w
ssechny zyde zwolachu na swyatego Syl
westra Any gym odpowyedze Nenye to bo
zye gmeno ale dyabelsske / nebo moy
buoh netolik zywe vmartwy ale ymar
twe krzyssesy Anoslew a had czlowyeka
vmartwy ale nezkrzyssy Chczessly ab
v wyerzym by to bylo bozy gmeno ob
zyw tohoz byka Aledz cyessarz y wssech
ny zwolachu nan a nemoze gegoz
krzyessycz Jane ze nechat gey Sylwester
z krzyessy wzywanye sswyetego boha a chtyem

wszechny wyen wwyerzyly Tedy s. Silwestrwe
ze wyernye iecho boha ihu xpa kazuy
tobye bysku Wstan agdy krotze dosswecho
stada thwed ten byk wstaly y gde przyt
Tedy swata Elena y wszithy zyde obraty
chu sye nawyru krzesczanskhu Atak wlegy
newyem zydowskhu oprot druhy blud
byl katyerstwo Arryanowo gensz sye przy
wyl kazany s. Silwestra Cyesarz con
stantyn kaza przylb genn wolaty Trzy
sta byskupuo assinnazce Atu slozychu
we wszu swedu ktorm z prycwacy nahody
nach kto chtye spassen byty Aledyz swa
ty Silwest. s byskupy nalutowyesse przylo
tomu katyerzowy Tedy ten katyerz
gnewnen Arrius wpad sstolize y slowny
hhalon / a zsinyny byty genny z boha kla
mal sswa trzelwa z sebe wywracy Atak
ten blud katyerssky stalwy ¶ Trzetye
nemocz byla nalidech od hadno nadssye
nye gyez zadny nemohl stalwyty Adrze
we nez sye wyeste tyesarz nalwem obra
tyl Byskupowe pohanszy byly genn
rzekly drakt gest wgednom dole tent
ludy hyby Aledyz sye tyessarz nalwyem
obratyl / ten had wecze nez trzysta lidy
swiny snnadem zabyl bywesse Tedy tye
sarz przy swatecho Silwestra aby to sa
wil Any wecze gato stalwiny bozy nocto
Aledyz s. Silwest. namodlitwie byesye
tedy sye genn zgelwy s. petr a zka
Gdy ktorom hadu bezpecznye a zkzy
noy bich ihus xps sye zdyewky na
rodyl a vkrzyzowan a trzecy dzen wstal
zmrtwych / wstupil nanebessa / anna
przygyty sudity zywich ymartwych / ay
hade tu gecho czekay / zawyczy z genn
wsta nyty Azalwrzy genn czestu znanie
nyn swatecho krzyze Aledyz s. Silwest.
sed ktorom hadu wyjin gakoz genn
s. petr rozkazal thwed ta nemocz prze
sta Tedy wessken lyd rzymsky obra
ty sye na wyeru krzestansku Atak ten

lekarz zlozy gye zgyech trzy nemoczy
¶ Odnikem mamy znamenaty ge
ho pocz steuye / ktorymz gest gecho po
czstyl ten tyesarz Constantyn ¶ prwe
gecho poczstyl tobo dnie kedy sye krzcil
kazal aby wrzymnye cztyly ihu xpa za
prawecho boha ¶ Druhe ktozby bohem
klamal aby byl vkamenowan ¶
Trzetye ktozby krzestanu bez prawe
wzynil aby byl swecho wssecho zbozye
zbalwen ¶ Cztwrte gakoz tyesarze
czsye wszychny kralowe / tez aby pa
peze cztyly wszychny byskupowe
¶ Pate ktoz by sye do kosczela vtekl
wynnyz / aby byl bezpeczen w koscele
a zadny gecho newymmal ¶ Sheste
kedyz papez nakamen wseda aby ge
mu tyesarz strzemen drzal A ginich
mnoho darno odmecho przygal A od
boha nebeske kralowstwye Gehoz
mnye y wam ⁊c. de circumcisione

~~Postquam consummati sunt dies~~ na gromnice
~~octo ut circumcideretur puer vocatum~~
~~est nomen eius Jesus ⁊c.~~
Tato slowa pysse s. lucas wdnessnym
czcenu a zka wosmy gdzen obrzeza
chu syna bozecho a przezwzdyechu
gemu meno ihus ¶ Wtech slow
yech mame troy wnech znamenaty
¶ prwe swate marzye radowanye
¶ Druha bozye obrzezowanye ¶ Trze
ty gmeno spasytelwe ¶ Sprwem zna
menayte ze radost s. marzye byla gest
przetroy wyecz ¶ prwe ze gest syna mye
la spasytele wszecho swyeta gehoz gest
bezbolesty porodyla / a po gecho porodu
dyewkuu ostala / a toho a nyssw nikn
pyestowala / gehoz angele chwalechu
nanebessyech / agensz drzy wessken
swyet wsslon nikn Trzey radosty przy
s. Trzechoz a zka Kadug sye swata
kralowno drzety syna nassw nikn
¶ Druhe wyela gest radost ze gssu
knye przyetele przyssly a radowaly

su sye gye Apto dwes slow radowa by
swatey krolowny ¶ Trzecye ze su gye
myesczene daw nessly gy gtyly Takz
ez my mamy gy dwes vczstyw / aby ona
nas obdarowala tohoto leta Awsze zle
od nas odchwala ¶ Ss drugyem znamye
naycze ze sye hospodyn dal obrzezowaty
P troy wyeth ¶ Pyrwe p wyelikyu mylost
yesto gest myel k nam / asa dyeta taktem
dal swo krew p lyty / aby nas omyl hrz
yechu przyrozenego / a obrzezal snas na
ssye hrzyechy Nebo gest sedmkrat p lil
swo krew z nas ¶ Naypyrwe Jako d
nes ¶ Drughe kedyz klczal na modly
twye krwawy pot kpocho syel ¶ Trze
cye kedyz gy byczowaly ¶ Cztwyrte kedy
nay koronu trnowu wstawyly ¶ Pya
te kedy gemu hrzeby rucze p byly
¶ Szeste nohy ¶ Sedme kedyz gemu
bok p klaly / Wyelika mylost bozye
ze gemu swo krew dal p lyty / aby snas
p lyl nassye hrzyechy ¶ Drughe gest
syn bozy obrzezowan / aby zakon napl
nyl / czesto byl buoh abrahamowy przy
kazal Ato wse nam naprzyklad / aby
chom my zakon bozy drzaly / a obrzezo
waly ssye hrzyechy swatu zpowyedy
¶ Trzecye obrzezowan gest / aby sam
zakon ssebe obrzezal / a nowy vstawil
Jakoz sye czte kedyz osmyg dey by nu
przygidechu przyyetele swatey krolo
wny / a zakon naplnyechu … psmye gesto
mylosty at nassye chrzyecth … ze sye
zle obrzezye tohoto leta Apto slowe
dwes nowe leto ze gest gako dwes
sye mowy zakon poczal Mogye sye
z wyerzatu obnowgy kedyz ssye ssta
rzey ¶ Naypyrwe orzel kedyz sye ssta
ra w … lety wysoko / atam sobie
krzydla opaly / a wpadna dolow mygye
sye w studnycze / a stepe ssebe stare pe
rzye / a nos sam o kamen … / a
tak sye obnowy Takez kazdy czlo
wyek ma vczinity / ktoryz sye gest
starzal wswych hrzyesyech / ma sye

obnowyty tohoto leta wzdwyhna swe
oczy k hospodynu / zazzy sye skrusenym
a wpadny w studnyczy / swatey zpowye
dy / a tu smyg swe stare hrzyechy / a po
kamyn setrzy swoy nos krzywolaky
toczyz swe wsechny zlosty / a obnowys
sye w mylosty bozye ¶ Druhe gelen kedyz
sye sstara / a btrzyge w sobye ged bycz
w wodye a pye gye przychisye / y wy
nyaty z ssebe wessken ged / a tak hned
oblyna / a rohy ssebe swrzye / Takez
czlowyek whrzyesyech zastarzaly / genz
gest pln hrzyechuow gedowatych ma
gyty w studnyczy swatey zpowyedy a
tu ssmye hrzyechy przed kneyzem wy
lyty / aby oblynal zlych skutkuo / a swr
hl swe rohy pychy a zlosty swyeczskey
¶ Trzetye had kedyz sye sstara / drze sye
skrzye kamenye / y odrze ssebe skorzy
a obnowy sye Takez my gestosmy sye
sstarzaly tohoto leta wzlosty / mamye
sye p drzyety skrze pokanye / a sswlety
ssebe stare hrzyechy / a zle obyczeye a
oblecy sye wnowe wdobre skutky Prosmy
hospodyna aby nas raczil obnowyty to
hoto nowego leta wlepssye zdrawye a
sczestye a wselyse dobre ¶ Cztwarty zna
menayte ze gako dnesny dzen wosch
taw bozyeho narozenye / przelozdnech
gymu ymyę bozyemu gmeno Ihus / ge
sto byl angel powyedzel swatey krolow
nye / drzewe nez sye gest byl poczal ¶
Trzye su byly nazwany wstarzem zako
nye tym gmenem Ihus / kterymz sye
syn bozy przyrownalwa ¶ Pyrwny byl
knyeze a wodze lydu bozyeho / genz p
zywedl gye przes brdan do swate ze
mye od boha slybeny Takez nas syn
bozy kral wsseho swyeta / wodze wse
ch hrzyesnych stohoto swyeta do zemye
nebesskey skrze nenz gsmy na wra
czeny k nebesskemu kralowstwu ¶ Dru
hy gest Ihus byl Byskup genz gest
wstarzem zakonye vczyl a obyety dzelal a

zaludy boha prosil Takez syn bozy gest bys
kup wsseho krzestanstwa genz gest ka
zal na tomto swyetye chodyc / byze lyd
bohu sluzyty / a bkazuge gym nesstu do
kralowstwy ~~nebeskeho~~ A sam sye obyetowal
bohu otczy na swatem krzyzy / za nassye
hrzyechy / y sye otcze swe ho zany ¶ Treze
ty byl ihus vrzednik genz wsyl lydy
bohu sluzyty A mystr welikyg vmud
rosty Takez syn bozy mystr welikyg ne
beskyg wsye mudrosty naplneny / ge
uz gest vczil lydy / bozye kazanye drze
ty / a bozy wolly plnyty A psme geho by
nas nawczil dobrze czynity / a zleho
ostaty To meno ihus znamenalo
sye spasytel Nebo gest skroze nye spa
sen wessken narod lydsskyg Jmy v
ffame ze skroze nen spasseny byty
mame Psme geho mylosty by nasse
dusse raczyl spassyty Skroze to meno
troge wyecz dyege sye nassywyetye ¶
Prwe nebeske kralowstwy sye odmyka
Jako prawy s. Pawel a zna tym me
nem ihus mame sobie nebeske kra
lowstwy odewrzyety a odmykamy ¶ Dru
he to gmeno ihus peklo zamyka
ze kdyz ge pognemigy / czite sye trza
ssu A to gest vkazano ze gsu apostole
tym gmene czrty wyhonily ¶ Trzetye
ze to gmeno nemoczne vzdrawuge Ja
koz su apostole wczynye ihus pa slepe
osswyeczowaly / a nemoczne vzdralw
waly / a mrtwe krzyessyly A toz to gme
no swate mame czysty / skolikrat ge
slyssyme menugyc / tolikrat mame
poklonyty Nebo skrzye nye mame
dogyty donebes kralowstwy Ephifania

~~Vidimus stellam eius in oriente~~
~~et venimus cum muneribus adorare~~
~~dominum~~ Tato slowa pysse s. Ma
twes wdnessnyem czteny A ta gsu polo
vedyely trzye kraly a rzkuge Wyde
lysme hwyezdu geho na wzchod slunce
a przyssly sme z dany klanyety sye ge

mu ¶ Duch pamatugem troy hod ¶ Pr
we trzy kralow / gesto su byly przy
gely z dalekych wlasty z dary k sy
nu bozyemu ¶ Druhe hod pamatu
gem bozyeho krzstenye ¶ Trzetyz
wody wyno obratyenye ¶ Prwnyg
hod byl gest wetrzynasty dnech po bo
zyem narozeny / A tom sye gte kdyz
trzye kraly hwyezdu vzrzechu
hwyezdu krasum nos a gessym nadyegnyty sye
mesto dywneho na hwiezdach wy
dyety / lezechu nagedne horze A kdyz
by oprol nosy wtu hodynu gesto
sye syn bozy narodyl / zgyewy se gim
swyetla hwyezda / a bzrzewsse gy y
wssechny A at gest znamenye we
lykeho krale narozenye Podmy a
hledaymy geho / a obyetugme gemu
zlato kadydlo a myrru A hned wys
talwssye gedechu do zydowsstwu / ze
gych prok pohansky mene Bala
am byl rzekl a zna wynde hwye
zda z Jakubowa plodu A tak przy
gedechu do Jerusalema Jpoczechu
sye ptaty kde gest gesto sye narodyl
kral zydowsskyg Vslyssaw to kral
Herod smuty sye welmye A sswola
byskupy a mudrczye zydowske pocze
ptaty kde sye ma syn narodyty A
ony gemu powyedyechu a rzkuczye
Tak mame psano ze w betlehemye
A hned kral Herod powolalw tyech
trzy kralow otaza gych ktere su
znamenye wydyely A ony wssechnu
widielismy hwiezdu gyz tomu dwa
naste dny A tak pusty gye do betle
hema rzka gym kdyz to dyetye na
lezenu aby gemu powiedyely / slybu
gyc sye gemu takze poklonyty A kdyz
wygedechu z Jerusalema Hned
vzrzechu hwyezdu a gedechu za ny
az do betlema A nad kterem z do
mem stasye wteg dwom sedssye na
lezechu syna bozyeho s geho matku na 3 Krole

apadsse przednym pozzstychu yeho aoby
ecowachu yemu zlatto kadydlo amy
rru Agemu czesti wzdawayu sye dosswe
ho kralowstwye nasswa bydla ¶ Wtech
slowyech mame troy wyecz znamena
ty ¶ Nayprwe hwyezdy przyswe denye
ze hwyezda gye przywedla k synu bo
zyemu Ta hwyezda byla gest duch
swaty kteraz nabozy krzsczeny vczy
nyla sye holubkay ale tala nad synem
bozym A nebo ten angel gesto pastur
kam zwyestowal bozye narozenye / ta
hwyezda myela troy wyecz nassobye
prwe ze swyetyla ¶ Druhe ze przed
nymy sla agim cestu vkazala ¶ Trze
tye ze nad tym domem stala wnyemz
byl syn bozy O kterze tu hwyezdu zna
menalwa sye swata marzy matka
bozye / kteraz nam swyety swu mylosty
nadcelusse swate A ktoz gye hleda ag
de ferry zamy sluze gye nabozenye / to
mu ona vkaze syna swucho a bozy
mylost a stane nad nym branye trzy
geho ode wsseho zleho Prosme gye at
nas racy osswyetyty a do wesly nas
do kralowstwye nebes ¶ Druhe mame
znamenaty ze gsu ty trzye kralowe
obyetowaly synu bozyemu trzy da
ry Prwe zlatto a zbozy kterehy ge
mu potrzeba A nato zlatto tu zywyla
swata kralowna matka bozye sedm
let we egyptye ¶ Druhe kadydlo aby
smrad od nycho odechnaly ¶ Trzetye
myrru aby geho posylnyly O kterze
ty trzy dary / troy wyecz gsu znamena
ny O kterze zlatto / ze syn bozy ma by
ty kral nad krzaly O kterze kadydlo k
uczczye welikeho O kterze myrru bozye
vmuczenye Takez my mame gemu
ty trzy dary obyetowaty nemozemely
zlatta myety / ale swe zlatto a czyste
srdcze A kadydlo nassych wzdychanye
a nabozenstwye A myrru nassye poko
ry a btrpenye Prosmy geho at przy

gme dnes nassye dobre skutky ¶ Trzetye
mame znamenaty ze ty trzye kralye z
daleka przyssedsse troy wyecz su vczy
nyly ¶ Prwe ze su wessly wten dom
a tu su nalezly syna bozyeho s geho ma
tku ¶ Druhe ze su padly przed nym
a chwalily su gey ¶ Trzetye ze su gemu
obyetowaly swe dary A my tez troyu
wyecz mame wczyniti chczemely bozye
mylost obdrzety ¶ Nayprwe mame
gyty do bozyeho domu / a tu nalezty sy
na bozyeho s geho matku / aby nam da
ly swu mylost A sso tom pak dyecy
gesto niegy blyzko kiemsy / a nechodie
boha hledaty any s. marzye A wyedu
eze tyto trzy krale z dalekych wlasty
przyssly do betlehema ¶ Druhe ma
me sye sklaniety a pokorzyty hospody
nu / a chwaliti gey swymy modlitwa
my / a prosyty geho aby nam dal zdra
wye a sstiestye a chrzyechow odpusstye
nye tohoto leta ¶ Trzetye mame ge
mu obyetowaty nassye obyety a do
bre skutky / aby nas dopustowal do
swehoz roku / swetczky radosty a ssme
ssymy krzyczy ¶ Druhy gthod dnes
pamatugem bozye krzstenye / ge
sto sye gest krzstyl agssa we trzydcz
yety letech w jordane od s. Jana kr
zstytele A tu gsu byla nebessa otewrz
zyena / a duch swaty nad nym letal
popsme geho byt nas pokrstyl w
swey mylosty / a potom otewrzel na
m nebes kralowstwye ¶ Trzety hod byl
potom wrok / gesto na sswatbye vczy
nyl z wody wyno Prosme geho mylo
sty by nassye z bozye zyladyl / a wsse
nassye zle odwratyl k dobre / s nyemz
wyecz bychom dossly do kralowstwye nebe
esskeho gehoz mnye ylvam dopo
ma hay & Fabiani & Sebastiani

Sancti per fidem vicerunt regna op
erati sunt iusticiam etc. ¶ Tato slowa
pyse s. Pawel a rzka swaty muze
dluzyty skrze swe wyeru przemohly su mno
krale a czynili su sprawedliwost ¶ W tych slo
wyech nam ukazuge s. Pawel patem
wyecz skroze kterez gsu swaty obdrzaly
nebeske kralowstwi ¶ Naprzwe su myely
swatost swatohowani Jakoz dye s. Pawel
¶ Druhe su myely wyeru czelu a toz dye
skroze wyeru ¶ Trzetye su myely boy wy
tyezowy a toz dye przemohly su krale
lowstwye ¶ Cztwrte myely su dobre sk
utky a toz dye czynily su sprawedlnost ¶
Pate odplatu wyecznu a toz dye przygali
su odplatu ¶ Naprzwe znamenay
me tu patem wyecz na swate Pabya
nu Byskupowy a potom osswatemu Se
bastyanu rytyerzowy O swatem sye pa
byanu czte patera wyecz ¶ Prwe ze byl
bohem zwolen ¶ Druhe ze wyeru krze
stanske brany ¶ Trzetye ze bozyemu
kazany byl ustawyczen ¶ Cztwrte ze bo
zye sluzby snazne hledal ¶ Pate ze
pro wyeru krzestansku dal sw krew plity
wtom ze byl bohem zwolen ukazuge
sye geho swatost Ato sam buoh ukazal
nageho zwoleny Jakoz sye czte o nyem
kdyz s. Pawel byesse v Rzymsky myeste
nyn / a kdyz papez byese vmrzel / tehdy
sgyde sye mnoho lydy prosyez boha aby
gim ukazal ktoby myel papezem by
ty / A swaty Pabyan take mezy nymy
stogiese Tehdy holubycz z nebes prÿ
letyelo sede gemu na hlawye Ato luz
vzewsse lyde ynged gey papezem zwo
lychu Ale nykakez by geho buoh nezwo
lyl by geho swateho neuwedel ¶ Dru
he byl vdaten wyeru krzanity / wyeru gest
myel wyeru czelu / dyz gest kazdy plodil
a sylnye branyl ¶ Trzetye wustawyg
nem kazany myel gest boy vzytecny
Jakoz sye czte kdyz philipp cyessarz ch
tyel na wyelikunoc przygymaty bozye

tyelo Nepuzepustil gemu dokudz sye
nezpowyedal swych hrzyechuo Nebal
sye krale any cyessarze gedno boha
¶ Cztwrte na bozye sluzbye myel dobre
skutky Jakoz sye czte o nem ze pocto
sem krzestanstw possylal Sedm Jah
now / a Rzymy sedm pyssarzow aby
wssech swatych muczedlnykow skut
ky popsaly / a k nemu przynesly Aby
su wssechno vmuczenye na knyhach
popsaly ¶ Pate wyecze vmuczeny
myel odplatu wyecznu nebeske
kralowstw ¶ Tu patem wyecz myel
take s. Sebestyan ¶ Prwe gmyel wy
eru welyku / czelu a twrdu / ze gest os
tal pohanskey wyery / a rozdal pro boh
swe panstwye a swe zbozye / a chwa
lu swyetskeho potupyl Nebo ktoz ma
pro wyeru kubohu / ten nezada zbo
zye tyelestneho Jakoz sye czte o nem
kdyz cyessarz Dyokleczyan byesye nan
welmye lasskaw / ze gey nadewsse
rytyerze vstawyl / a powyssyl nadew
sye pany / nemoha bez nieho byty / wsse
podle geho rady czynyessye / a wssak
s. Sebastyan pro wyeru krzestansku to
wsse zhrda / a tu wyeru netolik nasso
bye mye giesse ale y gynych na wyerze
podtwrzowasse Jakoz sye czte o nem
ze kazdy w rytyerskem russe chodyesse
a krzestanow w wyerze potwrzowasse
A kdyz dwa swata muze totyz swate
ho Marcellyana a swateho Marka
dwa wlastnye braty wedyechu na po
prawo Tehdy przybyezechu gych matye pro
stowlassa nechaty sye a tepruwy sye o zeny
a z kdyz / Obyeda mnye myly synowe
ze chcete na smrt gyty z dobre wole
potom otcz sye przywedechu ay sye
pro otcem vsypal ay kdyz aczka Moy
myly synaczkowe pro czo ste sobye smrt
zwolyly a pro krzestansku wyeru / a gyly
pany pomozte my mych synkow pla
katy Opyet przybyezechu gych panye

swe dyethy nawky nesluze a wolagyze
obieda nany nebohany kromu nas ost
awite a kromu swe diethy poruzyte a
kedyz gich sedze poze sye obnyecligo
waty a rozpakowaty Tehdy s. Seba
styan wystupyl wecze gima a rzka
o mytyerzy boze nerodzte zrwaty ty kro
mny wyeczne p plag a wyssanye
zewske Itakze wecze gych otzy a ma
terzy a rzka Neboyte sye byt byly od
wad odluczeny wassy synowe / ale
gotowat na nebessa / przyszywszy a prz
ygotowaty wam tham bydlo nebeske
A tak slusze ta slowa potwyrdy gych
v wyerze A tu sye znamenawa gych
wyera welika a zywa / slusze myz gsu
czinili dobre skuthky Nebo wyera
bez dobrych skuthkow gest martwa
Takze gest myel wyeru twardu s. Se
bastyan / swyecz gest nechtel sstupyto
przadne muky az do smyrty Jakoz sye
zde oznamy kedyz wyeru krzesciansku
kazassye / a krzescianow possylowasse
tehdy gedna pany menem Zoe ze
na Nykostrata wa myena dogcho
domu przygyde / a pade przednym
Tehdy s. Sebast wecze a rzka Bemly
ga przwy slucha bozy / a gestly prawa
rzecz gesto tako zwe zena zmyech vst
slyssala a wyerzyla Otetwazy ten
gesye vsta genz gest otetwyrzel vsta
Zacharyze proroka swego Athned ta ze
na nyema przemluwy a rzkacz dyoz
chuchna rzecz twych vst kteremyss
mluwyl nebo sem wydyela angela
ano drzy knyhy przedtebu / nanych
bylo napsano to wsse czoz ty mlu
wyl Oczyethye myel boy rytyerzky / ze
gest przemohl tyssy kralowstwye
Naypirwe swyet slakomstwym / ze
rozdal wse swe zbozye chudim
Druhe tyelo zroz kassy Trzetye dya
bla sgecho mocy / ygecho slechy / zmyecz
gest byl tyesarz Dyokletyan / Ducanz
sye czte ze powolal s. Sebastyana
v wecze gemu a rzka Ja sem tye Bzyvil
na dwyr tyesarzy / a przbym nassym slwo
rze / aty pak czyms przyweczemu zdra
dzy / a nyym bohom przywrustwye s.
Sebastyan wecze a rzka Ja przym bo
ha za twe zdrawye / y za twe kralo
stwye Tehdy Tyessarz kaza gey napo
le wywesty a kdubu przywazaty a ryt
tyerzom kaza kremu strzyelety Any
gey tak strzelamy o sucho / gako przwe
geska gezzka a mnyecze by gyz v
mrzel ygyz odechu prycz od nycho Alkdz
by trzety den mylym bohem by vzdra
wen / a przyssed na tyessarzow dwor
pocze oboyn kazaty / a tyessarzowy
prorokowaty ze hubi krzestanstwo a
wecze a rzka Tyessarzy przoto mye boh
ktobye posslal abych tye tresstal ze
zlych skutkow Tehdy tyessarz rozh
newaw sye / kaza gey tak dlucho mu
czyty dokudz by dusse nezbyl A tak
boyge swyetezyl nad smrty Cztwrte
myel gest dobre skuthky wssy wedluo
sy To gest sprawedlnost / aby kazdemu
gecho navoratyl Asswaty Sebastyan
wzdy bohu snazne sluzyl / chwalu ge
mu wzdawagye / na kazdy den a sebe
odhrzyechu ostrzyehagye a wssudy gsty
przebywagye Pate myel gest osypla
tu wyecznu kdyzto gest przygal kroni
na nebes. ~~tuakomst~~ / Sancte Agnetis

Mulierem fortem quis inveniet &
Kteto slowa pise mudry Salomon
a rzka kto nalezne sylnu zenu
Wtyech slowiech sye Salomon pomyslil
ze tocho nemohl nalesty czoz gest na
lezena nasweczy Nyhyssy Nebo gest
ta nalezena tak sylna / ze gest sylne
muze / a sylnecho dyabla przemohla / nebo
sylnost tohoto clowyeka v kazugie sye
kteruz gest sylem vboy Ale s. Agnyessye
myela gest trzy boge Przwny s tyelo
sym kralowym Druhy s tylo kraly
Trzety s tylo kralew wladarzy Wzyp

swem boy gesto gesto gest myela ssynem
kralowym / genz chtyel gegye gest odgy
cy ¶ Jmyela gest cztwero przyrodzenstwye
¶ Porzwe przyrodzonewyesszye sye gye gegye mla
dyez wyek / ze byessye wczthnasty leth
a wtorym wyeku nawyeczsze lyde krzczyeczsku
przychadzyeczsu ¶ Drughe krassa gegye
tyela / ze byessye welymye krassna a
krassne wyczy smbyety ucz uepyekuc
¶ Trzecye gmyela przyrodzenstwye odm
nocho darmo aodmnozstwye darmo Ze
tey kralowey mnoho gye darow posl
yelassye / agesze wyecze gye slubowasse
Nebo mnoho gyssu kterez sswe mladosty
ostagye Ale stuoze dary bywaczy okla
many Jakoz sye czte ze Abrahamno
panossye dawal welike dary pannye
rebeze aby gy przyese Isaakowy usmubil
¶ Cztwarte myela przyrodzenstwye ustawy
czne muky nassyewem tyele / agakz koly
myela gest tolyko przyrodzenstwye / alyssak
gest chowala sw czystotu awyczestwye
obdirzala Jakoz ssye czte onye kedyz bye
ssye wczytrznaczczy letech / tehdy gest ss
mrt zhratyla azywot wyeczny nalezla
neb byessye welmye krassna natwarzy
Ale krassy v wyerze Kedyz sye byesse
ssworzenye wratyla Tehdy kralowye
porze gy mylowaty Apesla gye dary
chczye gy sobye za zenu gmyety Ona ge
mu odpowyedzye arzkucz Odstup ode
mne hubengze nebt sem gyz odgynebo
myleho przedchwatyena / genz gest lepssy
asslechetnyeyssy akrassy abohatyeyssy
amocznyeyssy nez ty / Wyslyssaly to teyk
ralowey rozne mocze sye awlozy sye polo
zy / Alekazy gcho otczu powyedyecztu ze
sye przweliku mylost rozne mohl Tabyl
przwyez boy gegye awyczestwy ¶ Druhy
boy myela przyrodzenstwy krali / genz chtyel gegye
zyest odgyety / kazal gy wesly wdnowy
kuobeczmym zenam / awtorym boy mno
ho gye czynyl przyrodzenstwye ¶ Naysprwe

ze gy kazal nahu pomyesye wodity
aby gye hanbu uczynil ze sye pannyy
wyecze hanbye astydye / ucz sye bogye
bytye / Ale przyslo tomu myela gest po
mocz od boha / ze gye buoh dal tak
husste wlassy / ze wssechym nahotu ge
gye przyluyly / Atak odnye hanbu
tu odehnal ¶ Druhe ze gy posslal
do obecznecho domu / aby gegye czesty
gmecno poskwrnyly Ale przyslo tomu
myela gest pomocz angelssku / genz
gy gest ucztesyl aobranyl ¶ Trzecye ze
gy wtemnu krowom kazal wsadyty
aby sye uzassla Ale przyslo tomu myela
gest swyetlost nebesku / ze ty kterzyz
tam knye wesly przweliku swyetlost
uemohly su gie wydyety ¶ Cztwarte ze
gye tak czystwyty nechal aby zymu
vmrzela Ale przyslo tomu myela gest
ruecho nebesske Nebo gakz gest zlotey
temnosty wstupyla tak gest kralsske
ruecho nalezla / wkhod swemu tyelu
¶ Pate ze gy kazal uczinyty wssem
obecznu Aby za tocho zagednoho gmuz
gest zhrdyela mnoho myela / ktergyz
by gy poklamawaly Ale przy tomu
myela bozy pomocz / ze ty wssechny k
terzyz knye przyygydechu / vzrzyecze
swyetlo nebesske zassye sye wrazzow
aly ¶ Ssieste ze tomu swemu synu dal
nadny wewodyty / aby toho myela my
lownyka ktereloz zamuz nechtyela
pogyety Ale przy tomu myela bozy
sprawedlnost / ze gye pomstyla / Neb kedz
tey kralewycz synmny gmochy gyde
do obecznecho domu / agym welesyc na
przed knye gyty / Aledyz nazrze knye
wraty sye Tehdy ten pamyecz zwola
nanie arzka Hubenysste mestatczm
ze knye gyty nesmyete Hned sam
knye przyssed chtyessye sye gye dot
knuty Ahned zdesse / Wyslyssaly to

krol swethskym płaczem knye przybye
ze a ztaza kterak gest vmrzel Ktora
kwetze Tey grzmyel nadnymy swu-
mosz / gehoz gest chtyel kwoly naplnyty
Jhal kwetze a rzka / Zatom poznany
mosz twego boga Kedyz my wzskrzye-
syb mego syna Ona kopalossy popsy
nnego boga Ktored ten panycz ozywy
kosta a potze kazaty wyern krzesthsku
A tak nadruhem boy swytyezyla Trze-
ty boy gymyela z ptylw kralew wladarzy
genz chtyel sye wyern zlamaty / Zyme
gye rozlyczne mnky Neb kedyz tey k-
ral wzrze ze gego syn z strzyesen by-
essye szkoze myey chtyessye gy rad
od smyrty wyprosyty Ale obetz welese
gy zahubyty Tehdy on swego wlada-
rze gmenem Appasya myesto sebe
vstawy a swatu Nyetyssy genn po-
myey Atey kaza ohen przyplwyty
A swatu Nyetyssy p strzed nego vlozyty
kaza aby kosty ytyelo szhorzalo Ale
gest ona ohen przemohla / na bozym
modlitwu ze sye ohen obolonye roz-
stupy a gye newskody Tehdy Appa-
sius kaza gye mecsem hrdlo przetz-
nnty A tak Stona a angele wseczkim
dussy donebes kralowstwa Kedyz gegye
przyetele ossmy dey nad gegye gro-
bem sedyechu wzrzechu .s. Nyetyssy
ona drzy beranka vprawey ruce a
rzkuty Neplaczte mne ale radugte se
nebot sem stycmito pannamy gyz w
nebesske kralowstw Otoz slowe swa
panna nebo gest sprazmye p bozye
gmeno boyowala / gy gyest dylwy
oznamyl Jakoz sye cztee o gedinem
knyezzy ze mel pokussenye naswe
tyele / Ipsol papeze aby sye genn
odpustyl ozenyty Tehdy papez da
genn swoy prsten Kaza genn
gyty domow a rzka pb .s. Nyetyssye
at sye odpusty mylowaty Tehdy on
przysed przed obraz .s. Nyetysse potze-

sye modlyty Ona zraze reku a przygye
oduchg ten prsten a wsetheo pokuse
nye dyabelsske odnego zaghna Agesze
ydnes massye mrze ten prsten ma a
ten knyez wyeze sluzyessye .s. Nyety-
ssy a tak sye dosta do kralowstwa nebes-
~~kebez~~ mnye ystrza Vincenty sermo
~~Vincenti dabo edere de ligno vite~~
~~quod est in paradiso dei mei~~
Dato slowa pyse .s. Jan wmyynyty a rzka
wytyezowy dam pozywaty drzewa ge-
sto gest wragy boga mego Syn bozy kral
nebesky / chtye swych rytyerzow vboy
potwerdyty / slybuge wytyeze darowaty
Nebo sye gest zadny swaty necossnietil
by nyeczso od boga nekupyel / a owyem
neboyowal Takez my mamy boyowaty
domnyedsmy zywy Znamenayte ze
boye wyecz gest ~~wyetsom~~ potrzebna
Nayprwe mudrost Druhe sylnost
Trzetye vdatnost Takez bog swe
rytyerze kezy boyowaty swatym pysmye
possyluge gych swu mylosty / dawage gym
vdatnost swym vmyenenym / a sswym
slyubowanym A to gest mel na ssobye
.s. Wyncent Prwe mel mudrost ze
kedyz bywsse Alezy przyestem / swaty wa-
lenty potzczy genn swe byskupstwy
aby to z possobowal ssw mudrosty A w
tych slowyech mamy boy wyecz zna-
menaty Nayprwe gego boyowanye
Druhe gego wytyezstwye Nayprwe
.s. Wyncent zassweho zywota myel
gest troge boyowanye Prwy boy mi-
el kedyz gey Dagyan kazal naprwey
powyessyty / a wlekuge sylnye mutzyty
Jakoz sye czte o nem kedyz byessa z da-
zyan swateho Walentyna Byskupa
a swateho Wincentha kaza wzalarz wsa-
dyty / a dwye nedely hladem kaza ge
morzyty / a mnye gye possye kwoly gm
yety / Potom kaza ge przedse przywe-
sty Kedyz ge wassmy a sylne wzrzye
rozhnyewal a sye welmye a rzka Esso

dyet ktemu walen ze sye gmus krzesta
nem pro tyto mem przykazany. A on my
eztye odpowyedye. Tehda s. wintzent
wetze anzka chwily otze nerod tak stra
sslywye mluwyty. A on wetze k tym. Ja
tobie porutzyem ssw przy. Tehda swa
ty wyncent obratyw sye k tyessarzo
wy potze gey trestaty. Assmyele ge
mu odpowiedaty. Tehda tyessarz ka
za swateho waleriana napusstz wyhwe
sty / aby tam hladem vmrzel. A swateho
wyncentze kaza napwrzy polwyessy
ty / a kleßtemy thaty anzka powyez
ny wyntzene tak sye twemu tyelu
mylye dyegye. Tehdy on zasmaw sye
wetze. Ja sem toho dawno zadal. Te
hdy tyesarz kaza gey metlamy byty
a welmye mutzyty / az wssechny vstachu
tepucze gey. I tyessarz wetze wsak ste
gyndy mnohym ostawaly / ze ste gye
nassmrt vmutzowaly / a tomuto ged
nomu nemozete ostaty. Tehdy ony po
tzechu geho tyelo draty az do kosty
az krew sylnye a welmye tetzyesshe
a tesselim sye wen ted. kydunyechu. Sme
ze gim tyessarz / gyestze sye smylug
sam nadsobu / aby mohl swe krasy
nabyty. Tehdy wetze s. wyncent a
nzka. O gedowaty gazytze dyabelss
kyg nebo gim sye twych muk / nebo
tzym tye naywyetz chwyewyhwa wizy
tyem sye naywyetz ta radugy / a netch
ty aby my tyssto muk ponechul / aby
wyedyel ze mne neprzemozes. Tehy
boy on przemohl bozy mohy anzka
vzrzyssmye wetze mohy nez ty mo
zess mutzyty. ¶ Druhy boy myel wolny
ze kdyz byl slozen smertze ypryzwedeny
kwolny / ywstupy sam na zelezum le
sn ypotze sye petzy. A tu potzechu ge
ho tyelo zeleznymy kotzkamy draty
a netzytye gey potzechu solyty / assmy
rozzene nageho tyelo klasty / a sypy

wen strzyelety / a sudliezemy geho tyelo
klaty / az trzssetwa zuteho nadobey wy
ssyechu. Ale ty gest on muky przemo
hl skrze mylost bozy nebo gest wye
tze horzal swolny nebesskem / nez w
tyech mukach. Neb ohen bozy my
lost wgeho srdtzy wssechnu horkost
plamenum vhassowasse. ¶ Trzety
boy myel wzalarzy nebo kdyz po lwy
edyechu tyessarzowy / ze wolny ne
moz shorzety / any ony gemu tysso
vskodyty / wetze tyesarz / Horzye nam
gyz budem przemozeny / nez wsa
dte gey wzalarz / a tam nay sypte
kamenye horzke / a przybygte gemu
nohy kdrzewu a polozte gey name
gyech / a kdyz vmrze powyezte my.
Ale wtom boy swytyezyl gest / nebo
kral nebessky tu wssechnu muku
obratyl gemu wradost nebo wssych
na temnost zalarzna sye osswyetila
a kamenye horzke / wkwyety sye ge
mu obratylo / a nohy sye gemu roz
wazaly. A angele gey tyessyly. A kdyz
chodye pozalarzy po kwyety zpye
wasse / powyedyechu to kraly / a on
nozy sye nawyem obratyly. A nemye
to dywo ze gemu mylyg buoh takn
mylost vkazowal. Neb gest myel
zywot swetly protoz gemu buoh za
larz osswyetyl. ¶ Druhe ze gest myel
tzystu dussy / proto sye gemu obratilo
kamenye wkwyety. ¶ Trzetye myel
swatu zadost proto geho nohy byly
prosty. ¶ Tzwrte myel zywot angelsky
pro swu tzystotu protoz gey angele tye
ssyly. ¶ Pate myel mysl pokornu
protoz nemyel vmukach swyly. Ale v
pokoy neb vslyssaw tyesarz ze sye m
nozy obratyly na wyeru / wetze Jesto
wyetze vtzynymy / gyz sem przemozen
netwem geho kterak vmutzity wssak
gey gestze nest na krasne loze zdat

sam tumrze a kedi zgey nawyeczkem
lozy polozythu malo polezaly y bm
zye wsslyssaly to tyessarz radosnye
rzecze. Alye kedyz sye nyeprzemoglyly zywe
ho / assa przemozne mirtwe ho / ykaza
gey na pole wynesty / aby gey ptaty s
nyedly. Ale buoh nadnyny swe an
gely postawyl / aby sye nedaly nyko
mu geho tyela dottknyaty wsslyssalyto
tyessarz rzecze / Tda my sye ze geho
ymirtwa nyeprzemozenye. Ikazal z
nenn kamyen przywyazaty a vmo
rze wrzty / zdaby gey tam ryby snye
dly. Alye kedyz marynyerzy przy ge dechu
atyelo geho nabrzezye nalezechu a
geho zgewenym gedna pany wz
rze geho tyelo / apogrzesnye pochowa
Atak gest swyeczil. s. wyncent a
potoz gest wzal odplatu / ze pozywa
drzewa zywotneho / s kazye nyecz sye
znamenawa syn bozy / gehoz po
zywagy wsythny swaty. Ato drzewo
ma dwanaztero ovocze. Prwe ovo
cze gest zdrawye beznemocy. Dru
he mladost bezstarosty. Trzetye mla
dost bezmirzkosty. Ctwarte zywot
bez smyrty. Pyate swoboda bezrobaty
Szeste sytost bezlacznosty. Szedme
pokoy beztruchlosty. Osme bezpecz
nost bezewselyho strachu vmyenye
beznemudrosty. Dzewyate sbozye bez
chudoby. Dzesyaate radost bez smu
tku. Dwanazte chwala bez sro
manye. Ato gest naylepssye ze sye to
nykdy nesskona. Otom ptiy s. dawid
Blahoslawyeny su kterzyz przeby
wagy wtwem domye hospodynye. A
tak chtyemly toho ovocze vzywagy
swatym wynyeczyenym mussymy to
ge kralowstwye przemoczy tegyz s
wyeczsse duchowye a pekelne g
clessne asedmy smrtedlnych grzyechov
abychom dossly dowyecznoy zemye
gakoz gest s. wyncent dossel tegyz
dokonalost

In conuersione sti pauli apli

Vas electionis est m[ihi] ut portet
nomen meum palam gentibus
et coram regibus terre. Sta
slowa pyse s. lucas ata gest powyed
vel sam buoh acz ka. Swaty pawel
gest moy sud zwolemy aby nosyl me
gmeno myczy ludmy / aprzedkrali ze
mssymy. Wtych slowyech mozem
znamenaty trzy gest obratzenye s.
pawla agynych swatych nyzs. Dr
uhe kteraz gest sud s. pawel. Tr
zetye kteraz gest nosyl bozye meno
Oprwem mame znamenaty zeob
raczenye s. pawla nawyem ptroy
wyeg swyetyme. Prwe p przyklad
aby zadny grzyesnyg nezufal odbo
zye mylosty / ze ptywnyka swego vczi
nyl buoh zswego mylostnyka. Dru
he p radost nebo gakoz krzestane my
chy su skrze nyen mnoho zalosty Tez
skrze geho obratzenye / myely su m
noho radosty. Trzetye p dyw gesto
buoh nadnym vczinil. a bkazal ze
z wyboynyka wyczny krzestanske vcz
ynil kazatele assmyetn koscelny
Jakoz sye czte ovem Ze kedyz bycssye
krzestanom mnoho zleho vczynil tch
dy gyde kubysskupowy / Apsy lysty aby
gdebyl krzestany ktez by kte nalezl a
nebo swyecze gye dowedl do Jerusalema
A kedyz gide do damasska tehdy nagye
sye oblzhczy gey swyetlost nebesska
ze sched ossluu apade skonye naze
my. Asslas zneheb gemu rzecze Sav
le saule przecz my sye ptywys. Jon rzecze
Ktos ty pane. Asslas gemu rzecze
Ja sem [illegible] xpc gehoz ty nenawydzs
Jon rzecze O mylyg pane czso my ka
zes vczynity. Asslas gemu rzecze / gdy
do myesta atam tobye powyedye czso
mas vczynity. Atak sye gest dyvne
stalo geho obratzenye / Ze kedyz bycsye
wchnye zle zamyssyl / tehdy sam buoh
gey nawyem obratyl a wtom sye zna

menalwa welika mylost bozye ¶ Druhe
ymyenye znamenaty kirczaky gest byl sud
s. Pawel zagiste byl gest czysty sud neba
gest wszystkye prze bywal Tey sye zna
menalwa skrze zlatyczy krale Assuera
wyez kazal hostem pyty wssyty Ta
ke byal nebessky skrze s. pawla oss
wyetyl wyeru krzescyansku agego lyze
nim napagye wyerne krzescyanky na
bylo wey duch pyty swe mylosty Kedy
gey wzal do trzecyeych nebes adoragye
vkazuge gemu swe tagemstwye i neb
tey sud byl vczystyl syn bozy seslawo
wsythym rez ancelwyem gego swaty duch
vczystyl wyeru aswatym krzyzczenym od
gen wszeglkim nelwyem oduchy apos
tolwm Ato nazywanye czystoty gego
kedyz gemu hlawu szyely myesto krwye
mleko teklo z gego szyge ¶ Druhe tey
sud byl gest pokorny kteryz gesto
kupssyl wszechny czystosty Ta sye zna
menalwa skrze karbunkula ktery
sye kwyssye sswyety myezy kamenim
kterez bywssye nabysthupolwn mesyu
Takez s. Pawel bywssye tak pokorny
ze gest rzekl Ja sem naymenssy zapos
tolko ze neysem dostoyen slucy aposto
lem neb sem byl przeslwnik wyery krze
stanskey ¶ Trzecye byl gest sud syro
kyg myloszy bozye genz polowssem swi
yetu chodye mnoho dussy dowedl do
nebes kralewst Azedez nemohl sam
dogyty tam swe lysty possylal potw
rzuyc gych vsplwey wyerze ¶ Czwarte
byl gest sud twardy ze gego nemohl za
dny kamey twechlosty rozbyty any
zlamaty neb gest byl zlatty sud dra
hym kamenym okowany ze gest byl
trssykrat okrowa bychowan agedno
kamenowan wzalarz wsazen mnoho
topy arozlycznie meky tepyel Aw
sak nemohl gego vzadny przelomity

any sswyeczy swyesty any twchlosty any
hladem any nahotu any meczem Jak
oz sye tze onem kedyzto gey kral Nero
kazal scyety Tehdy trzye rytyerzy okaza
thu gego azhluge Powyez nam pawle
kteryz gest to kral Genz ty chcess v
mrzyety a gysso zato budzess myety Te
hdy s. pawel pocze gym kazaty okra
losty nebesskey a odmyek pesczelnich
tak ze gye nalwnem obraty Jony ge
ho posychu a vsel a vtekl smrzty Jon
gym wecze O buoh toho nedey abych
gia sye bal smrzty wsak neysem zlo
dyey ale sem rytyerz bozy Nebo wy
em to zagiste ze giz poydu do kra
lowstwa nebesskeho Tak gego smrt
nemohla przelomity ze mohla vgyty
przechtyel ¶ Pate ten sud byl dywne
swyetlosty genz osswyetyl nebe y zemy
Nebe gest osswyetyl kedyz gest mno
he hrzyssne nalwnem obratyl a gye
gako hwyazdy slunce na neby osswye
tyl ¶ Druhe zemy osswyetyl kaze
slowo bozye po wssem swyetu Apto se
przyrownawa kssyzycu plamene
mu genz swyetyl zydom kedyz gsu
szly przes czerwene morzye ¶ Trzetye
swyetyl doleyssym tocyz zufalim
pohanom a krzyeczzom kterez ge
st osswyetyl swym kazanym Jakoz
to s. Dyonise Jakoz sye tze onem
kedyz s. Pawel kazassye w athenis
a swaty Dyonis bese wyelyky mystr
pohansky a nelwyerzyese tomu tedz
s. pawel nalwwye sye Vzrzelo ged
noho slepeho wecze Pawle osswye
tyssly tohoto slepeho tehdat chcy wy
erzyty Tte s. Pawel wecze weyme
otcze y syna y swatheho ducha przizy
Ahned ten slepy by zdraw A swaty
Dyonis v wyery vpokrzsty sye A tak
bywssy ony na szele aon na dussy oba
wzdrawyena ¶ Pyet byl dywny sud

a dywne yeho czyny / Jakoz sye czte owe
kedyz bycse nagedniony o Ostrowye / tedy
had przysskoczy kyktha nitze / ynewstne
yeho / a swyaty pawel bozy mocy zah
na yey / A ktoz dzyesiny dey ktoz sluzy
swyatemu pawlu / Neboy sye thadno
toczyz ierze duch dyablus / Takze sye
czte oney kedyz krzyzmie kazassye
tedy tyessarzow podczessy anebo seuk
thye slyssely lepe yeho kazanye / yw
stupy nadobneusze a wzdzyyena sye
yvpadl yslowy klalim / Rusysal to
nero poze yeho welmye zelety / Ted
dy . s . pawel kaza yey przed sye przy
wesly / a bozy mocy yey wzbrzyessy
a przed tyessarze yemu kaza gyty ¶
Trzecye mamie znamenaty ze bozye
ymeno nosyl yest twoy wiecz ¶ pr
we sedzeny twey wiecze ¶ Druhe zn
kana dobre sluzby czynye ¶ Trze
tye vsty obolhu kazye / Ktoz yest bo
zye ymeno padessat kraat pomeno
wal wsswyech epystolach / Nebo yest
bozye meno tak welmye mylowal
ze yeho vybedy z sswych vst newypu
styl / Kedyz yey wedechu na popraw
Tehdy on potklek a wzdech a wzlwed
swe oczy na wychod slunce y wezyre
sspey nitze / zaplaka a boha pochwali
a podyekowa yemu y naklony sye / Ked
dyz yemu klawu sciechu tesyhat
skoczy abecze tessybrat ~~ihus xpo~~
a kedez klawa skoczyla / tu sye kazala
studnyecze vczynila / adussye sla done
bes ~~tadlowa~~ In purificatione marie

Gromnice

Postquam consummati sunt dies
purificationis marie tulerunt
illum in Jerusalem etc / Tato slowa pi
se s. lucas wdnessnyey czteny a ktha
kedyz sye naplnychu dnyowe poczy
sczowanye swatey marzye nessechu
syna bozyeho do Jerusalema / Wtye
ch slowiech mamy troy wiecz znamenaty / yesto sye yest yako dzyssny
dzey dalo ¶ Naypirwe swyate marzye po
czysczenye ¶ Druhe syna bozyeho obye
towanye ¶ Trzecye swyatcho Symeo
na pozehnanye ¶ A pyrwey mame
znamenaty ze dzyssny dzeyn slowye po
czysczeny . s . marzye tezsz vwod / Jakoz
bylo przykazano wstarem zakonye
ze kazda zena po festy nedyelech po
porodu myela sye vwodyty / poczyss
czenye pod zakonyecho / Ale dzyw
ne yest przez sye yest . s . marzy vwody
la / ano gye toho potrzebye nebylo by
wssy czystu panu / abbczyssye swey m
atky vczysczena / a zadneho hrzyechu
nemyela / neb yest byla bezewssye po
skwrny / Omye pod twy Gallowy wssechna
krasna / a zista na myla / Ale snad sye
chtyela vwodyty ssynem bozym do ch
ramu poczy wzglyedu dzyech / nam na
przyklad abychom oczystyly swe sercze
a swe smyssly ¶ Pyrwe oczy ¶ Druhe v
sta czymz neczszymye nemlowymee ¶ Tr
zetye nitze czymz mnoho hrzessymee
¶ Cztwrte nohy czymz nazle sluzhy
chodyme ¶ Pate vssy czymz nerady
bozyeho slowa slyssyme / Nebo yakoz
lekarzstwym tyelo sye poczysty / Takez
sercze bozy bazny / ktera z czynye wz
russenye / ktereymz sye sercze poczys
czyetye / a ktorym poczysczenym sedzy
przebywa nad kral nebessky ¶ Dru
he poczyszczuye sye sercze swyatu z
powyedy skrzye myz sye sercze vczy
sty ode wssech hrzyechow / Nebo yakoz
skrzye dwerzy swyety wnmye tagy
Takez skrzye zpowyed / yesto gdze
skroze vsta hrzyechow z bywamy ¶
Trzetye poczysczugeny sye skrzye twch
lost / yakoz wyno wlyssyczych a ya
ko zlatto wohny ¶ Cztwrte sye pocz
ysczugeny pokanim / yako drzewo sye
polewanym ¶ Pate sye poczysczuge
skrzye almuznu dawanym / Jako

tyelo krwe puſſczenim ¶ Geſte narozenyeſt
wym tociz welikú miloſty Jako ſ. mary
magdalena ¶ Geduie prawe wyeru a do
brymy ſkutky / Protoz ti Gedinem wyes
poczty / tey ziſtye poyde do nebeſ kralowſtf
¶ Po druhem mame znamenaty / ze ſyn
bozy gako dneſſny den obietowan geſt
do chramu na oltarz otczy nebeſkemu
za naſſye wykupenye / nam naprzyklad
abychom takez obyetowaly my gey na
ſſwatem oltarzy Protoz ſu ſwaty otczo
we wſtawyly aby kazdy duch mieł ſ
wyety wſſwey mſe zazzenu A to proto
wyecz Nayprwe pobyczey ze rzymane
gako dneſſny den ſluzyechu materzy ſ
mrtwe oſſolwye / geuz ſlul buoh boyow
ny A na kazde leto tey notzy chodyechu
ſpoſtawnyky a prochodyechu ſluzyecze
tey bohyny menen Potrzebe aby gym toy
nyeczſtwye wypyla A kdyz rzymane nech
tyechu toho obyczeye oſtaty Papez ob
raty to na czeſt ſwatey kralowne ma
tcze bozye A ty ſwiecze ſlowu hromnycze
ze kterz gſu w kterem domu w tom nel
zye hromu byty any zazzyety ¶ Druhe
pobyetowanye ſyna bozyeho Neb ga
koz ſwata marzye neſſla ſyna bozie
ho do chramu naſſw neku / hromnycze
neſſucze w ruku Tehdy kazdy ma v ſw
ruku hromnycy neſty do koſtela / nebo h
romnycze znamenalwa ſyna bozyeho
Nebo gakoz w ſwyety geſt troge wiecz
tociz wosk knot a ohen Takez ſyn bo
zy myel tyelo duſſy a bozſtwye ¶ Trze
tye pryeden dyl geuz ſye ſtal gako toho
dne Nebo gedna pany welmye ſluzy
ſſye ſ. marzye kralowne nebeſke A
na kazdy den myelaſe mſſy w ſſwey
kaplyty od ſ. marzye A kdyz by na pro
wyeze / knyez zaſſel poſſwey potrzſſebe
nemoze tey den myety mſſye / ta pany
ſmuty ſye welmie y klekze przed oltarze
mu ſye zdrzyena / vzdaſſye ſye gye by

byla w nayſſwiem koſtele Inyzze a no de
zaſtup dyewicz ſwatych a gedna kny
na pannu przednymy dyeſye A kdyz
ta ſſede tehdy przygide geden neſſa na
nyeze mnoho ſwyecz I da gednu ſwy
ecy nayprwe tey panye geſto ſedyeſe
apoſtom gynym panam A przyſſed
kte panye da gye takez ſſwyecy I ona
wzhlede na nit knyez mſſy ſluzy a za
czy zamym ſtogye a dwa Jakny ſwaty
wyncent a ſ. wawrzynecz A kdyz mſſy
zaczechu dwa angely ¶ Wſtawſſy ſ.
kralowna gyde knoleczy y obietowa
ſſw hromnyty pokleklſſy gakoz geſt oby
cey A wſſechny pany zany tez v czy
nechu A kdyz ta pany neſtraſſye ne
chtyegyty ſwey hromnycze ſſw ſwyety
/ poſſla knyez aby ſſla hromnycze ana
nechodye Tehdy ſ. marzy angelu wecze
Gdy a wezmy gye bez dyeky ſſwyety
z ruku A gdy przyſſed chtyeſſe gye bezdye
ky ſwiecy z ruku wzyety ana nepuſty
I angel ſwyety gye zlomy / az gye ge
dno polowycze oſta A hned przyty prwo
rze ſye przed oltarzem wſſwey kap
lyty a drzety pol hromnycze w ruce /
kleklſſy y podyekowa ſ. kralowny
ze gye nedala byty bez ſmyſye toho dne
A te pol hromnycze ſchowa myeſto
ſwatoſty / ze gy nemocne vzdrawo
waſſye ~~A ſmy gye~~ a t c ¶ Trzetye
mame znamenaty / ze kdyz ſ. marzy
obyetowa ſyna bozyeho na oltarz a
da zan obyet dwie hrdliczye / a dwe
holubencz Tehdy ſ. Symeon geuz
byeſſye ſprawedlny czlowiek a bohoboy
ny a vczekany ſtaw I gyde gye wſtrzyety
A wze odnie ſyna bozyeho naſſwe ru
cze I pochwaly hoſpodyna a zkrze Gdyz
ſem toho dozekal Genz ſem na boze
zadal / ze ſem ſyna bozyeho ſwyma
oczyma opatrſſyl Takez my mame
przygyety dneſny den ſyna bozyeho

wyssßwa syedze Albo ktoz chcze hosczye
zgoscze przygyacz, ty musy szedmero wyech
myecz, ktoremuz gest myel s. Symeon
¶ Pyrwa gest dobrota hospodarzowa
ze ktoryz gest hospodarz dobrotywy
vtoho rady hoscze stawagy Jakoz to sye
czte ze s. Symeon byesse prze wedlug cz-
kolwyek abohobogny tocz yz dobrotywy
Apto gest syn bozy rad wgeho myeskan-
przebywal ¶ Druhe ma byty hospoda
pokoyna Aptoz sye czte ze byesse w Je-
rusalemye Jerusalem sye wyklada
dom pokoyny nebo buoh wyetzst-
nem pokoy rad przebywa ¶ Trzecye
ma byty czeled sluzebna, aby hosczy
posluzyly Aptoz sye menuge Symeon
genz sye znamenawa posluchagyczy
Nebo vposluchagyczych rad buoh przebywa
¶ Cztwarte aby byla hospoda czysta
Aptoz dye wyesse prze wedlug nebo tu
rady lyde bywagy kdez gym prze lyudu
czinye Jako zacheus czynyl wye
ze nawraczyl, czsoz kogo oklamal
Aptoz wgeho domye buoh przeby-
wal ¶ Pyate aby hoscz snazne hle-
dal Aptoz dye bohobogny tocz yz snaz-
ny Jako s. Martha byla snazna sy-
na bozyeho hledaty Aptoz wgegych
domu rad syn bozy przebywal ¶ Sze-
ste aby hosczye wesselee mysle przy-
gely Jako s. Symeon czekasse wyze-
ssenye wsseho lyudu Izadasse gego
wyelykye radostnye Apto przygye gey
weselnye myle Nebo syn bozy tu rad
przebywa kdez gey sradosty mylye
przygymu ¶ Sedme ma byty hospo-
da szczastna a blahoslawena a byz-
sczena Aptoz dye swyaty duch byesse
wnem, genz gest geho syedze vczy-
nil Nebo wszystkych syedzych rad buoh
przebywa Aktoz gey tak przygyme
tey sobye obdrzy hrzyechom odpusczee-
nye a kral nebesky **Sermo Blassy**

s. Blazey

B ~~eatus vir qui suffert tenta-~~
~~tionem quoniam cum probatus fuerit ac~~
Data slowa pyse mudry Salomon

aczka Blahoslaweny muz genz syedzy
pokussenye ¶ Wtech slowech mame
dwoy wyecz znamenaty ¶ Naypyrwe
geho blahoslawenstwye ¶ Druhe geho
pokussenye ¶ Pyrwey mame zna-
menaty ze s. Blazey myel nassobye
osmero blahoslawenstwye ¶ Pyrwe
chudobu myle trpyel prze boh na pusty
przebywagye ¶ Druhe ze byl wyelmie
krotky ¶ Trzecye ze bil czysteho syedzye
¶ Cztwarte ze byl pokoyny ¶ Pyate ze
byl mylosyrdny ¶ Szeste ze byl pokorny
¶ Sedme ze byl laczny prze wedlywosty ¶ O-
sme ze przy wyelystwye trpyel myle prze
buoh Jakoz sye czte onem kdyz s.
Blazey byesse muz slechetny a nabozny
w Kapadoczy, tehdy krzesczanowie
wgynych gey swym byskupem
Kdyz przeby malo byskupem, nemo-
ha bohu sluzyty przez Apostoly namolwu
zlost czessarzowu, gyde na pusty a ni
gey ptaczy krmyechu, a zwyerzata ge-
mu sluzyechu A gych pozehnawa-
sse, a nemocy vzdrawowasse Kdyz
wyczyzy toho czessarz, nalowu gedechu
a swateho Blazege nagidechu, ano
sye mnoho zwyerzat kremu sbyehlo
powyedyechu to krolowy Tehdy kral
kaza gey przedsye przywesty A swa-
ty blazey podyekowal bohu y gide
snymy przed krale Tehdy kral gemu
wecze zdraw Blazegy przyetele bozy
A swaty blazey wecze azz ka Take zdr-
aw krale, Ale prze tobe nenazywam
gych bohy ale czrty Nebo ktoz gym slu-
zy tyt musse wpekle byty A kral roz-
hnewaw sye kaza gey welmie byty
a wzalarz wsadyty Tehdy nazaytrzsye
kaza gey wywesty Jedna zena byesse
ktera nessuczy swego syna umrlee-
ho an sye ryby kosty zadawyl przywedla
geho aby gey vzdrawyl a wzkrzyesyl
Tehdy s. Blazey wlozy nanj swe ruku
possye aby gey y wsechny geho sluhy

buoh vzdrawil. Nhned gegie syn ozyl aby
wzdrawey. Opiet gedna chuda zena
kwenum przybiezie / zaluguicy ze gie wlk
wzal prassie. Ani gie wecze nesmuc-
ny sye budet wraczeno. Ihned wlk
przynese zassye to prassye. Ona pode-
kowawssy s. Blazegy gide domow. Ony
s. Blazegye powyessychu a zeleznymy
hrzebeny gey drachu. I wsadichu gey
opiet w zalarz. Tehdy ta zena zabyto
prassye y przynessye pohlawye swa-
temu Blazey. Tuz s. Blazey gie wecze
Na kazdy rok v tym swyeczku wzyme-
me / at tebe hlawa nebude boleti / abu-
des nadobytku sczestye myeti. ~~primo~~
¶ Druhem mame znamenaty ze ge-
ho myly buoh diwy wiczy pokussal
¶ Nayprwe sczestym ze gyssa bysskupem
mnoho dosty z bozye myeti / a mnoho dl-
uho zywo byty. Nysak to wssye z hrzel
p krale nebeskeho ¶ Druhe pokussel
geho buoh p tylwen stwym / tak ze ten
kral kazal gey wechme sylnye muczyty
a w wodye kazal gey topyty. Nyech sedm
zen gesto geho swatu krew sbyeryez
byerachu kaza wohny palyty / a potom
vzdyetemy sczynaty. Potom kral zabo-
la swateho Blazegye vwecze genm ar-
zka. Chesze sye rozmyssl azsty mc bohy
sle on wecze. Ja slwzym bohu ale wazz
tomy. Rozhnyewalo sye kral kaza ge-
mu hlawu sczyety. Ay poklek prsy boha
zassye sluzebniky. A hlas z nebes wecze
wechwssemu vyslyssan. Tu gemu sedwy
ena sczetkana hlawu sczechu. A tak
dossel do kralowstwy. De sancta Agatha

Gaudeamus omnes in domino diem
festum celebrantes sub honore Agathe.
Tato slowa pise s. Rzehorz a zka
radugme sye wssychny vbozie slawiece
hod swate Haty bozye muczedlnycze.
W tiech slowiech mame troy wyecz z-
namenaty. ¶ Nayprwe radost nebeskú
¶ Druhe slawny hod ¶ Trzetye chwalu
s. Haty ¶ Nayprwem mame znamenaty
ze sye mame radowaty duchem p troy wiecz

¶ Prwe ze sestra nassye duchem gest powy-
ssena a wzala nebeskemu oddana. Neb
zagiste weliká by radost byla tomu w-
ssemu rodu / ktereho by kral weliky
poyal sobye pannu chudu a wczinil gy
kralownu. Takez sye my mame rado-
waty ze swata Agata nassieho rodu
czlowyeczskeho / oddana gest krali ne-
beskemu. ¶ Druhe mame sye rado-
waty / ze ona bude zany orodowaty
przed bohem / aby sye racil nad namy
smylowaty / nebo plwy s. Augustin a z-
ka kazdy swaty tyrpiel gest mnoky
p buoh sobye na odplatu a nam na po-
moc. Jakoz Stiepan sedssy przedtye ssanze
vprosila zydom mylost. ¶ Trzetye mame
sye radowaty / przykladem swatych
angelow / ze sye angele radugy a ch-
wale syna bozieho. ¶ Druhem mame
znamenaty / ze tento hod gest zyeny-
chow / genz gest mozny slechetnosty
a bzytczny. To gest syn bozy beranek
gehoz sye mame wzdy baty / nebo gest
on wechme mozny zabyty tyelo / a dussy
poslaty na wiecznie muky. Opiet gest
mudry ze wssyczkno wye a umye. Jakoz
sye gie wernymy / ze zadny nemohl
knyh otewrzyety gedno beranek zaby-
ty. To gyz syn bozy genz wye wssye ta-
genstwye. Protoz snazme sye geho abychom
mezb zleho nerozhnyewaly. Take gest ten
zenich slechetny / ze ktoz poyde na
geho swatbu / toho vczyny kralem w
nebessyech. A takoz gemu sluzy zde ten
bude kralowaty v wyeczném kralowst-
wy swym. A pro to ze gest tak slechetny
mame gey s pilnem czsyty. Take gest
nam vzitecny / ze nas kazny swym
swatym slowem vczy / a swu drahu
krwy nas wykupil. Blaze tey choty
ktera z prymè takeho zenicha. A tak
sna bozyeho. ¶ Trzetyem mame zna-
menaty ze tato chot s. Hata myela
gest weliku chwalu / ze gest byla odye-
na tragem ruchem zelenym bielym
a czrwenym. Ruoze zelene rucho zna-

mienawa sye gegie mudrost ktoraz gest
miela naodpowyedanye / kędyz gest od
powyedala panu pohanskemu mene
anyczanowy / Nebo gest miela takv
mudrosty / ze nyetolko wyery krzescianske
branila / ale takze wyeru pohansku
potupowala / Druge nyebo bycie zna
mienawa sye gegie czystota / tak ze
gest byla yna tyele y na dussy czysta / ze
gest zadnemu grzyechu nyeprzyssla
Jakoz sye czte o nye / kędy ten pan
drwynyczyan smilbyessye gy dona nye
chtyesse genu powolyty / Tehdy on gey
dy possla gy kugednie obeczuscy zenye
gnuene dosstodysse / genz nye tyesse
delwyet dffer aby gy nawyedly tessw
yeczistey nyeczysty / Tehdy gyny swata
Kata wyecze / Nyetbaymy ga nawassy
rzecz / mamy ga mysl nassfyego bo
ga ~~thu xpa~~ / zet mebo domu nemoz
yzadna woda podnyty / any wyetr po
dwratyty / nebo gest twerdye vstawyeny
a potwyrzeny wyercze / Przeclossy to ta
zla zena / powyedye to panu arzku
ty / Czwarte bych krassne obmyeck
czyla azeko rozpussila / nyez ku dyuel
sku od boha odwratyla / agy pannu
swye zbawyla / Pyocze tyrwanye nyeho
znamenawa sye gegye vmyeczenye / Neb
kędyz ten pan czuczyay nemoze gyey p
zemlowyty / kaza sye gye bohom mo
dlyty / Ktorez ona nyerodye kaza gy bity
a dozalarze wyesty / Ona wessele azado
stnye gako na gody domyeho gyde / C
Nazaytrzsye kaza gy przed sye przy
wyesty y wyecze gye arzka / odpowyedz
sye thu xpa a sluz mym bohom / Ale
dyz ona nyerodye kaza gy na pyeczy
powyesstyty / a woleme sylnie meczyty
Tehdya .s. Kata wyecze / Ja sye kochany
w tych mukach / gako ten ktoz posilu
cha dobicho possla / Nyeb ktoz vzrzy
toho kohoz dalwno zadal / Nyeb jako
ten ktoz mnoho pokladow nassel
Tehdy rozhnyewaw sye ten pan kaza

gye przyprawyty a spalene kaza gye swy
rzezaty / Ale swata Kata wyecze gemu ne
czysty a nemylosytywy vkrutnyesze / nesly
dyss sye wyrzezaty dye wye czysty vsstwe
matky pozywal / A po tych mukach
kaza gy wszalacz wsadyty / a hladem
morzyty / Tehdy opuol noczy przyzydze
gnye geden starzecz / a przedlnyn pach
olyczek nessye se swyecty / A mnoho na
ssy vpusteach / J wyecze gye arzka a gyny
sye dobrze dyewko swata / bedecz zdra
wa / Ale swata Kata wyecze A mykędy sem
nezyanyla swemu tyelu lekow / a gesse
nechtye / bocyl mnie ulyeczy kedyz raczy
Tehdy gye starzecz wyecze / Jat sem kaz
stay nesbo se nym / Ona wyecze / Jak
my sye nenelyz sprzyczyty / a gaz sem wel
mye zanyena a mnyczena / On gye tye
ge / Jat tye vleczym / A swata Kata wyecze
Jat mam swecho pana thu xpa genz
mye vleczy kedyz raczy / On gye wyecze
Jat sem .s. petr apostol / A wyem ne bo
sye bed zdrawa / A wyed gego nelyz
rze aby zdrawa nassuen tyele / C Czet
wrty den kaza gy gomuczay twy wyesty
a kaza sye gye swym bohom klanyety
A swata Kata genu wyecze / Nebeczye
nebeczye yechtyecz bych sye twemu drze
wu a kamyenemu klanyela a boha nyeho
genz mye stwarzyl przye nechala / On
gye wyecze / Kto tye wzdrawyl / Ona wyecze
Hospodyn moy ~~ihus xps~~ / On gye wyecze
A gnyew gestze nemilowaly thu xpa / Ale
swata Kata wyecze / Domnied sem zzywa
nesposnu gego / Tehdy rozhnyewaw se
kaza gyle nassuty a gy na nem polozyty
a kamenymy rozzemy kaza gy przymee
taty / Ona potze sye modlity arzkucz / O
moy myly hospodyne thu xpe genz mye
stworzyl / a od mecz mladosty mye ostrze
hal / przygmy k sobye dussy mu / a przyg
my mye k swey mylosty / A tak odyeli
ssy sye wyzdrawene nyeho dossla gest do
kralowstf ~~nebesskeho~~ / A kedyz gy poczo
wachu tehdy geden gymoch whedwabne

nyssye przygydze asto nyzno zanyn yprzy
nesse dsstku maczmorowo ypostaly gy
wnye wobhlawach. Swyatey dssze byesshe
pssano takyto nyssl swyatu a dobrowol
nu czest bozhu a wlasthy wyknpyenye. Jako
ssye tak nyeny. Nyssl swyatu myela a
dobrowolnu sye obyetowala / czest bozhu
wzdala / a wlasthy wyknpyenye wzgmyla
od ohnye. Nebo kedyz byesshe swyata Bha
ta vmuczena tehdy gedna hora podle
myesta zazzye ssye / ze yzczemyq ykame
nye pocze horzety. Imyesto sye wszechno
zapaly. Tehdy pohane sye domyssly
thu wzemssye pokrow geyz byesshe
nahrobye sswatey Bhaty ypostawychu
gey przyw ohny. Alyny pokrowem od
ethnathu wesskey ohen zewssehbo kra
gye / stazye zasslyzenye swyatey Bhaty
Prosmy gye acznas naszy zbawyci wsse
ho zleho a dobwepsy nas do kralowssthieb
Ataky swyata Bhata wladne ohnyem ne
bo gest od ohnye ssessla. Kedez sye gye po
mozy ten bude zbawyen ohnye zdeynego
nony sswyetye. De sancta dorothea K

~~Flores apparuerunt in terra na~~

Ktato slowa pise mudry Salomon ag
ka czlowyety sye zgewylo nanassye
zemy. Tythyech slowyech mame zna
menaty dwoy wyecz. Naypyrwe kwyecza
gest to zemye. Druhe kwyetye gest to k
wyety. Wpyrwey mame znamenaty
ze swyata dorota gest ta zemye. Ato p
trov wyecz. Naypyrwe gakoz zemye d
zy nas nassobye. Takez s. dorotha drzy
swe sluhy natowito sswyetye przezdrawy
a wecznssem dobrem. Druhe iakoz odze
mye mame wssechna dobre / ypozywy
tyelesnyq / ze nam roste obyle y korze
nye / gymz ssye kormy wesskey narod.
Takez s. dorotha swim sluham dawa
sbozye a wsse dobre azbawyge gye wsse
ho zleho. Trzecye iakoz zemye gest
okrassena kwyetym a korzenim a o
wotzem rozlycznym. Takez s. dorotha
naplnyena gest wsye czesnosty a welike
mylosty / ze gest welinye mgy powo
myge sswim sluham zdowssye nyze cy
nde obdahazuge wyeczne wypraluge
a sswyeczske hanby zbawyge / ane besse
kwalo wst wypssnuge / a ozwetze wssego
dobrego wsrdczy naplozuge. Aliwye
tye wssye czudnosty / akorzenye ssechet
nosty nazlowyetze rozplozuge. Tro
druhem mame znamenaty / ze sye
nam zgewylo troge kwyetye. Pyr
we byle. Druhe sswyetle. Trzecye
zrwene. Pyrwe gest kwyety lylyowe
ato gest welmie byle / skuze myez sye zna
menalwa gegye czystota nebo gakoz
koly kwyet wyetrem nespadne. Takez
gegye czystoty yzadne plytwenstwye ne
mohlo przerussyty. A gakoz lilium
ma tessy tysyczy. Takez s. dorotha mye
la troy czystotu. Pyrwe przyrozenu ze
slechetneho rodu byla / a wczystotye sye
poczela a gystye pokrzstona. Druhu
czystotu tyelesnu myela az dossmerty slu
ny pannu ostala. Trzecy czystotu ducho
wnu myela / ze zadnym zlym pomy
slenym / swehho srdcza nepossklawnyla
gyz gest nemohl zly duch yzadnu thy
trosty possklwmyty. Jakoz sye czte onye
kedyz gegye otecz swaty Theodor bye
ssye mozny pan / nemohla bozhu slu
zyty / Wyda ano muczye krzestany /
opustyw wssye zbozye, pobrol hrady
myesta domy ydyedyny wymyczepo
nezyw sye bozhu bita sye zrzyeka do
gedne zemye gmenem Kapadocye
domyesta gmenem dyecznu Cesarea g
sku pany a s dwyema dczerama
gedney dyecznu krysten a druhe kaly
sten. Ten wyczezany przebywage gmye
dssem ykaza gy pokrzsthyty gednomu
byskupowy / genz gye przezwzdwe g
meno Dorothea. Ata dyewyczka bye
ssye naplnena duchu swatego / a wsye
kazny ywssye czstnosty. Aprzekrasna
byesshe nadewssechny panny teyswa
ty byesshe. Tehdy zlyz duch neprzye
tel panenstwy / przypusty kwale asfab
nyega otczy poze kunye dary slaty

chcye gy vmaczenstwo poczyety Ale swa
ta dorotha nechcye dano biaty a rzku
ty sye. krzesczanku / a bozy chcy byty wy
kyssalo to ffabricius kaza gy miotlamy
byty A potem gy kaza wolecy warzący
A na bozy mocy wolecy szedzyessye boze
wszelho wrazu gako by wlazny sedzela
wzrzelwsse to pohane mnozy sye kubo
gu obratychu A krol gim rzecze a rzka
Blazny czso mnyte wyssak wydzcze zet
mnye czarowaty Juhed kaza gy wyza
larz wsadzyty / a tamo dzewyecz dny gladem
gy morzyty A tu gy swaty angele nebe
sskym manną karmyly / A potem gy ka
za z zalarze przedssye wywesty / a na
krassy nyzly kedy dzewcze / a zsye tomu
wssythky dzywechu / ze gest gladem ne
vmorzela Aze tak krassna gest bez po
krmu czelesnego A tak zadne przyluc
nstwye nemoglo gye odwratyty od krola
le nebesskego ¶ Druge kwyeczy gest
ffyolowe / ato gest swyetle / sskroze nyez
sye znamenala gegie mylosc / ktorąz
gest myela k hospodynu pomyz gest ho
spodyn swyetle welike dzywy czynyl a
welikym mocz neb gakoz fyola od ssebe
welikąwonyą dawa / takez s. dorotha
welike dzywy czynela A gakoz fyola ob
zywiąc gyne korzenye okolo ssebe Ta
kez s. dorotha mnoho pohanstwa ob
racyla na wyerą krzesczansku / a ozywy
la gych dussye k nebeskiemu krolowstw
Jakoz sye czye ony kedyz fabricius gy
kaza z zalarze wywesty wsze gye Ile
budzessz sye myny bogom modlyty ni
ussyb wysety naypyerwey Jona rzecze b
olym sye klanyaly a modlylam ale nerzy
tom Nebo twoy bogowye wssythky su cz
tow A kletssy zdrowye swoy ossy k
hospodynu pyrwey aby gye vkazal sw
moc ze gest bog prawy a mozny A sta
sye gedny slup przed nyesta a na nie
modla pohanska A tu przed mnozstwye
angelow znebe stupy / atu modla ze
trzeskiem ze gye krussa neosta / a czyte le

gyecz po polwyetrzy wolachu a rzkucze O
swata dorotho czsso nas mnozysz a ga
nyesz A tu sye mnoho pohanstwa na
wyeru krzesczansku obraty A dachu sswu
twe plyty k krolu nebesskiemu Tehdy
krol rozhnyewal sye kaza gy powye
ssyty na pnyczy y kaza gy zeleznymy
klykamy drapaty / a mietlamy byty / a kle
sczemy trhaty / a prssy gegye pochodnyc
my palyty tak ze gyz gedwa zywa mo
hla byty A kaza gy w zalarz wsadzyty A
nazaytrzy sye kaza gy przedssye wywesty
a mnye by gy mohl gyz possye wolą my
cy A kedyz gy przed nyey przywedzechu y
zadne na nye poskwrny nebyzrzechu
A na krassy nez dzewe byesse / Uzrzelo
to krol podywy sye welmye / a poczye
onye wyssaty a rzka dyewecz kto zo
z krossna panno gestze sye rozpomyen
na ssw krassu / a obrat sye na nam wyerze
nebos gyz dosty czyerpyala A nemoha
gye przemluwyty posla gy k dzewyema
dzwyema ssestrama / krzysszczenye
a kalystene / kterez bodyecze sye
swaty byesta sye od boha odwratyle A
na pohanskew wyeru Aby swata dorotu
obratyle k wyerze krzesczanske wyeru
Tehdy s. dorotha przysszedssy k ssestrama
pocze gyma obyema mlulwyty / a duche
swatym za zchaty Jobraty obye na wye
ru krzesczansku Usłyssalo to fabricius
kaza obye sestrze gyety / a trzebaty k
ssobye swazaty / y kaza obye vpalyty
A tak gych dussye obzywy s. dorotha
k nebesskemu krolowstw ¶ Trzecye gest
kwyecye rozene / ato gest czerwene ske
roze nyez sye znamenala gegye swa
te krwye przelyczye Nebo gakoz roze gma
pyet kwyetow czymz osswyeczuge gye
wssechno tyme A przedze krwyeczą na
nem sye drzy to kwyeczye Takez s. do
rotha czsstwych pyet smyslow myela gy
myz swe czyelo osswyetyla a rozumem
gye k sluzbye krole nebesskeho przywe
dla A to kwyeczye bylo gest troye to gyz

tyelestne duchownye a nebesske. Pirwe
gest bilo telestne / to su byly dobizy skutko
we / a chystota telesna. Druhe gest bylo
kwyetye duchownye / to su dobre mysle
nye / a gegie wsta wyznost welika / a myl
lenye obozye wyerze. Trzetye gest bylo
kwietye nebesske / to gest mylost bozy
Tak ze gest possala Theofylowy pys
sarzowy tessy yablka a tessy roze nebe
sske. Jakoz sye czte o nye. Kdyz kral
Fabricius gegie sestry byesse vpalil
kaza s. dorothu przedsse westy. Jworze
gye rzka. Dokad ty zarodyeymyegye
nami klanyeti / aneb sye modl nassym
bohom / anebo budess zbawena swe
hlawy. Dona wessele odpowyede rz
kuc. Coz chyess to chcy wsye radaty
piety pro mileho chotye ~~Jhu xpa~~
Wgehoz zahradye rozkossne budu trha
ty roze a yablka / a budu sye s nym rado
waty wyeczne. Vslissaw to kral vkrut
ny poze zuby z hrzy pyety. Kaza gegye
twarz zbyty. Aby gye nebylo znaty. Kaza
gy kazatelz wssadyty. A nazaytrsye przy
wedechu gy przedkrale. Ano vzrzyecze
possklwny negegye twarzy nemye
znaty. Kaza gy hned na popraw wesly.
A kdyz gy z myesta wedechu / vzrzew to
Theophilus pyssarz kralow / poklona
gy rzka. Panno ~~dorotho~~ az budess
v swagy wssyecho chotye. Possly my ga
blek a roze. Dona wetze rzkuty. Rada
to chty vcziniti. A kdyz przygide na roz
hranye, poklekssy poze swo modlytwy
bohu rzkuty. Mny myly hospodyne
~~Jhu xpe~~ prosym tebe kto mye budu pa
matowaty / a ye wczynie mie nazyewa
ty / vcz gye wssye nuze zbawyty. A nay
wyecz przyelisne chudoby a ssweczske
hanby / a wsye strasty rac gye vchowaty
A racz gim swe mylosty przyety. Aby se
konec zeny gesto ne gmye budu nazye
waty / aby byly zbaweny wssye bolesty

Atak aby porod nyehly bezelysye strasty
A hned hlas z nebes przygide a rzka
Pod ma z wolenyzc ma choty / czoz
prosyss wczelysemu vslyssana. A kdyz
hlawu nakloni tehdy zgeuy sye gye
pacholyczek welmye pyekny w z
latohlawem odyeny / nanyemz by
wyezdy zlate wssechu / bossy a kra
zawy / nessa womze kossyk a wnem
trzy yablka a trzy roze. Jwecze ge
mu s. dorotha. Prosym tebe donesy ty
roze Theofilowy pyssarzowy. A h
ned gye ssyethu gegie swatu hlawu
a Angele wzemse dussy nessechu
gy do nebes kralowstwy. Tuz wota dob
pyssarz stasye wssyeny przygide k ne
mu ten pacholiczek rzkucz gey na
panu rzka. Tot tyto roze a gab
lka possala na sestra z ragye swe
ho chotye. A wyecz gehoz nelozeczye
Tehdy Teophylus poze wolaty ach
wahy boha genz nayssyecze vno
ra / kdyz naywyetczy zyma bywa
a wse korzenie mrazeny vsswadne
nuze a gabllka possle komuz chtye
Wbud geho meno pochwaleno y
nawyeky pozehnano. Pak ten py
ssarz swym kazanym / temyerz ch
wssechim wlast nawyeru obraty
A kral gey kaza nakussy rozsekaty
a poblazye rozmetaty. A tak ysnu do
gide do kra. ~~nebe z~~ Katedra s. pet

Domine exaltasti super terram habitationem

Data slowa pisse mudry Salom
rzka. Hospodyne powyssyl sy
nazemy meho przebywanie. A taz
slowa mohl rzety swaty Petr genz
gako dnessny den powyssen gest na
stolyczy papezowu. Aproto slowe dne
ssny den nastolowanye s. Petra. Nebo
kdyz s. Petr gdyesye do Antyochie
Tehdy wssychny krzestane bozy bossy
a wzymye sye oblekssye / a popelem
hlawy przyssypawsse / s tyto nemn

wywyedzyechu pokaznye czynyecze / ze przy
gemu Symoniowy czarodzyeynyku
pomahachu. Wszczelw s. Petr gych
pokoru, podzyekowa gim zcoho przy
nyesszechu przeden nemozyecz. Ay ge
wszechny wzywnye bozye vzdrawy. A
wedzw nedzyely pokrzczy poganow
dzessecz tyssyczow wszlyszaw to czso
szyl knyecze tolko myesta wyecze s. Pe
tru a zska pg ty moy lyd przelwa
zugesz. A kdyz s. Petr poczye kazaty
bozye nyeno. Tedy to knyecze ka
za gey czecty a wzazawszy wsadzycz. A
chczye gey gladem vmorzyty. Z wyed
zyew to s. Pawel przygyede k tomu
knyeczety / nazwaw szye rzemesnyke
y gyde tayne dozalarze / y wzrze swa
tego Petra, ay yz gladem zamyrzel
y poczye nadnym plakaty a zska. Br
atissye Petrzissye bozy nothy przy
gyny szylu. Tedy s. Petr otworzyw
sslwoge oczy y zaplaka nyemoha nyc
nwyty. J s. Pawel gedwa otewrze
gemu vsta y pokarmy gego aobzywy
gey. Wssed s. Pawel k knyeczety y
wyecze gemu a zska mnyly pane
twa slechta tye wyelmye czczy, gedy
na tye wyecz obyzdugya ze bozyego
przyetele drzysz w okowach / gensz by
tobye mogl nagabj spomoczen byty.
A gako z szwye lyde owczy / czcz wzdra
wye nemoczne a wz szlyeze szye mrt
wye. I knyecze wyecze a zska Bassnyet
gyssu to pawle kdyzto moze mrtwe
krzesyty nechaz tuny mego syna
wskrzyesy / genzto ny gest vmarl
wczetrnaczty letech. A wzyml to
pustnyt gey. Wssed s. Pawel dozala
vze y powyedze to s. Petru. Ay wyecze
Olwe lekussye wyecz zawyazal pa
le. A wsak bozye mothy gest to wyel
mye snadno vczynyty. A kdyz s. Petra
z zalarze wywyedzechu a chrab odkopa
czchu

swaty Petr polklek pomodly szye bogu
a wzyhed tey wela dzecz z mrtwych wsta
Tedy to knyecze y wszechny lyde vbo
ga wwyerzychu. A kostel wczynye boze
wstawychu. A przed nyego wyssoku
stolyczy vczynyechu. A na nyey s. Petra
possadzychu a gego powyssychu / aby gey
mogly wszychny lyde wydzyety / a kaza
nye gego slysszety. A tu gest przebyw
al sedm leth / gsa papyezem / po lo
dye wyenu krzesczyanskyemu. A potom
byl w rzymye let pyetnesczyetma
A przez nogl dobrze rzecy a zska / po
wyssyl gyssu mnye naswyetye. A thre
cy slowyech dzywy szye s. Petr wyelkie
bozye mylosty, ze gest gego tak wyelmye
powyssyl. Nebo gakoz pany powyssu
gy swych sluch / ze czynye z panossy
rytyerze / a z chudych bohate swe sa
fawze. A byskupy z chudych za bawo bo
hate faraze. Talyez kral nebesky z
prostego czlowyeka a chudego wybrze
wczynyl papyeze / a knyecze wszech a
postolow / a glawu wszego swyeta. A
przez nazywamy gego dostoynyszy
papyez ktoremu gye wyssze sso nebu
Ten gest syn bozy vczynyl z chudego bo
hatego a z nyewolnyego vrzednyka
a pastyrze wszego krzesczyanstwye / ze
gest byskupem nade wszechny byskupy
Jako Joseph byl powyssen nade wsse
kralowstwye Egypczskye zemye. Ta
kez s. Petr nade wszye krzesczyanstwye
chocz by nyekto rzecy a zska. Czym gest
tego zasluzyl s. Petr ze gest tak
powyssen z dzyedzynom swyecze / ze
bude sedzyety nassuedye / kdyz bog bu
de sadzyty zywe y mrtwe. Tego gest za
sluzyl troy wyeczy. Naprwe szkrze
possluszenstwo duche szkrze pokoru. Trze
wye szkrze mylost ktera gest myel ku
bogu. Nebo gest myel wyelike possl

seustwye ze kdyz sy bozy tuzye gey om
lowy uby sswym bratrem yweze gima
podta zanim Ona hned nechawsse to
seho tzoz sta gmiela ygidesta zanim Ne
rzekl s. petr przyekay hospodine azsye
ty p(ro)dam / nebo az budu star toz poydu
za tebu Take myel pokoru apokanie
ze p(ro)tom hrzyech gesto byesse boha trzik
rat zaprzyesel / kazdy zaplakal kdyz
nato zpomenul / ze w hrzyessech nemysl
nossyty gesto gim oczy wyzral / Opyet
myel mylost k bohu ze v weliky cztwr
tek boha zydom biewil / a przyes morze
k bohu plynul / nemoha dozekaty by
k nemu na lody przygel / Do kassa kdy se
vp(ro)sty sye do morze weliku milosty ch
tye widiety pana boha Tez my myle
gme hospodine aby nas powyssyl w nebe
skem kralowstwye Sermo Mathie ap(osto)li

Tu domine qui nosti corda hom(inum)
ostende nobis quem elegeris
Tato slowa pysse s. lucas Ta
gest powiedyel s. petr a rzka Ty hospo
dyne ty wyess srdcze wssech ukaz nam
koho nazyss z dwu Josepha czy swa
teho mathyegye Vnetachu lossy / spade
los na s. mathyegye Izwolichu gey na a
postolstwye / dwanactez duchu swata
czyrkew p(ro)tyw odnom apostolu / Naypirwe
o Judassowy ze gest p(ro)w lest a zlost z
tratyl weliku gest Druhe o swatem
mathyey / genz p(ro)w czystost zwolen ge
st nageho myesto / Neb kdyz biesse po
bozim wstupeny hrzyechu apostole wge
dnom domu / czekagicze possilanie du
cha swateho / Wzrzew s. petr genz ge
st gedno gedenacte apostolow rzecze
a rzka Bratrzye slussye nam abychom
dwanacteho apostola gmiely myesto gy
dassye / genz by nam pomohl swyedczy
ty bozieho vmuczenye a wzkrzyessenye
a nanebe wstupenye / genz gest to widiel
a ssnami chodyl Postawychu dwa Josep
ha s(pra)wedliweho a swateho mathyegye /

Pozechu p(ro)ssyty boha aby nazyl vka
zaty / ktery by byl z tu dwu dostogny na
dn tak weliketo / Ihned popussteky
snebe s pade na swateho mathyege
y p(ri)cztwychu gey dwanactym aposto
lem Vtyech slowyech mame zna
menaty troge srdcze gesto buoh zna
Gesty twrde srdcze / gesty prazdne /
gesty zlamane Prwe gest srdcze
twrde / gesto sye neboy nemoczy a smrty
any tba na bozy mylost Takez su
srdcze myely zyde zapekleme kdyz
wyessyech Gedny ny twerz genz roz
nemohl sye / tezyesse wssiwey kromo
wze / y p(ri)zygide k nemu mnozstwye
czrtuo / Any zwola a rzka O beda m
nie ze sem sye kdy narodyl Tehdy
rzka gemu wecze pane pozeh
nay sye a zpowie day sye swych hrz
yechow Ony gie wecze Nemohu neb
gyz czrt pohltyl mu hlawu / a usta
mu zalozyl / ane srdcze zwordlo ga
ko kamen Ato rzek vzdesse / a czrte
dussy wzechu Protoz srdcze twrde czy
ny zle skonanie / a do wody dussy
nazatratyenye Ato srdcze twrde czrte
vpekle kladu y w roztepu / a w ohey
v wrhu Take srdcze gest twrdssye nez
kamen / genz slowe tzwrcy geho z sye
y zadne zelezo nechwaty / donydz
geho krwy nepomezy Ale twrde
ho srdcze zapekleneho mnohymy
skutky nemoz obmyekczyty Atake
srdcze myel gest gidass / a protoz sye ge
mu zle p(ri)zyhodilo Druhe srdcze ge
st p(ra)zdne / kterez nema wsobye do
breho myslenye / ale mysly na zbo
zye na zlest a nanecznost tohoto swye
ta Jako owecz piet dyewek nemud
rych przed nymyz sye zawrzelo kra
lowstwie nebeske Trzetye gest srdcze
zlamane kterez nemoze wssobye
obdrzety nicz dobreho / any kazany

any bozieho slowa / czoz gedinym vchem
vsslyssy to duchem kusyelyc / ktoz sz
dcze nerad buoh lege wyna swe myslo
sty. Alez kozyste sedcze alymolne kterez
oz nechczessy swatedlnye / kotorym sedcy
zad hospodin przebywa. Ataze kterzyz
ssu shrzessily / apokanym swa sedcze
obnowyly. Ato sedcze bystenuel gest
s. mattey / apto gest zwolony kuwz
ad apostolsky. Ale Judas mel sz
dcze twrde azle / a to gest sstrzezeny stey
zsty / asset do horuczieho pekla pos
lednym stupnyem. ¶ Prwny stupe
gest kradez / Ze gest kradl gymuz
apostolom / czoz gemu dawali sebo
kuaty / toho tissetymu vkradasse
A wieda ze chudym krasty gest swa
tokradstwo ¶ Druhy stupen gest za
wyst. Neb kdyz swata marzy mag
dalena / byese wylila mast drahu na
hlawu synu bozyemu. A on tomu za
widiesse rzka / Przecznu ta ztrata
tey masty / by byla prodanu gy na
dyegye to chudym dala. ¶ Trzety st
upen byl prada nebo zrada / ze przy
ssed k zydom rzekl rzka Czso my
chczete daty a gat wam geho zra
dym. ¶ Cztwrty stupen byl pokryt
stwo / ze bohu sluzyl / a taomye ozy
rzekl zydom rzka kohoz ga po
lybym toho wy gymyete / a wedte ho
peczlywye. ¶ Paty stupen byl zuffa
nye / ze rzekl vwederi patek rzka
Zhrzessyl sem prodaw a pradyl nevi
nnu krew. ¶ Ssesty stupen byl ne
wyera / ze bozy chleb geda ypradyl
gey. ¶ Sedmy stupen byl wrazda ze
sam sye obyessyl. A ptez gest mye so
neho vrzad gyny przygal totyz s.
Matyey do stolyny apostol / gehoz swa
tost swyedczyla su nebessa / kdyz su

nan popssleky sesslala / A piet swiedczily
su czte geho swatost. Nebo kdyz v ma
zedonij kazasse a lid na wieru obra
czowasse / tu gey gemussye ylosadichu
kazalcz. A tu czte nan zuby skrzypie
chu / ale przystupyty k nemu nessmye
chu. A piet geho swatost swiedczy
ly dyowowe / tak ze kotorym mye sye da
chu gemu gedy pyty. A on wyeruc bozye
gey pypi / a nycz gemu neuskody. A
taze modlosluzbe kazasse a slepe
osswieczowasse / a nemoczne vzdra
wowasse / a mrtwe wzkrzessowasse
Take sam buoh vkazal geho swa
tost / kdyz bysse kazalczy s. Matyey
zgelwy sye gemu kral nebessky ylo
zdlwyze gey / a oskolwy nanem roztrze
a potwrdy geho / a dlwerze gemu otew
rzel. A on wyssed y poze bozie slowo ka
zaty. A tu gey gechu pohane / a kame
nowachu gey. A geden przybych kne
nu / sekeru gemu hlawu rozwraty / a
dussy angele wzemusse nessechu do ne
bess ~~kralostw~~ / A pyet geho swatost
swiedczy zeme. Nebo kdyz s. Matyey
zzalarze wyssed / poze slowo bozye ka
zaty / Tehdy pohane poczechu sye ge
mu smyety / a klanyaty gim / A hned
sye zemye otewrze wssy pohltyc gye
a prziedechu sye do pekla. A druzy kni
dcze to obratichu sie na wieru krzes
tansku a do gidechu do kralowstwi nebe
ske hoz mye. ¶ Sermo sancti Gregorij

B ~~eatus vir qui inuentus e sine~~
~~macula~~ et. Tato slowa pyse mud
ry ~~Salomon~~ / rzka. Blahosslawe
ny muz genz nalezen gest bez possk
wrny. Nebo su tessy poskwrny. ¶ P
rwa gest genz czlowyeka od nyczyge
od boha / a luzda lugie od kralowstwie
bestkeho. Nye kterzeho desset let nyek
terzeho dwadczety let / to gest hrzyech
obeczny / tey wssyczkych wyech mnu kach

na zhynuty / az sye musy dusse przeczy
styty / ze bude krassy nez slunce ¶ Druha
posskwrna to gest smrtedlny hrziech
ana gest skodlywiessy / nebo ta odluczy
czlowieka od boha / Jodne sudneho dne
to odluczy ode wssech swatich / A jaka tu
bude bolest a zalost / ze syn wiecz nehu
zrzy otcze swého / any swych przatel
totiz boha y wssech swatich / a bude pos
lan do wiecznieho pekla ¶ Trzetie po
skwrna gest przyrozeny hrzyech / totiz
Adamow A ten odluczuge gednu od
bozieho obliczege A tiech gest posskw
rny ucinil . S. Rzehorz nassobye A toz
dobrze gest nazwan muz bez wssye po
skwrny ¶ W trzech slowiech mame d
wuoy wiecz znamenaty ¶ Nayprwe ge
ho swatost ¶ Druhe geho odplatu ¶
W prwem mame znamenaty ze geho
swatost ukazana gest na troy wyeczy
¶ Nayprwe na geho mudrosty / kteruz to
gest umiel / a wiedl sswoy zywot na to to
sswietye Jakoz sye czte o nem ze gest byl
rodu kniezeczieho / zupechozto tyessarze (?)
wolwechu A Kdyz biesse mlad mye gesse
sbozye dosty / a wssak wzdy hledasse
kterak by mohl spassen byty / boye sye
aby sswe czistoty neztratil w rozkossy
a w zbozy A Kdyz gemu otecz a maty
umrze / tehdy on nabral penyez u s
talow Gest klassterow A ten dobrych za
konnykow naplody / bydle swymy / a
nychzu sye uczini Tot gest zagyste ty
penyeze dobrze obratyl / A na tom sswe
znamenala geho mudrost ¶ Druhe
geho swatost ukazala sye gest / na ge
ho milosrdenstwy / Kterez gest myel k
chudym / ze wssechny chude byl popsal
ay na kazdy den krmyl / A pytuyky k
sswemu stolu sazel / a za konnykom po
sebu dawal ¶ Trzetye znamenala
sye geho swatost / na geho welikey po
korze / kteruz gest ukazal na ssobye ze

kdyz biesse papez umrzel w rzymye
Tehdy . S. Rzehorze zwolichu / any nech
tyessye byty / y chtiesse utecy A kdyz ge
ho welmye sprzezrechu y wiedue y w
noczy A ny pummenyl (?) sye wayme nycho
nagal gednoho czlowieka / aby gey
z miesta wywedl A ny gey pod kady
wlwezze z miesta / yschowa sye w lesse
A kdyz geho poczechu hledaty / Tu nad
popisslek z nebe sye zgewy / pone
uz gey bude uznamenachu A ponye
nsswe gey papezem uczynichu / A
tak gest zbyzel z bozye A pssiwe po
nyezenye / gest pulwyssty zde y na o
nom swyetye ¶ O druhem mame
znamenaty / ze odplata geho byla
gest patera ¶ Prwa ze gemu sam
buoh dekowal Jakoz sye czte o nem
Kdyz biesse pozwal putnykow / y da
wa sye gim sam wodu na ruce lyty
aby sye umywaly / Tehdy geden z ty
ch putnykow wzem nedowyeruge
gemu z ruku / snyzyesse gymu Te
hdy . S. Rzehorz odwed gey na stranu
rzecze gemu kto gssy / ze nechtiess
ode mne wody braty A on gemu rze
cze Ja sem syn bozy dyekugy tobye
z przyczyny / zes mie tak czasto kr
myl ¶ Druha gest odplata / ze ge
mu angel sluzyl do geho smrty Ja
koz sye czte o nem / Kdyz gedun przy
gyde k nemu ten angel / k stwarzy
putnyky / A sye nycho almuzny Te
hdy . S. Rzehorz kaza gemu daty ss
dm grosno (?) A kdyz wzie ty / k odgyde
pryc przygyde na zaytrzye a zka
a zalostny dal A ny gemu kaza przy
daty Gest / ¶ Trzety den sye opiet
angel wraty A ny gemu kaza daty
dwa nazte ¶ Tehdy wecze geho ka
nczlerz a zka nemame giz penyez
gedine strzyebrnu missu A swaty
Rzehorz wecze day gemu tu missu
a angel podiekowaw ygide pryc A
kdyz by kuobyedu / kaza pozwaty

dwanaczye chudich kyssolu A kedy sedzyeshu
zasyolem vszitczy gych · s · Rzehorz trzyna
szcze Apostolow podstole nebo sluby y
vczye gednn anzyka vyszal yem kazal
gedno dwanaczye pogyecz / A vsz gych
pozyal trzynaczye kedy on vcze a
ka Otcze swaty gednak gych gest dwa
naczye Tedy · s · Rzehorz poczye natoho
trzynaczeho thledzyecz Alyn nyemi sye
swaracz / gednak star gednak mlad a
wstalo · s · Rzehorz od stola powola ge
ho do ssoye komory Izakle gey bozy
mosz anzyka powyecz my kedy s ty Alyn
gemu vczye ga yem angel bozy / ge
muzes ty dawal pyenyeze / a szrzyebr
nu nussfu / y posslan yem od boha k
tobye / abych tebe strzyegl az do twe
smyrczy / ode wsselkeho zleho Trzecze od
plata gest geho / ze angelsky hlass za
sswetho zdrawye slychal / ze kedy
gedun nussy swatu sluzyesse / vsli
sze hlos swatny a zaty zamesska
thu rzecz Isswym duchem Tedy
Angele vczeczhu Et cum spiritu tuo a
protoz kedyz wtom kosczele papez s
luzy / zaty gemu neodpowyedagy
Czstwrta odplata ze dussy zpek
la wykupyl / Vsslyssal ze tyessarz
Trogan byl welmye sprawedlyw na
ssudzye / kedyz geho syn nakonyho
nye potlaczyl wdowye syna gedney
wdowye Ana plakaly gdze przedtye
ssarze Any gye kaza daty swecho sy
na / za gegyeho syna / a welikym z
bozym gy nadal A tak · s · Rzehorz
poczye zatoho tyessarze boha prosy
ze kazdy zpekla geho dussy wyku
py / gesto sye yzadny swaty nesmy
el o to poprossycz Pata odplata
byla ze wydyel syna bozyeho wze
ho tyelessenstwy A sswaty oplatek
obratyl wtyelo bozye / ze bylo gako
gyne masso A potom skonal dob

rze swyety A wzal odplatu wnebesskem
kralowstwy · s · Sermo de sancto Benedicto
Dilectus deo et hominibus cuius me
moria in benedictione est / Taco
slowa pysse mudry Salomon anzyka
mylyg bohu a ludu geho z pamyecz
pozehnany gest Ta su slowa powye
dyena od Moyzessowy gesto zydy wy
wedl z Egipta A przes morze ge we
dl na pusscz A potom wedl gye do swa
tey zemye / genz gest mnoho przy we
usswye od zydow trpyel / tak ze ged
nu chczechu gy vkamenowaty / by
byl nevtekl do chramu Takez swaty
Benedict wywody z egipta na pusscz
toczyz zroboto swyeta do klasstera kte
rzy msye ostaly wsye swe wole / a roz ko
ssy / a wssech hrzyechow Skroze egipt
znamenawa sye tento swyet / genz ge
st naplnyen wsye zalossy / a wsye zlossy
A zklasstera do wody gych dusse do neb
kralowstwy Jakoz to sye czte gnem kedyz
byesse opat vmrzel wgednom klasst
erze Tedy wessken swatek przygyde
k swatemu Benedictu a prosyeczye ge
ho by byl opatem Any prosyesse aby
geho toho zbawyl a anzyka wyesemt
ga ktorym podobey / any yem toho ho
deny A wssak pyrzech prossbu musy sye
wto vwazaty A kedyz gym welessye za
kon prawye drzeczy / ony sobye samy
lagyechu z toho ze gyssu geho kedy opa
tem zwolyly a vczynyly Jedny kaczu gey
otrawyty wynyo sgednym dachu gemu
pyty Any pozehnaw swatym krzyzem
gako kamenem tu sklenyczy rozby
Vrozumyew tomu ze su geho chtely
otrawyty / Wstaw y wecze Buoh sye ss
myluy nad wamy bratrzye / Wssak
sem wam powyedyel ze nebudu wam
myl Igdze odtud aby na pusscy A tu
przebywal bohu sluze A tyoz wyech
byl gest bohu myl swaty Benedict

tw czyz mudrost yczistotu y pokoru ¶ Nayprwe byl gest bohu myl y psw mudrost / ze gest mudrze bohu služil a na bozmie / ze gest zhrzyel tento swiet a zwolil sobie drahy kamen totyz nebesske kralowstwi Nebo kdyz swaty Benedict vzrzie mnohe / any zwolily sobye tento swiet za nebesske kralowstwye Tehda on zwoly sobye boha za wladu / gemuz snaznie sluziesse Jakoz sye czte o nem kdyz ssye wrzymie wuczjesse / poznalo gest sswyetzsstwu y gyde zessbolu na pussz / chtye sye cho waty chrzyestholw Jako s. Jan krztitel bozy ¶ Druhe byl gest bohu mil psw czistotu Nebo Jakz koly buoh milowal wsyczhny apostoly / a wssak zwlasstze mylowal s. Jana ewangelistu pro gcho czistotu A tu gest mel take s. Benedict na sswem tyele A tu gest byl bohu mil Jakoz ssye czte o nem ze kdyz w czistotie przebywasse tehdy pokussenye nan vpade s gednu zenu ze gyz chtyesse sspustze zyty Tehdy klek y poczie sye bohu modlity a rzka wssemohucy boze racz my pomoty abich swe czistoty neztratyl / ktereyz gsem dluho chowal A hned swlek sye b derzy ssebu na trnye / y zbode sye wel mie / az z neho krew plowiesse A skrze ty rany czelestne / wzdraly rany sswe mysly A hned by zbawen toho zleho pokussenye ¶ Trzetie byl gest bohu mil psw pokoru Jako hester byla sye slybyla kraly Assweroswy nade wsse pany psw pokoru A takez s. Benedict byl pokoren a protoz gest byl bohu mil Jakoz sye czte o nem ze kdyz bese na pusstzy a mnohe dyby czyniesse Tehdy mnozie krzesstianie lide dywiechu a cztiechu gey A ty to wzhrzel welikum pokoru / nechtye swietzsske chwale / gyde s toho miesta na gynu pusst tu kdezby geho zadny czlowiek neznassal A tak myl gest byl bohu y wssem lydem ¶ Druhe mame znamenaty / ze gest gey zde buoh na to mto sswietye przechwal rozliczny my dywy / kterez gest czinil Jakoz se czte o nem ze w geho klassterze byesse geden pacholik gmenem Placidus A ten ssed po wodu vpade pohlawie wrzeku y potom Tehdy s. Benedict zwie dyelo to duchem swatym powola brata Maura y kaza gemu bezety a pacholika z wody wynyety A on biezalo nege mnyegye by poze my byezel Jgide po wodye J wynie toho pacholika z wody / y by gest zdraw Opiet gednu drwa sekachu wlessy geho pacholky / y vpa de gim sekera do wody A swaty Benedict wzem toporzyssze y wloz ze v wodu A ynhed sekera wyplynu a wraty sye na to porzyssze / Jako byl Elizeus prok vczinil / Opiet gednu dyelagicze klaster kamenem tehda kamen welyky chtyechu w zyety mnoho sye gich sebrawssye nemozechu geho wzdwyhnuty A swaty Benedikt przyssed y pozehna A hned gey lehtye dwa nesesta A to znamenie bylo ze na tom kameny czrt sedyel / a wzdwyhnuty geho nedal A kdyz tey klaster wyse dyelachu zly duch sye zgewy swatemu Benedikitu welege gemu gyty k bratrom A swaty Benedikt posla k nym possla a rzka Bratrzie mieyte sye mudrze czrt wass laka A gakz gim to possel powiedye tak ynhed czrt kus styeny wywaly a gednoho mnycha zaby Tehdy swaty Benedikt kaza gey przedssye przynyesty a ssw modlitwu gey wzkrzesy Take gest psw smrt wyedyel / ze sesty

dzyen przedsmyerthy kazal sobye grob wyko
paty / Wssesly dzyen kazal sye dokomony wyesz
a tu przygimal thyelo boze / A loz dwyth
swe rącze modlil sye bohu y pusczil dusza.
A tho dzye dwye ma bratowa zaglądaly
ta sye gego smyercz / Gyeden byl w welkąsz
ze wsswe komorze / A druhy byl w gynne
welasczy / A ta druzyesta tyesu skrzecy p
zykrytu a przyszczenu. Abraham krale
wny z krassyenu / od gego komory az
na wschod slunycze / az dowyebes wzyczaze
mu / Iotaza tey brath gedynego angela
trzecyemu gest ta tyesta / A gyenn wyerze
anyola. Dot gest ta tyesta / A pomyz ss. Te ene
dyxit bohu mylugy gde dokulokolwyek
wes. bedzyez et. Sermo de annunciacione sancte Marie

Zwiastowanie

Ave maria gracia plena dominus
tecum benedicta tu in mulieribus.
Tato slowa pysse s. lucas. Tato
kudnessmy gednym oswyaczyl zwyestowa
nye / swyate marye. A ta slowa gest po
wyedzyal angel Gabriel. Od boha pos
lany. k swyatey marye. A tak pozdra
wyl gye anyola. Zdrowa Marya my
losczy pelna bog s tobu pozechnana ty
myedzy zenamy. W tych slowiech ma
my znamyenaty cztirzy rzeczy. Pyerwa
y pyrwe od koho gest possłano to pozd
rawyenye. Druhe po czemu possla
no. Trzecye komu gest zwyestowano.
Cztwarte kteraky gest to bylo pozdra
wyenye. Pyrwem mamy znamyenaty.
ze to pozdrawyenye bylo possłano od
boha. Neb kral nyebessky. wyzrzel w we
sczey lud hynucy / przez przewyną pyrwecze ot
cza nassego Adama. A wyeczlych m
ukach przebywaguczye pekelnych pro
swe hrzyechy / a dyablu sye klanyaguczy /
a gemu sluzyacz / z mylossyerdzensthwym swe
hykim hnuv sye hnuw / ponyewszy k
teraky by narod lydsky wy kupyl. Hnye
wassye na tu radu dwa sadczy / toczys
Sprawedlyvoszt a mylossyerdzensthwye. Sprawyed
lywoszt przyvyesla anyolsky hospody
ne tys sprawedlyw / slussye tobye czynycz
sprawedlywye / aby tho czlowyeka / gensz
nechtyel czynycz twego kazanye

nechal w pekle / a nye przygymal gego k
swey myloszczy. Neboth ty gemu polozye
dyal anyola. A ty kedyz kolwyek oben
ssyth tho owocze / wmyssyth. Gnyew tych ze
czy. Wyatowy sprawyedlywoszt dzyalagey
pyet czyssyecz lath / a dwye szcze lyeth bez ged
noho. Przetoz bog byl tak nahel / a nyemy
losczywy nad lydy / ze na nye przepusczyl
Hlad / mor / a mnoho zleho / ze gednoho
dnye zhynulo lydy dzyessyet tyssyecz / a nyek
dy tryssydzyeczy tyssyecz / aby wschechnyey ssy
nanyby dopekla / tak dobrzy yako
zly / y zadny nemohl gyty do nyebes. Ale
wydzacz hospodzyn / wyeczye anyola / zesmy ze
szmy czlowyeka vczynyl. Tehdy wydzucz
to mylosyerdzye / przyssypyla sy k bohu /
y wyeczye anyolsky / a rzecze hospodyne gako
sye rozhnyewal / ze nye nye kto na zyve
waye twego gnyewu / nyeczy lydy. Ale
gyz wschechny hynyewagy tye / ze nenye
zadnego / kto by tye w kratyl. A kedyz wsse
chny zatraczysz / kterez budzesz sluhy myecz /
wssak szesz pro czlowyeka stworzyl. Aby
sluzyl tobye / nebudzesz myecz chwaly
przyaze czlowyeka / vchcesz zapomnyecz
myloszczy swe. A wssak gsy mylossyerdny / a
mylossyerdzensthwye twego pelna gest ze
mye. A gysz gest czas przysschel / aby sye
raczyl smylowaty / nad swym stworzenym
a nad czlowyekyem / gegosz swyma rukama
vczynyl / Ale gest on sgrzessyl pyssnu
hyrzechkossczy / a pyssnu nemudrosczy. Ale ty bo
ze wzdy bud myloszczyw / a neday dyablu
tey pochwaly / by te wywodzyl nadtwym
lydem. A hnyed kral nyebessky rzecze kaho
tam possłem na sswyet / aby gey wyku
pyl. Asseh bozy rzecze. Racz mye poslaty.
Otecz nyebessky rzecze gemu / a rzka am
wys synu / gaa tye possylam aby ty wy
kupyl czlowyeka od dyabla / a od ognya
pekelnego. A narod sye zeste dyewky
gyzt sem przyssylal tobye. A hnyed kral
nyebessky possla angela. Gabriele / gako
dnessny dzyen / k swyate kralowye / a

Ana byeffye w nazarethye / w ffwey kaple cz
tuy zaltarz zaltarz / Any wczą doba wstupy
knye / a pozdrawy gye tymi slowy / azz
ka zdrawa marya etc. ¶ Odmyenem uni
me znamyenaty / ze gest angel posslan /
genz gest knyeze gynych angelow / ge
nz slowe Gabriel / tocz sila bozye / ¶ z
namenayte / ze p troy wyecz gest angel
kmarij posslan / ¶ Naprwe gakoz ge
rolo angel byl posslan kewye / aby gy
oklamal / a smirt nalid przywedl / ale
myelo bozy / Takez angel bozy posslan
gest k swatey maryye / aby gy pozdra
wyl / a wykupenye wssemu swyetu z
wyestowal / a mylost bozy przywedl ¶
Druhe p angelsskim przyczem / ktorez
ma krzystyny dyewkam ¶ Trzetye
nebo netolike bilo wdssike wykupenie /
ale take angelskeho kroru naplnye
nye ¶ Otszewem mame znamyenaty /
ze gest posslan angel / k sswatey mar
zye / krzystey dyewze / a k pokorney a k
dybwcey / ze tu gsuczy bozye dssy / y wczy
mycna gest bozye matka / a sswyczy
gako hwyezda swyetla / poczala gest
slunecze nebesske / bezposskwrny czele
swcey z pomoczenym ducha sswatcho /
Tey sye dyw nykdy nestalwal / any gest
toho kto slychal / by dyewka poczala
dyewkem gsucz porodyla / a porodiwssy dy
ewkem gystu ostala / To bylo znamena
no w starem zakonye / kdyz knyezata
zydowsska wladecstwu sye obyssczypst
wye / Tehdy mayzyes kazal sobye daty /
z kazdeho naroda / hnol nebo metlu / A
tyech dwanaczte holy suchych / postawy
na oltarzy / Vkazaytasye ta hnol / aneb
berla ta Aaronowa z kwetla / a pyecz
orzechow orzechow wrodila / Takez swa
ta marzy czysta dyewka gsuczy / poro
dila nam spasitele / hospodyna nasseho /
ihu xpa / Gakoz popressle slunecznym /
prypade skroze sklo / ne wskodye sklu Ta
kez syn bozy narodil sye s swatey marie /
bezewssye posskwrny / a bezewsye bolesty /

Nebo swata marzy bila welmi pokorna /
ze wyedugy / ze bude kralowna wsseho
swyeta / Wssak angelu rzekla Ja sem
posselkyne / a nebo dyewka bozye / stan
my sye podle slowa twcho / Nerzekla
gyz ga budu pany / nebo kralowna
ale rzekla dyewka Tu wzdy dizy
wssemu swyetu / ze nam hrzesnym
sluzy troy wecz ¶ Naprwe ze od
sluzenie pomyenunge Nebo kdyz k
zal nebessky / sudcze zywych y mrt
wych / odsudy hrzessneho czlowyeka
nazatraczenye / tehdy swata marzy
kralowna nebesska / a mycny to
psyety boha zan Ato gest vkazano
w starem zakonie / kdyz Nabal bye
sye rozhnewal krale dawida a
geho possly hanyel Tehdy kral da
wid / odssudy gey nassmrt a przysse
ze / ze gemu nebz dele zywu byty /
wssakz wssy to kralowa Abygayl /
pade przed kralem / a wypsy gemu
mylost Takez swata marzy matka
bozy / psy zany zahrzyessne / przed
kralem nebesskym / a wyprosuge nam
mylost wssemoho mileho syna swcho ihu
xpa ¶ Otom pyssy swaty Bernard
rzka Czlowyecze / bezpeczne mozes
przystupity przed boha / kdyz mas
matku bozy / orodugiczy przed swym
synem A syna przedotczem Matka
vkazuge synu swemu modlytwu
a syn vkazuge otczy swemu sswoy
bok / a swe rany Tu nemoze byty za
dne odpowiedy / kdez gest tak mno
ho prossby Protoz przystupme ss
miele przed krale nebesskeho / a przed
stolecz bozy toczyz przed swatu ma
rzy Neb gest ona troy bozy / z nehoz
gde potok bozie mylosty / po wssem
swyetu natom trowye / przebywal
gest syn bozy / dewyet myessyeczow

Dona przykladu hrziessne/ Ubozie my-
losty Pssmy gye &c Duche sluzy nam
swata marzy/ ze hrzyessneho mykzy/
skralem nebesskym/ a sswym synem
Jakoz prawy s. Bernard/ a rzka Tys m-
ana matka mylostywa/ ty smyerz
ugeb hrzyessnie sswym Ty sye nam
nedas kradym z bohem/ Jako myla
matka sswym dyetatkem Jakoz b
gednoho hrzyessneho smyerzyla/ ge
uz sye byesse porucził dyablu/ a od
podwyel ssye boha/ y wssech swatych/
gedne kromie swate marzye Tehdi
rzet wede gey kdedne hrozyie/ ylyk
cza genu mnoho zlatta/ ay geho
nalwa nakwon/ czoz moze naywiecz
wzicty Akdyz ten gynach pryg pry
vede/ zawola geho rzet a rzka Ktoy
wachu/ gestzet chcy aby ssye odpow
vedyel panny nebesske/ nebo nam
ta welike nassile gyny/ Ay wecze
Ne czte/ to hot nelwgynim Dosytit sem
ssye odpowyedyel/ boha y wssech sswa
tych/ Ale matky bozye ssye nechtyty
odpowyedyety Ay swo zlatto przed
nim/ prygz gede. Ased do kostela po
cze plakaty/ nahyge welmye/ nass
we hrzyechy Akdyz wyde z kostela
pomyssy wyndu/ a on tu osta/ a przed
oltarzem swate marzye klecze/ a po
cze sye byty/ a nassylmye welmye p
lakaty Tehdy obraz swate marzye
possadyw dyetye na oltarzy/ sstupy a
pocze prossyty zatohoto hrzyessneho A
kdyz syn bozy nechtyesse geho przygye
ty Tehdy swata marzye poklecze
a syn bozy skrozyw s oltarze/ wzdwy
ze gy a rzka/ Chanula matko wstan
gyzt gest genu wsse odpusstzeno/
wzrzely to geden czlowyek/ genz
stal za dwerzmy/ pozoruge toho/ Po
tem gey ydal genu sswo dssem Atak
swata marzy smyerzyla gey smyly
bohem/ a obohatyla gey nabele yma

dussy Pssmy gye &c Drzetye sluzy na-
my/ ze nam vyprossuge nebeske kralo
wstl Jako gednomu Rytyerzowy/ ge
hoz dussy chtyechu wzyety czrte Do
na wecze az knyzy z apssylit gest tyssy
nyssye wzyemye nie/ moyt gest ywe
de gey doragye Take swata marzy
byla gest przeczysta a przekrassna
ze gest byla poczata/ bez hrzyechu/
a przebywala bezewssye posskwrny/
a natyele byla naykrassy mezy wss
my lydmy/ czoz gich bylo na sswyetye/
od prwa poczatka Alwssak nykdyz
nehrzessyla O gegye ssye krassy cze
ze geden pustenik swaty vsslyssaw
krassu swatey marzye/ gyde do kyo
na toho myesta/ wnymcuz ona ssyy
my pannamy przebywassye/ natonto
swyetye Aprzyssed k sswatemu Janu
Ewangelistye pocze prossyty aby genu gy
dal wydyety Ay genu wecze a rzka
Czekay tuto azt poyde sneodlytedw/
a tu gy vzrzys Akdyz swata marzye
pogide Atey pustenik nemy wzhle
de/ radosty nemoze staty/ y vpade na
zemy/ a rzka O gyneho bych krale
wsswe nebesskeho nezadal/ gedno
bych wzdy na sswatu marzy hledyel
Pssmy gye byt nam sswo twarz vka
zala &c Cztwrtom nauce znamen
naty/ ze swaty angel pozdrawil gye
tyemto pozdrawenim/ a rzka Zdra
wa mylosty plna/ buoh stobu/ pozeh
nanab mezy zenamy a na mysle
ktere gest to pozdrawenye Ay ge
wecze Neboy sye maria/ nassla sy my
lost v krale nebeskeho Duche gye
angel i nessmyel menowaty Protoz
kazdy/ kdyz wsslyssy gy gmenugice
maria ma poklekunuty Neb gest ona
nassla nam mylost v krale nebeske
ho Pssmy gye &c Trzety modlytwye ge
st slowo Gest gymz pozdrawowaty

42

mamye swyatey marzye / kedy dyeczę zd
rowa / przysz ssobye zdrowye / v sswa
tey marzye. A kedy dzecz marya / przy
szy aby byla twa matka / a twa orod
owniże. A zkąd mylosczy pelna / przysz
byt mylosć yprzssila / v sswego ssyna. A
kedy dzecz buog s tobu / przysz gensz bycye
wyplwcko od wszego zlego. A ptoz mno
zy rzyekągy. Buog s tobu / a twa my
losć razs byty ssenimy. A zkąd pozeh
nanasz mezy zenamy. przysz sobye
od boga pozehnanye / y tvemu zbo
zy. A kedyz dzecz pozehnany plod br
zycha twego przysz aby buog pozeh
nal tebe / y twego pladu / tozys twych
dyetek. A ptoz wzdy mamye tu modli
tw pyety / nebo ssye swyatey marzye
welmye luby / a dyabli ssye welmye
neluby. A zslownesu gest przipeszuana
vzytecznα. Jakoz sye czte / ze geden zo
nierss dal sye do zakona / y nemohl
ssye zadne modlitwie nauczyty / gedno
tye dwye ssłowye. Zdrowa marya. A tye
wzdy bezprzestanye rzyekassye. A kedy
vmarze pochowachu gy. A wyed tey
nocy wyrosle gemu wstawach lilium
na nyem bycsze napyssano zdrowa ma
rya / zlattymy sslowy. Rzeczelwssye brat
yssye / tey klwnet wykopachu. A y gemu
z ssrdze gdyessye. Nebo ta modlitwa
ssye luby marzyi swyatey / ze kolikratkoly
dyess / tolikrat gyeye wedny radosczy
obnowis. Ale dyabli sye welmye ne
luby. Jakoz sye czte o gedne panye ze
kedyz gye czarta kaszassye / dnye gy tczne
chu przystupiły. Tedy ona przysz swego
zpowyednika / aby gye radyl / kterakby
mohla swv czystotu zachowaty. A onge
rzecze / kedyz tebe bude czart lakaty / teh
dy rzched klekny / a rzyecz zdrowa maria.
A kedyz to rzecze / gned czart zwola. A z
ka nestoyte czsso my czynys. A takto
ona wszystkye zedugide dobrwolnosc

~~Cum egressus~~ in die parasceves wielki piatek
~~fuero de urbe hac extendam pal~~
~~mas meas ad dominum et cessabunt~~
~~tonitrua et non erit grando~~ ¶ Tato
słowa pysze moyzessz xsczka: kedyz wynydu
z tohoto myesta / z tahnu sswoye ruce k
hosspodynu / y przestanu hromowe / a ne
bude kruże. Kedyz Jakob patrzarcha po
zehna sswych synow / ssłozy sye na loze
ymirze y pochowachu gyeho. ¶ W tych
sslowech znamena ssye troge wyecz /
Naypirwe weczerze bozy gensz sny wecze
ra pamatowali ¶ Druhe hod bozieho
vmuczeny ¶ Trzetye hod pochowanye
bozyeho / gesto sye na zaytra dyety ¶
Skrze Jakuba znamenava ssye syn
bozy / gensz pozehnal synow sswych /
sswatych apostolow / A myl gim nohy /
dnes sye polozyl na lozy / tozys na sswyate
krzyzy / na klonyw sswu swyatu hlavu
pusczyw sswu dussy / y sel k otczowy / a sa
pochowan / A ptoz to Jakub rzekl xsczka /
kedyz wynydu z tohoto myesta / skrozye
chodzyecze / tozys kedyz budu wywedeny
przez morze na pusczy / a przywyze do swa
tey zemye / Takez syn bozy przewedl
nas przes morze / skrozye krzest / na
pusczy gyeho vmuczenye / skrozye wyez
nas do wyeczne dobrwolnosczy nebesskeho.
A ptoz w tych sslowech mamy sye troye
wyecz ¶ Naypirwe myesto gyeho vmu
czenye bozeho / znyehoz wyssel vmu
czen gest / na sswatem krzyzy ¶ Druhe
kterak budu vmuczen / dye z tahnu
ruce swoye na krzyzy swyate ¶ Trzetye
tye wzytek vmuczenye gyeho / rzka pr
zestane wssye zle ¶ O pyrwem znamye
namye / ze gest trzykrat syn bozy wy
ssel na myr tey ¶ Naypirwe z Betleme
do Jerusalema ¶ Druhe z Jerusalema
na horu Olyvetsku ¶ Trzetye Jako
dnessny dyen wyssel gest z myesta / nessa
krzyz na plecy na rozhanye / A tu gest
wyszey z myesta / gako mertwy / a
gako nelowoczny / a gako lotr / Nebo
ty troye lydy / z myesta wymietagy ¶

Wtore gest wyssel syn bozy / aby nas wy
kupil sw swatu smirty Jako Issak byl
wyssel na pole / aby myslil o ssvych
lidech / ath wyssed na lozhanye / dassye
vkrzyzowaty / a nye a moze thrzebyky
przybyty / a ztahl swoge rucze k bohu
otczy / przssye zany zabyzye sue lidy / a
ko Aaron wystup wzeny kadydl
nyty totzyz tyelessenstwye / stogi dues
na krzyzy / myezy ssvymy / totzyz na
polwyetrssye / myezy anyely / a myezy
mrtwymy / totzyz thrzyessnymy A prosy
zany a rzka Otcze mily odpusthgym
tych thrzyechy A tak gest odwrathl
od nas wsselkey hnyew bozy / Take
gest ztahl swoye rucze / kssvye mi
le matze / aby gy vtyessyl / a polecz
wal gegye zalosty / Take gest ztahl
rucze k nam thrzyessnym / aby nas
obgyal dues ssw milosty / Jako my
byg otecz nas A ptoz vczczyme sye d
nes k nemu / a prosme gego / aby nam
odpustil nassye thrzyechy ¶ Druhe
znamenayte / ze vmuczenye gego
bylo welmye hanebne / ze sn gey ge
w gako lotra / powyessen na krzy
zy Jako gymy lotz / myezy dwyema
lotroma A to wssye p nassye spasse
nye On byt vssochy / gako zly czlo
wyek / A zadne zlosty nykdy nevczy
nyl / Klamaly gym gako blaznye /
wysslawan [bil] gako malomoczny / vkrzy
zowan gako wrazedlnyk Nebo sye
zyde radyechu dwem az kuthze Ketne
mely gemu hlawu / nebo wrzemely
gey / wrzo gey ta mucka mylye / a gest
wye kratze Ale pokonessme gey na
odyla wssemu sswyetu / a vczynme
gemu hanebnu smrt / a zlostnu abo
lestnu / Nebo czymz gest czlowyek roz
kossnyeyssy / a wyssyeho rodu / tyem
wyeczssy bolest ma A tak syn bozy
byl czysteho tyela A ptoz wyeczsy bolest

myel / nezly zadny swaty / Oprzet gego
bolest byla wyeczssy / ze na wssech v
dech byla / od pat az do wrchu hlawy
nebylo na nem zdraweho myestka
Nebo naypirwe gemu byly hlawu
a trnowu korunu nany zbyly / az
do mozku / ze gedny prawyechu by
byla dusse w hlawye A tudy chtiechu
zleho dussy sprysse wyhnaty / aby
trzety den z mrtwych nevstal ¶ Dr
uzy prawiechu by byla dusse wssrdczy
A ptoz gemu kopym srdcze p kladu
¶ Trzety prawiechu by byla dusse wek
rwy A pto gemu p bychu thrzebyky
obye rucze a obye noze / Aby zleho
wssychnu krew wytoczaly / ze gego s
swate tyelo bylo wssechno vsschlo / na
sswatem krzyzy / A pto aby nam odpu
sczeny byly nassy thrzyessy / Kterez s
me vczinily ssw hlawu a sswymy
srdczem myslecze / a sswyma rukama
a nohama / Oprzet ssu gey muczyly
wpiety smyslech / aby nasse thrzyechy
sshladyl / czsoz sme sye dopustyly pyety
smysly Jakoz Ewa sshrzessyla wssly
sseny / kdyz gest hada possluchala /
Takez p to syn bozy sslyssal zla slo
wa / a co gemu zyde lagy / a klama
gy gym / a pomluway sye gemu / a dwa
blem gey nazyewachu ¶ Druhe gest
Ewa sshrzessyla wydienim / kdyz po
zadala gablek zapowyedieneho od
swemeho boha A pto syn bozy myel za
wazane oczy russkem / a to wsse p ny
Take Ewa shrzessyla byla wonyu / kdyz
gest gablko wonyela A ptoz syn bozy
trpiel gest vplwanye / a thrzechotyny
smrdute / a na smrdutem myestye byl
vkrzyzowan / Take Ewa shrzessyla
dotczenym / kdyz gest rukau ztahla
k dyablu gesto gye gablka podawal /
A ptoz kral nebessky roztahl sswe rucze
na krzyzy Take Ewa shrzessyla byla
vpokussenym / kdyz gest gablka okussila

pzto ssyn bozy oczczem sczluty nayaczyey
byl / abys byt possyczy y pollyczy / Abrada ge
ho bila wytzkanu / a nyelo obwazeno / ato
wssye zanassye hrzyechy ¶ Otrzeczyem
znamyenaymy / ze gcho vmuczenye ge
st nam wyelmye vzytecznye pzeto ¶ Nay
prwe ze przestaly hromowe / toczysz ne
mylost / a hnyew bozy / gesto drzewe sam
buoh rzekl a rzka / ktoz shrzessy ten v
mrze na wyeky / To gest gyz stalo / kedz
syn bozy stoge na krzyzy / pssil boha ot
cze sswoho a rzka / Otcze myly odpusczy
gym czosz czyszu zawynyly / agssa wel
mye zbyt / a hrzebilzy pbyt / a wssak
gescze na hrzyessne pomny ¶ Druhy
mame vzytek gcho vmuczeny / ze gest
dyabel potupen / genz nahdy cesse ga
ko zle krupy zmrzle / Agsso pak czy
nyl lydem / przed bozym na lozenym
Ale gyz nema mocy nad dobrymy /
gedno nad zlymy / Nebo sye swatym
krzyzem obranyemy czrtu / nyeprza
telom nassym ¶ Trzety vzitek mame
gcho vmuczeny / ze wssyczky rod lyd
sky / hrzyechy osslepeny / gest osswye
tyl / Jakoz sye czte ze geden rytyerz
slepy / genz przeklal bohu bok / krwy
bozy pomazal ssobye oczy / A hned prze
zrzel / Takez ktoz przygyme tyelo bo
zye duostoyne / przezy na wyeky ¶
Cztwirty vzitek / ze nebessa gssu
czlowyeku otewrzyena / gesto przez hrzye
ch Adamow pyet tyssycz a dwye scie
leth / byla zawrzyena / Nebo kedyz gest
gcho swaty bok przeklan / tehdy wess
kern hnyew wyplynul / y klyczy nebes
sky ¶ Paty vzytek ze mrtweho
tyela czlowyeka obzywil / A przeto gest
ssw krew plil / Neb sye czte ze gest
welika vena wyst / przy kadem a me
zy pelykanem / ze kedyz nebude na
hnyezdye pelykana / tehdy had przy
da vmortwy genu dyetky swyym ge
dem

A kedyz Pelykan przilety a vzrzy swe
dyetky mrtwy / tu trzy dny nad ny
my kwyly / a przkluge sobye ssrwe s
rdcze / y pokropy swu krwy sswych
dyatek / a tak ge hned obzywy / Takez
wyda ssyn bozy / ze zly duch genu
dyetky vmrtwyl / dal swe srdcze p
kklaty / a ny sswu swatu krwy wykupil
¶ Ssesty vzitek ze czlowyeka twrde
ho / ssw krwy wykupil / a obmyekczil
A przeto sw krew plil / A to znamenye /
ze ten kamen wyenz swaty
krzyz stal / gakz bozye krwe vkra
ple nan / tak sye hned rozpuczil /
na trzy czesty / Agsso srdecz
twrdich a hrzyessnych obmyekczy
to ssye / swatu bozy krwy / Jakoz sye
czte o gedne welike hrzyessnyczy / ze
byla welmye na srdczy otwrdyela / az
nechtyessye czinity pokanie swym
hrzyechom / A kedyz bycsse przyssla
do kostela / gako dnessny den / vk
lecze przed krzyzem / y vzrze ano k
rew teczc / z ran bozieho tyela / A hned
zaplakala nassye hrzyechy / a gyde
y zpowyeda sye / swe hylkim slunsczy /
tak az tu przed krzyzem klekczy /
dussy pusty / A ny wzhlede na lytza
mu napsanye psano zlattem [illegible] na
dug sye w nebessyech dussye tey ze
ny / nebo byla w smutczyech ~~gospo
mileho boha~~ / A przetoz ze dnes pama
tugem bozye vmuczenye / mame ge
mu pomocz / nassym polytowanym /
a ze lety gcho nehynne krwe plakye
¶ Nayprwe pzto gest ze sam syn
bozy plakal / ze ne mohl vtyessyty
swey myle matky / A swata marzy
ne mohla swym pmilowyty / pzwe
liku zalost / a ssrdecznu bolest / Takez
syn bozy plakal pssw bolest / A takez
plakal pmalyg vzytek swcho

lvmuczenye / ze take muky trpyelo /
gedynecho lotra kussobie obratyl Take
gest plakal y sswe apostoly / ze su
sye rozplwchly / agemu neweryly / ze
gedwa nozyessye otzy otwyeraly / k
dyz matku swatemu Janu poruczye-
ssye / Duch take plakal swaty petr
wyssed z dwora / byskupowa Take p
lakaly su wssychny apostolowe / sly
ssyecze geho neslychane muky / Pla
kalo take wssychno peklo / bogye
ssye syna bozieho Plakaly su geho
take pany y panye gerussalemske /
gducze z nym na rozhranye / zele
gycze takeho lekarze / nassimu tue
lwyme gduz / abmyeragycze dobro
dobrodzeny / Take gest plakalo bo
zie stworzenie / ze slunce sye rozgr-
zewalo a pomyenilo / Take dolnye
stworzenye / ze sye zemye trzassla / a
skale ssye pukalo / a ponyu sye zro
hawy / ahrobowe sye otwieraly / a mr
twy wstawaly / Take duch placzy z
wonolwe / ze gymy neslowanye / jako
gudy Take placzy oltarzowe / ze su
obnazeny / Placzy take knyezye a
zaky / tak ze duch bozy placz zpye
waczy / podle proroka Jeremiassye ale
nadewssy nade wssechny / plakala gest nay
wyecz swata marzy / neb ty wssychny
rany / kterez gest syn bozy trpiel / na
sswem tyele / ty gest ona trpiela / na
swem srdczy / A tak gest srdeczne pla
kala / ze ygedna matye neplakala
gest tak swecho syna / nebo nyemela
gest gedynecho syna / aduchem swa
tym gey poczala / a toho wydyela vpl
wanecho amutzenecho / nebo kazda
matka zele swecho syna / kdyz vss
lyssy ze gest vmrzel / geszcze wyecze
zele kdyz gest s. zlu smrty sssel / a nay
wyecze zele kdyz przed ssebu gey ta
zywano gey muczye a bygy / a ranye

a zabygegy / Deszcz pak swata marzye
zelela gest sswecho ssyna / wydutzy gey
na krzyzy rozbytecho / a welmne trmucze
necho / a na krzyzy vmrzelecho / A nay
wyecz ze nemohla gemu pomoczy /
any napoyty / any przyodyety / any
geho ran obwazaty / any gemu czym
possluzyty / Any myela ktrey pomo
czy / neb su sye byly wssychny aposto
le rozbiehly / Agegye znamy z daleka
stachu / Ana samna podkrzyzyem sta
ssye / A no sztwyrzye potokolwe znyecho
teku / Obgemssy krzyz ylwecze a rzk
uczy / Obyeda mnye neboszycze / ze
taku zalost na sswem synu wydim
Omule pamie / prze boha abychste ta
key zalosty / nad sswymy syny nevy
daly / A wzhledssy nan y wecze Omy
lyg synu kde gest ta radost / geste my
Angel zwyestowal / komu mye osta
wys / komu mye poruczis / mogy myly
synu. A syn bozy nyczs k tomu neod
powiedye / A swata marzye wecze O
mogy drahy synu / a mylulo kemaye ge
dynu / nebt gyz nemohu staty / welikem
zalosty / A tu hned syede / a pocze ssyecze
my byty / Tehdy syn bozy otewrzewe
sswoge oczy / wecze gye / Ma myla
matko tot swaty Jan bude myesto
mne / A sswatemu Janu wecze O mat
bude matka twa / A wzhled na posle
na lydy / wecze a rzka / O wy wssychny /
genz gdete przes cestye / wzezte nanne /
ahledte / gestly ktera bolest nassoge
ze gako ma muka / A zwolaw welo
hu ypusty dussy / Tehdy gedeny rytyr
rz menem Langim / przekla gemu bok
kopim / Wecze gemu swata marzye
Oczysso czynite nadnym ynadem mu /
ze gyz mrtweho muczite / A hned po
cze wssye stworzenye zeleti / kraleve
bessmrtneho / A zde pobyezechu do myesta
nycyecze sswe / nassswe krayny / wssedmech

ssye zalwyczachu mnyegich by sye chte
lo mesto przepadnuty ¶ Tehdy przyssel
geden slechtycz gmenem Jossephz yzo
prossy tyelo bozye od Pilata / y ssnyal ge
s krzyzye a obynul w bielle prostyeradlo /
y polozy ge w nowem hrobye / w nyemz
geste byl nyzadny nelezel / A przylozil k
bozy hrob kamenem / y yede do sswe
wlasty do Arymathie / ¶ Blaze toho
Josepha znamenawa ssye kazdy
krzestany A to przedstem wieczy ¶ Nay
prwe ze nedrzal Zydy / nez s bohem
przissel do Jeruzalema Takez kazdy
krzestan nema sswymy hrziechy / gymz
boha krzizowaty / ale prawy tohoto ss
watcho czassu / ma ssye swych hrzie
chow zpowiedaty / a pakwe w buoh wye
rzyty / a geho nebywmeho vmuczenie
srdecznie zelety / a do kostela ssye brzty /
a bohu czest a chwalu wzdawaty / Neb
ktoz ssye nynie nezpowieda / tey s
Zydy drzy / a boha sswymy hrziechy
krzyzuge / a czte sye wssyeho srdcze
kochagy / a tey ssw dussy sam obie
ssy / a posle gy do hornieho pekla /
gako Judas sye sam obiessil ¶ Dru
uhe gakoz ten slechtycz Josseph pr
zissed do Jeruzalema / kupil bieleho
czisteho platna welmy / aby gym
obynul tyelo krale nebesskeho A ku
pil sto liber myrry / aby okradil to tye
lo / krale nebesskeho Takez kazdy
krzestany tohoto bozieho czassu ma
sye brzty do kostela / a zpowiedaty sye
sswych hrziechow / aby obmyl a
wyczistil sswe srdcze / a przyprawil sye
tak czysty / s skrussenym a pokorny.
aby mohl dostoynye przygimaty tye
lo syna bozieho ¶ Trzetie ze ten sle
chtycz / a ten pan Josseph ssel przed
krale / Pilata / a prossil sobie tyelo bo
zye A kral wssak sa to geho prossbu /
da gemu tielo bozie / wiecznye mile
Takez kazdy krzestany ma sye brz
zy dnes przed krale nebesskeho / a
prossyty geho na boznie a pokornie /
aby gemu raczyl przieczy swcho s
swateho tiela przygymaty / tak cz
tnye a nabozmye Aby sobye mohl
tohoto leta obdrzety zdrawye / a
hrziechow odpusstienie / Nebo ktoz
przygima tyelo bozye dostoynye /
ten sobie mnoho dobro obdrzy
od boha ¶ Naypyrwe ze ssw dussy
obzywy / Jesto gest vmrzela w s
mrtedlnich hrziesiech A to sam
syn bozy powiedyel a rzka / Ktoz me
tyelo dostoynie przygima / ten bude
zyw nawieky ¶ Druhe ze bude
w bozie przebywaty / a buoh w nem
A to pwy sam syn bozy a rzka Ktoz
przygima me tyelo / ten w mnye
przebywa / a ga w nem ¶ Trzetie
ze ssobye obdrzy hrziechow odpu
sstienie / ze ty wssyczkny hrziechy / k
terychz sye nepomnye zpowye
daty / bozie tyelo wyzene gie z twe
ho srdcze Nebo za hrziecziessne gest o
bietowano na krzyzy ¶ Cztwrte
wdobrych skutczyech posylenye
Jako Elias przygem chleb nebes
sky / ssel cztyrzydcety dny / a cztyrzid
ciety nocy / mysz negeda ¶ Pate
mylosty nalezenye Nebo gakoz pr
wy czlowyek / skrze gedenie gab
lka / byl ztratil bozy mylost Tez
my chtiemeli bohu sluzyty / a bozy
mylost nalesty / mussyme przygy
maty bozye tyelo A ktoz kolywiek
neprzygima / bozieho tyela / a ssy
gedynn wrok / ten bozy mylost

zvaty / a ssw dussy wnydly a wnyczy Neb
gakoz tyelo wmyrze bezpokarmu / ta
kez dussye wmyrze bezbozeho tela
¶ Szeste kthoz kolywyek przygyma
bozye tyelo / tey bude sbohem obie
dwaty / a ssangely nyebesskyeth k
wassyty Jakoz s. Dawid pyssze
ka Angelsskyeho chleba lyude pozy
wagy A ktoz nechcze chleba bozye
ho / tocz yz tyela bozeho przygymaty /
ty bozym stolem zhrdagy / a sswate
angely smyczugy / a boha neposs
luchagy Aptoz kazdy przyprawy
ssye kazssyye / aby sbohem mohl
czystye obiedwaty / Nyech sswate tye
lo dostoynye przygymaty Neb ktoz
ssymy nechtye zde kwassyty / toho
ony wyzenu znebesskeho kralowstwa
A ktoz przyymye nedostoynye / tey
sswoy dussy szkodzy / a ossydla hrzye
chy / a ssne srdcze vmdly / a ssne oczy
osslepy / a bozy mylost zraty / a czytom
sye pomuczy / A ssw dussy odsudy na
zatraczenye / a posle gy do horuczie
ho pekla Jako gydass genz przygal
bozye tyelo / a nyssle boha pradaty
A hned wen czart wstupyl / ze wstalo
od stola / bezal kzydom a pdal yp
radyl gim syna bozieho A potom
zzelylo sye gemu / pocztych penyeze
vobyessyl sye A dzye wzely geho dussy
do horuczieho pekla / Aptoz ktoz w
hrzyessyech stogy / a nechtye gych os
taty / amy sye gych zpowyedaty / a
ny pokanye vczinity / a zpowyedage
sye / nechtye hrzyechow ostaty / amy
ssy potom wyecze hrzessyty / a chtye
gednoz bozye tyelo wzyedzyty / a pklady
wyecze przygyma bozye tyelo / tey
by mohl radyegye blata pozrzyety /
nezly bozye tyelo przygyety Jakoz

swaty Pawel pyssze a rzka / Ktoz nedos
toynye przygyma tyelo bozy / tey sye
odsuzuge bozye mylosty Aptoz kto
muz gest neodpusczeno przygymaty /
a komuz gest zapowyedzeno / a by ne
przystupaly / aby sobie neprzygaly wie
czneho zatraczenye / nebo neyssu hod
ny przygymaty tela bozieho A ktorz
yz su toho hodny / a gesto gym gest
odpusczeno / a by toho nezmyesskaly /
aby nabozne a pokornye przystupily /
a bozye tyelo przygymaly / ssobie na
dzyewye / a nassczeszye / a hrzyechom na
odpusszczenye / a dussy napassenye
¶ Czwarte gakoz tey Jossepff slozyl w
sskrzynye tyelo bozye / y wlozyl wnowy
hrob wnyemz zadny nykdy nelezal
Takez kazdy krzesczan / ma sdeczne
zadaty tyela bozieho / a nabozne gie
przygyety / a polozity gye wssweym
czystem srdczy / wnyemz by zadny
hrzyech nebel / aby ne wyhnal zswoho
srdcze / krale nebesskeho ¶ Pate ze tey
Jozep przyalozyl hrob kamenem bozy
tez kazdy krzestan ma przylozyty swe
srdcze kamene / tocz nabozenstwym
a dobrymy skutky / aby gemu dyably
neukradly / bozye mylosty / a zly skut
kowe / newyhnaly gemu przygateho
ho tyela bozieho ¶ Sseste gakoz Joze
ph pochowal bozye tyelo / czsnye a
dostoynye / yssel ssswey wlasty Tez
kazdy krzestan sslechetny a dobry / ktyz
bozye tyelo przygyme / ma wstupy ty
wssobie skutky / a chodity zad naboz=
zye sluzbye / a bohu snazne sluzyty
aby mohl zde doyety wssseho dobieho
A potom aby geho dussa ssla do wye
czne dyvnatie [illegible] *de resurrectione*
Et est dies quam fecit dominus exul
temus et letemur [illegible] Tato sslo
wa pyssye s. Dawid wzaltarzy

Nechwale tento hod. Neb gsmy wzwosso
weny / to gest bozye wzkrzyessenye a zka
zat gest dnes ten den kteryz gest sam
buoh vczinil radugme sye a wessel me
ssye wnyem ¶ Wwaczh slowyech mame
troy wyecz znamenaty ¶ Nayprwe
kteryak gest tento hod vczinil ¶ Dru
he prz sye mame radowatzy ¶ Trzetye
tye kteryak ssye mame wesselity
Naprwem mame znamenaty / ze sam
buoh vczinil tento hod / a to troy wye
czy ¶ Nayprwe ze ssye gest narodyl
z ny wmeczhly Takez my mame
ssye dnes radowaty / wdobrych skut
czyech ¶ Druhe ze gest syn bozy wstal
dnes zmrtwych / genz byl vkrzyzo
wan zany zahrzyessne Takez kazdy
krzestyan genz byl wmyzel tohoto leta /
wsmrtedlnych hrzyesssyech / ten ma
dnes wstaty zsswych hrzyechow / ass
wzey zlosty ostaty / aby mohl ssbohem
dnes zywo byty Prweda tomu clowye
ku kteryz assa gednu wrok nechtye
wstaty zsmrtedlnych hrzyechow / Neb
nyetz sye nechtyel zpowyedaty ten gy
my przyslo wssenmu sstworzeny / ze vnda
ano nartwe krozenye / a dazylwie a klowye
tye nynye tohoto czassu ozyla / a zmr
twych ssbohem wstala / dalwagye bohu
wytanye / a radugye sye geho sswateho
wzkrzyssenyu Prwny boha by nas wz
sskrzyessil / zwassych hrzyechow / a dal nam
zdrawye / a hrzyechom odpusstzenye ¶ Trze
tye ze gest kral nebessky ssw czeledku
dnessny den obradowal / a zielesmie sye
gim vkazal / a ducha s. gym possal
Takez kazdy krzestyan / ma dnes prosyty
mylcho boha / aby gey tohoto leta wzd
rawy s czeledku obradowal / a ducha
s. genym possal ¶ Odnechem mame z
namenaty / ze ssye mame dnes rado
waty pro troy wyecz ¶ Nayprwe ze ssu
sye radowaly wssichny angele / y ssw
ty apostolowe Neb Jakoz powyedyeny
bylwa gassno Takez syn bozy / powe

lykey smuthu / wzmyel swym przatelom /
welyku radost / ze wstaly zmrtwych /
ssw matku obdarowal / ass we znamme
kteryz su zelely a plakaly / geho ne
wyruce krwe ¶ Druhe sye mame yto
radowaty / ze nass brat mylly ihus xpus
buoh wssemohuczy / genz vmrzel byl
pro ny przyzyessne / ten gest dnes wstal
zmrtwych Okteryak welyka radost
nynya bratrom / kdyz wzrzye swcho bra
tra wezdrawy Psme geho at nas ob
dawgye ¶ Trzetye sye mame rado
waty / ze gest smrt zahubena / od syna
bozyeho Aprotoz mame wssychny wstaty
zmrtwych / a bothaty sye smym wne
besske kralowsti Protoz radug sye cz
lowyecze / a dnes dyekug snazne bohu
zet gest od tebe wecznu smrt zahnal
a peklo pobogowal / a dyabla swazal
a sswate otcze zpekla wywedl Ato
wssye prawe hrziesne vczinil Aotewrz
el nam nebesske kralowsti ¶ Otrze
tyem mame znamenaty / ze sye ma
me tak wesselity / nabozye sluzbye
chwalecz mileho boha nabozme a po
korme / zadagicze geho mylosty / a hle
dagicze geho gako swata marzye
Magdalena Ata gest geho se stem wye
czy hledala ¶ Nayprwe Jakoz s. marzy
magdalena wernye zelela geho v
muczenye / a nemohla dozekaty Do
boty / zadagicy bozye tyelo wydiety Pr
zyspwila sye krassnye / a drahe masty
dobila Adrwe pannye ssobu pogessy /
hledala pilnye a snazme krale ne
besskeho / Apto gest nassla mileho bo
ha / a obradowana gest Takez kazdy
czlowiek ktery gest byl nynye smuten /
a zelegic ne wymme smrty bozye / a hle
da snazne boha / bude obradowan
tohoto leta / a bozye mulost nayde
A ktery gest byl tyechto dny wessel
strach gest aby nebyl smuten tohoto
leta Protoz hledayme snazne mileho

hoſpodyna z drahu maſty / to gyz ſz dobrymi
ſkutky ¶ Druhe gakoz ſwata marya
Magdalena ſſla k hrobu na ſſwytye /
hledagyci boha / a tu hned obradowana
byla / tak ze kamen odlozen s hrobu
gesto buoh w nem lezel nalezla / abo
zy hrob opatrzyla Tez kazdy czlowy
ek / ma ſye dueb vtrzy do koſciela / a
hledaty hoſpodina ſwego ſpaſſitele
naſſwiatem oltarzy / aby odual od
wali kamen / to gyz tu czezkoſt / a z
loſt naſſych hrzyechow A dal nam
ſw myloſt ¶ Trzetye Jakoz ſwata
marzie ~~Magd~~ Kedyz vzrzela hrob prz
dny / nerozpaczila ſſye / aby go wnetze
nehledala Przetoz geſt obweſſelena
byla / kedyz geſt ſſangely vmluwyla
A boha gye vkaſſalicy vkazaly Tak
cz kazdy czlowyek ma dueb ſnaz
nie hledaty krale nebeſſkeho / ane
rozpaczowaty ſſye na bozie ſſluzbie
ana poſſluchaty kazanie knyezſ
keho / ktery z wyeſtugy bozie kaz
krzyzenie / a wkazany tyeſtu doneb
eſſkeho kralowſt / ¶ Czwarte Jakoz ſ
wata marzy Magd / Jakz kolywyek
zwidiela od angelow / ze geſt buoh
zmrtwich wſtal / a do galilee ſſel / wſ
ſak neuſtala ale wzdy boha ſnaz
nye wzahradye hledala Ay to geſt
tyeleſnie gey opatrzyla / a nayprwe
gey wydyela / neb geſt gého nay w
yecz zadala / Takez kazdy czlowyek /
ma dueb przeſtaty / a przebywaty v
bozye ſluzbye / do konce Jakz koly ſye
zpowyedal ſwych hrzyechow / aby o
patrzyl tyelo krale nebeſſkeho duo
ſtoynye A nalezl myloſt bozy Ale owye
dwye ſeſtrze wlaſtnye ſwate marye
Jakz w hrobye boha nenalezeſta / a
od angelow vſlyſſaſta / ze buoh vſtal
zmrtwych Jnhed ſſye domow wraſta /
a boha nenalezeſta Takez ktery z prſſwe
takomſtwye / trzezy domino / a necht ye na
bozye ſluzbye byty / tey nenalezne bozye
myloſty / nez ſprſſe gy ztraty ¶ Pate
Jakoz ſwata marzy Magd / ſwe kyrkim
plakanym / hledaſſye pana boha / a hned
ſye gye buoh zgevyl / ana zahradnika
mnyeſſye Jwetze gie rzekl Maria pr
placzes a gſo hledas A na gemu wetze
Myly pane hledam ſwego twoyrze ihu
xpa A hned poznawſſy gey / ypadle k
geho nohami Ay gye wetze / wſtany po
wyez to mym bratrom Takez ktoz ſye
vtetze do koſciela / a hleda nabozne kra
le nebeſſkeho / ten nalezne giſtye bozy
myloſt ¶ Sſeſte Jakoz ſwata marzy ma
gd / ſſla do myeſta / a powiedziela to a
poſtolom / a pwila to kazdemu / chwa
lety boha a rzkuczy / widiela ſem boha
a mluwila ſem ſnym Takez kazdy /
ma dueb chwality ſnaznie krale
nebeſſkeho / a radoſten ma byty z gého
ſſwatym wzkrzyeſſyenym Aby nas
obradowal tohoto leta / z diabywym aſ
czeſtim / a hrzyechom odpuſzczenym / a
naſſym duſſam dal nebeſke ~~kralowſt~~
gehoz nam [illegible] [illegible] ambroſio

Ecce ſervus meus exaltabitur et
ſublimis erit valde / Tato
ſlowa pyſſye ſ Jſaias a rzka Tot
bude moy ſluha gyz powyſſen / a bude
wehmye wyſſoky / Kedyz kto chtie myety
dobrego ſluzebnika / muſſy myety cz
twero wiecz na ſſobye ¶ Nayprwe a
by byl czyſty / aby ſſye czyſtye myel / a gdy
ſye ſluzyl ſſwemu panu ¶ Druhe aby
byl wiaſſnye odyey / a dobre nycho na
ſſobie miel ¶ Trzetye aby byl mudry
ſluha / aby vmiel mudrze poſſluzyty
aby panu ſſwemu zadu a ny nyczne
czyſteho nedawal ¶ Czwarte aby ſnaz
ne ſſluzyl a wzdy ſ dobru myſlu ¶
Takez myly kral nebeſſky / tu czwero

Lywecz chtye mycty odnas ¶ Naypzwe
chtye abychme gemu sprawnye sluzily
Jakoz p(ra)wy swaty Dawid a rzka kdoz
chody na czistie bez hrzyechu ten moz bezpecz
nie bohu sluzyty ¶ Druhe aby byl do
brze odyen w ruocho dobrych cztnosty
Jakoz p(ra)wy sam buoh k Moyziessowy
a rzka uczyn dobre a krasne rucho
Aaronowy Byskupowy / w nyemz
by my czastye sluzyl ¶ Takez kazdy cz
kolwiek kteryz chtye bohu sluzyty ma
ssyt sye oblecy w dobre a w krasne
rucho / wssech cztnosty a wssye czysto
ty naplnyene ¶ Nebo gakoz rucho do
bre okrassy czlowyeka / takez cztno
sty osswyetye dussy ¶ A czym ma kto
lepssye rucho na ssobie / tyem gey lyde
lepe cztye a w uczest magy ¶ Takez czym
kto ma lepssye cztnosty / tyem wyecze
bude cztyen od boha nade wssech sswa
tych ¶ Neb gakoz przed krale Assuera
nessmyel vzadny gyty w ztlem russe
ay byl kral pohanssky a smrtedlny
Jakz wyssem przed krale nebesskeho / nechce
vzadnemu gyty w ztlych skutczych
gedno s dobrymy skutky a cztnostmy
A protoz przyp(ra)w ssye k ¶ Trzetye aby byl
mudry na sluzbye / aby byla geho sluz
ba myla kralowa nassemu kraly / a neuzby
nmyel penyeze a zbozie z prossobowaty
¶ Aby gedneho dne sto hrzywen nebral
bez potrzeby ¶ Takez kazdy czlowyek
ma bohu sluzyty mudrze / aby nam to
ho odplatyl toho kral nebessky a dal na
wssem hrzyechom odpusstenye / a proto
dussem spassenye ¶ Cztwrte chtye buoh
abychom gemu sprawnye sluzyly a bez
przestanye po wsse czassy ¶ Tyem czest
nym obyczegem sluzil bohu swaty A
mbroz ¶ A protoz ssam buoh rzekl o nem
a rzka ¶ Tot moy sluha etc. ¶ Nebo swaty
Ambroz naypzwe sluzyl bohu w czysto
tye do ssweey smrty / ze vzadne posskw
rny nemiel na ssweem tyele / Ale byl

wzdy czysty etc. gako panna ¶ Druhe slu
zyl gest bohu myslenym mudrze / ze ssa
Bysskupe / czsoz myel zbozye toho ne
sstawyl / any netrzstwye z nabyl a brakl
ale wsse chudym rozdal / a bezymil sobie
poklad w nebesskyech / ktereho z zlodie
gye nenalezopagy / any ukradnu ¶ T
rzetye ze byl dobrze odyen w dobre rucho
tcznostnem okrassen w dobre skutky a do
brymy skutky a sswyetem ¶ Jakoz sye
czte o nem kdyz biesse Bysskupem wzy
wen wzdy sye postyl na kazdy den
kromye nedele / a wzdy na modlitwach
klezal w wodne y w noczy ¶ A gyz chtye
vmrzyety / wssak nemohl modlitew
ostaty / ze ssweym kaplanem hodyny
rzyekal / toho dne kterehoz myel s
wyty s obcho ssweta ¶ A myet byl od ney
weliku mylosty / ze kdyz sye gemu
kdo zpowiedal / nekterecho welike
ho hrzyechu / tehda hned s. Ambroz
zaplakassye / a toho k sprawedlnemu
placzy a k ssem ussenemu przypudowasse
¶ Cztwrte sluzil bohu ustawycznye az
do ssweey smrty / nebo kdyz lezesse
na smrtedlne postely / tehdy pany
a geho przyetele przysstessye przecze
chu prosyty geho / aby sobie prosil v bo
ha zdrawye / aby mohl dele zywu
byty ¶ A swaty Ambroz gym odpowye
dye a rzka kdyz sem przebywal mee
zy wamy / az mye geste zato hamba
ze w welikem dostogenstwy gssa / ne
zasslouzil sem bohu abych sswu na swietu
prosil wierne boha ¶ A proto ze gest slu
zil bohu tak sprawnie ¶ A proto gest po
wyssen zde ntecznou ssweta ¶ Nay
prwe byl zde powyssen na sswietye
samym bohem na Biskupstwye ¶ Jakoz
sye czte o nem ¶ Kdyz Medyolansky
Biskup biesse vmrzel / tehdy chtyechu
gineho bysskupa wolity / y nemozechu
sye ssnyeti wolity ¶ Tehdy s. Ambroz przy

gyde kniym achtye gie snulowyty Tehdy
dyetye gedno malitke duchem swatym
pmluwy / Ipotze wolaty a rzka Nezlw
kugte yzadneho gineho nez Swateho
Ambrossye kuzzewssye ten dyw wech
kryz y liznichu gey Bisskupem Any
chtye toho bisskupstwie pzyeti byty ka
za ssebie pogaty obecnie zeny / aby gey
ssadily s Bysskupstwye Tehdy lyde
zwolachu arzkuce Ten twoy hrziech
bud nany / musssis wzdy nassym Byss
kupem byty / Opyet byl powyssen An
gelem bozym Jakoz ssye czte o nem
ze geden knyez weliky mystr / ge
hoz nemohl yzadny krzestian przemoty
nahadany / any nalyeznu obraty / [illegible]
zyssed nakazanye / ano knaze Swaty
Ambroz / ypotze possluchaty achtye gey
namyetzem polapyty / A wzhled na
swateho Ambroze / vzrze Angela
ngeho wecha / an gemu pwy bozye slo
wa / A hned ten knyez obraty ssye na
krzestianssku wyeru / kterzyz gye drze
we nenawidiessye Opyet byl powy
ssen skrze czeta Jakoz ssye czte ze geden
czlowiek przygede do Mediolana / w
nyemz byessye zly duch Agalez swa
teho Ambrozye wzrze / hned zwola
czet / a wyssstupy zneho Akdyz ten czlo
wyek zmyesta przygede pogyde / tehdy
opiet zly duch wraty ssye kniemu Ay
geho otaza arzka Proc sy byl wmyeste
zemne wysstupil / tehdy zly duch ge
mu wecze Proto neb ssem sye bal swa
teho Ambrozye A pzyeho sswatost ne
mohl sem wmyestye ostaty any tam
byty Opyet byl powyssen od swateho
ducha A tom sye czte kdyz swaty Am
broz byessye wnemoczy / a nyekdy ssye
hodynu sswym pyssarzem Tehdy swa
ty duch wobmyslwey twarzy / Vrzeho
vsta wstupy / a bkaza gemu skonanie

a den kterzeho ma swyety a vmrzyety A kdy
geho kratzye a kaplanowe okolo neho
ssedyechu / a geho smrty czekachu Angym
wecze arzka / Y czesso tu nadlenim sedite
wssak gestze nevmru / azt gelyz na
welikunoc bude / neboc my gest tak
sswaty duch powiedel A tak ssye gest
wsse stalo / gakoz gest on rzekl A tak
gest byl powyssen na tomto sswyetye
¶ O duchem znamenayte / ze gest ta
ke powyssen na onom sswietye / troy
wyeczy ¶ Naypzwe myestem wysskoky
tozyz nebem Jakoz ssye czte o nem
kdyz vmyessie sskonal / tehdy wzrzechu
bratrzye geho dussy a na gde na nebesa
A toho myesta zasluzyl gest skrze swu
czystotu Jakoz pwy s. Dawid arzka /
Czysty a sswe dlony wzende na wyssoku
horu bozye tozyz do nebes ¶ Druhe ge
st powyssen ssudem / a wyssokym wza
dem / ze bude sudity s bohem wessken
sswiet A protoz su wydely geho dussy na
stolicy w nebessyech Jakoz syn bozy rze
kl a rzka / Kto mne nassleduyete na
tomto sswietye / sedete ssudyetye z[illegible]
[illegible] ¶ Trzetye byl powyssen od [illegible]
tu nebesskeho Jakoz sye czte o nem kdyz
na welikunoc nessiechu tyelo geho swa
te do kostela / tehdy mladency a dietky
gesto tyelo dne [illegible] byechu / zwo
lachu [illegible] / a vzrzechu sswietlu h
wiezdu nad geho tyelem A ta hwiezda
[illegible] gineho nebila nez sam buoh
genz dussy geho wzal do nebes. kralo
~~[illegible]~~ De s[an]c[t]o Georgio
~~Induimini vos armatura dei ut possitis~~
~~stare adversus insidias diaboli~~ / Tate
slowa pysse s. Pawel przewiedne ze
bozye sluhy bedu [illegible] gmyety mnoho pty
wenstwie / protoz sswyetye a rzka / Obl
[illegible] aby sye przypodobily Jako bdatny ryt
rzye kneboy [illegible] sswym nepzyatelom
wecze a rzka Oblecztete sye w bozye odye

nye abyschcze mogly stacz lsty dyabelszkye
¶ Tych slowiech przyrownywa swyathy pa
wel bozye rytyerze kv boyu acz ka oblecze
ssye wbozie odyenye tocz yz w dobre skut
ky ¶ Druge wyszczega gye aby ssye nyeb
bezpyeczowaly / ze mayą ptylo ssobye swe
nyeprzyaczyely a przetosz ze swyaty Jerzy byl ry
tyerz bozy / a pan wyelyky a zmyecze / mage
ssye rytyerstwo dobrze gest tych slow v
posluchal ¶ Naprzywe ze sye gest oblekl
w dobre myeso ¶ Drugye ze swe nyeprzya
czyely przemogl ¶ A przwem mamy zna
mennaty ze swyaty Jerzy myel czstwero
odyenye tocz yz sczyt myecz a panczyerz
a helm Ktore nyecz ssye znamyonawa
czstwero odyenye duchowne tocz yz wye
ra nadyege mylosc a dobre skutky ¶
Naprzywe myel gest wyeru / ktoraz gest
gako sczyt gesto brany sercze czlowye
czego Jakoz sye czte ovem kedy z swyaty
Jerzy wzrze / ano dyabel ssw lsty oste
pyl sercze ludska / tak ze ssye modle
chu modlam pohanskym / a dyablom
peklenym / Wyslapyw z wola acz ka
ty wszytky bogowe pohansky gsszu
dyablowe Ale ga wyerzym w buoh yz
uz gest przymal wsszken swyat / a nye
by przebywal To gest myel sczyt a pu
kles prawey wyery ¶ Druge myel
nadyege / ktoraz gest gako helm ze
brany dussye ludzske Jakoz ssye czte ovem
kedy krzesczyany wyelmye brubyechu am
nozy krzesczyane pnnucky boga ostawa
chu Tedy s. Jerzy dawasse gym do
bru nadyey / a bwyerze gych potwyrzowa
ssye ¶ Trzecye myel mylosc ktoraz ge
st gako myecz Nebo gest myel mylosc
kv bogu vkrydem / ze mylowal boga
ze wsszego sercza / a swego blyznyego
gako sam sye A tu sye mylosczy brawil
swym nyeprzyaczelom / ze kedy wzrzel
ano nyeprzyaczely bidzye krzesczyany bybie
dal ssye sam namuky przbuog ¶ Czwarte

myel dobre skutky iako twardy panczyerz
ze ssve wszechno zbozye przbuog rozdal
/ a wbozy ssye sluzbu poddal / a przywyeru
boyowal / a krzescyanow branyl Nebo ga
koz panczyerz tyela brany / takez dobry
skutkowe dussy od dyabla wypusty Jakoz
pyly s. Pawel acz ka obleczmye sye
w odyenye swyetle / a by nam dussye
branylo / a gy okrassylo / A przetosz przyk
ladem swyatego Jerzy odyeyme sye w to
czstwero odyenye / ktoraz nyez bychom
dobyly a obdrzaly nyebeske kralowstwo
Jako synowe Danyelowy przyrowny
ssye sye w dobre odyenye / dobyly sobye
zemye rozkossne Takez my dobywaj
mye ssobye bydla nyebesskyego ¶ Odin
hem mamy znamyenaty / ze swyaty
Jerzy troge swe nyeprzyaczely przemogl
tocz yz dyabla a tento sswyet / a ssve
tyelo Jakoz sye czte ovem / Ze gedno
ho wyelykyego draka / tocz yz Kay za
byl / genz wlodye przebywasse / a pla
mennym zlwst polnie trzye krazyessye
a kdy gedyessye Takez dyabel genz
w wodye peklenyey przebywa / tocz yz
w nyeczystych lydech / a thye dussye lu
dzske z topyty w pekle Jakoz sye czte
w taynyczy ze swyaty Jan wydzal ano
had pustyl wodu z sswych vst poged
nyey zemye / gako nayvyeczssy rzyeku
aby gy przytahl k ssobye Ktorze toho
hada znamyenowa sye dyabel / genz
Ewu przelsczyl / pustyl wodu z sswych
vst tocz yz dal gye zlu radu / aby gy
przytahl k hrzyechu / a pohruzyl w ko
nyecznem pekle Toho hada przemogl
gest swyaty Jerzy troyem kopyem
¶ Naprzywe kopyem nabozne modly
twy / ze ssye bohu poruczyl ¶ Druge ko
pyem bozych muk / ze sye swyatym krzy
zem pozegnal ¶ Trzecye kopyem swy
tobwanye / ze pyerszym ranem sczy Kany

bogowaſſe / A kazaſſye czte ouem / A kdyz to
przygide do gedne wlaſty geſto ſlowe
Lybya / y przygide do myeſta gemuz ſlowe
Sylena / a podle toho myeſta bieſſe
gedno gezero / A w nyemz geden drak we
liky / takz yz kay przebywaſſe / gehoz
plamen z uſt dyeſſye / ten do myeſta
przybyehaſſye / a lid porazowaſſe a
wielmye hubieſſe / A protoz ty myeſczene
na woſak den gemu dwie owczy dawa
chu / A kdyz owecz nemyegiechu / teh
dy loſſy metachu / a czlowieka gemu
na kazdy den dawachu / A tak ſpade
los na kralow dceru / aby gy dal to
mu draku ſſnyeſty / Tehdy kral ſſye
wielmie ſmuty y wecze a z zka / wezmi
ete mie wſſecko ſtrzyebro a zlatto
a puol meho kralowſtwye / a nechayte
mie dczery / at tak nezhynu ſmrty nes
ſeyde / Tehdy weſſken lid wecze / O
myly krali wſſak ty ſam tu zapo
wied rozkaz / a gyz my wſſechny
ſwe dety wydaly / A ty pak chtyecz
ſwu dceru od ſmrty wykupyty / Roz
hniew to kral ze ſwe dcery nemoze
od ſmrty wykupyty / wielikym plache
zwola a z zka / Ach mila dcery byeda
mnye tobe / myel ſſem bych myel te
be w weſſelye / a gyz budu myety tebe
welikau zaloſt / Nebo tye giz muſſym
daty tomu draku aby tye ſnyedl / A tak
wywedechu gy ktomu gezeru / a wſſych
ny lyde na ny ſſezdy hledyechu / Tehdy
ſ. Girzy tudy gyeda / Wzrze pannu wyte
zuu / a ona wielmie placze / tehda ſſed
ſkonie y otaza gye procz by plakala / Te
hdy ona gemu wecze a z tuczy / O myly
panyeze wſſed rucze na konye / abycz
przyes at tebe kay neſſnye ſſemnu / ſſ.
Waty Girzy gye wecze / Nebo y ſye pa
no gat tye wyenme boze y obrannym

A kdyz tak mluwieſta tehda ten drak
welicky z gezera pogyde / A hned ſ. Girzy
ponyeſlo ſye kohni / a ſwatym krzyzem
ſſye pozehnaw / kopem toho draka p
bila / y wecze tey pannye / Wrwez gey
za hrdlo ſſwym paſſem / A kdyz gey t
wiaza y wede gey do myeſta / a ny zany
gyde gako owcze / A wzrzewſſe gey lide
pobiezechu z myeſta / welikym ſtra
chy / Tehdy ſ. Girzy wecze gym a z zka
Neboyte ſſye myly lide / Nebot mye geſt
buoh myly ſem poſſlal k wam / abych
wass tey ſamy ty z bawyl a z pyſſl / A ch
tyetech gedno wbuoh wyerzyty / a gat
ho hned. ſ. zabyem tohoto draka / Teh
da krzyzeh mecz y z aby gey / a przed mye
ſta / ze ledwa oſſm wolu gey z myeſta
wywiezechu / I pokrzſty ſye toho dne . x
x tyſſycz lidu / Tehda . ſ. Girzy nakazy
toho krale cztwerze wyecz / Naypirwe
aby koſtely ſtawyel / a ge opprawowal
a na dawal / aby ſye bohu geſt [illegible] chwa
la dala / Druhe aby knyezye czſtyl
/ Trzetye aby mſſy rad poſluchal a
naboznye ſluzbu rad chodyl / Cztwrte
aby chude myloval / a gym pomahal / A to
rozkazaw odtad prycz gyel / Druhe ſ.
girzy przemohl geſt tento ſſwyet / Nebo
tento ſſwyet bogowal proty gemu dlugy
wiecze y Skrze proteſſenſtwy a ſkrze p
tywenſtwy / Skrze proteſenſſtwy kdyz da
nawus [illegible] wyſſal ouem ſlubuge
gemu welike dary daty / A welikym
panem gey uczinity / aby to wſſe proty buoh
zhrzeſſil / Druhe ſkrze protywenſtwie
ze gey muczyl mukamy welikymy a
mnohymy a dlubymy / Neb mezy wſſe
my ſſwatymy muczedlnyky / tezye ſſu
mnyety nay wiecz ſye nyckto Swaty gyny
geneſt byl roztazen [illegible] Swaty g
walzzynecz perzey nawſſye Swata

Swata Katherzyna geleznymy kolykamy
trhana Ale nad ty nade wssechny s. Girzy
myel tyezssye mucky Jakoz sye czte o nem
Kdyz Dacyan cyessarz muczesse lydy
krzestanske, tak ze gedneho myessyecze
sedmnadczte tyssyczow krzestanow byesse
vmuczil. Kdyzto s. Girzy zwola przy
gel to tam k cyessarzy a rzka Twoy bohy
we ssu czte Tehdy cyessarz rozhnewaw
ssye y rzecze Issmyes ty nassye bohy
nazywaty czerty A kdyz geho cyessarz ne
moze namluwyty any lysskwey rzeczy
gey przywesty I kaza gey na przieczy po
wyessyty, a geho tyelo nakussy polude
th rzezaty, a kolykamy draty A trzsse
wa zucho rozlaty, a ssolu tyessyty a po
chodnyemy przypalowaty A wsak ne
moha geho zabyty, kaza gey w zalarz
wssadyty, a welikym kamenym kaza
gey przylozyty, aby gey tak rozczyssel
a umorzyl. Nazaytrzsye kaza gey wy
westy a mezy kola gey rozrzezaty Ah
ned sye ta kola zlamachu, a gemu ny
czs neuskodychu Rozhnewaw sye cye
ssarz kaza gey w kypanuy woley warz
yty, a olowo gemu w usta lety A wssak ge
mu to nycz neusskody, nez gako by
w laznye sedyel Tehdy Cyessarz gemu
rzecze Przezlyg czlowyecze, kterymy
czary ssye muk neboyss Swaty Gyrzy
rzecze gemu, neyssu to czary Ale gest
to bozye moc Hned kaza gemu cyes
sarz kladywem hlawu zbyty az do moz
ku, a za nohy gey kaza powyessyty a
w usta gemu kadyty, aby sye dymem
zadechl A potom kaza gey w zalarz w
ssadyty, a hladem gey morzychu Nazay
trzsye cyessarzowy powyedyechu, ze mu
nyczs neskody, a ze chody po zalarzy a
zpyewa welikymy hnyewy cyesarz
rzecze swe zenie a rzka Kadyegye bych
umrzel nez bych geho neprzemohl

a neumorzyl Wywyem gey z zalarze
potom kaza gemu wzuty zelezne no
hawycze, a hrzebyky gye k geho noham
kaza przybyty, az gemu z noh krwe
potoczy techyechu A potom kaza kud
nebo berzku przypewnyty a nanye pl
no hrzebiekow nabyty A wezen gey
kaza wssadyty A polowycy hradu kaza
gey walety A potom wywyeden gey z to
ho sudu, kaza gemu hrzebyk zelezny
skrze zydowyny probyty A z wrchu ge
mu przwaz nahrdlo, kaza geho pow
ssem myestu kromy wlaczyty A przed
myestem kaza gemu hlawu stety
A tak gest s. Gyrzy bogowal pry tom
nto sswyetu, tey ssethetny adoby
wytyez Swaty Gyrzy moha ssye od smr
ty wykupyty, a wsak trpiel weliky
muky pro boh, a mohe odluhe, tak
za za sedm leth gest muczen Take
tye przemohl gest sswe tyelo, tak
ze gemu hrzychu nepowolil, We
like utrpenye myel, a ssyvu czystotu
schowal, neb gest on byl obyet bozy
Jakoz w starem zakonye obyetowaly
zwyerze galowycze bohu Takez swaty
Gyrzy obyetowal sye bohu, ptylo swou
swatu tyelo, beze wssye poskwrny
gyssta, hrozne muky trpiel a sylnye
bogowal, a ssweneprzately przemo
hl A proto sam buoh gey obdarzyl ze
gest myel moc nad smrty Jakoz sye
czte o nem Kdyz gey z myesta wywe
dechu na rozhranye, kdez byesse mno
ho kosty a tyel lydsskych Tehdy ge
den mal z sedmyczat kteryz byesse
cyessarz zezwal k sobye rzecze gemu
a rzka Chtyel bych wydyety moc twecho
boha, A przes ty tak mnoho trpyss, wz
krzyess tyto mrtwe Tehda s. Gyrzy rze
cze A tz toho neyste dostoyny, abychte

mylost bozy uwydycly / Wssak abychom
poznaly ze gest on prawy buoh pro
prossiny geho aby gym raczyl zdrawie
daty / A hned ta wssechna tyela wy
stachu / A sswaty gyrzy kazassye gy
m krzstyty Tehda ty kralowe a gy
ny mnozy lyde / tey dyw uzrzewsse
u boha uwyerzychu / a mnozy sye hned
pokrstychu / Opiet gey ssam buoh
utyssyl ze geho trzalanzy nalussye
wyl A ten hrzebyk kteryz gemu byl
skrze hlawu probyt wyngal a coz
drawyl gey / aby wyerze geho potw
rdyl Takze utyssyl gey buoh ze gey
wyslyssal wsseho prossbye / ze kdyz gey
chtyechu styety tehdy klek yzwola
k hospodynu a rzka moy myly pa
ne ~~[illegible]~~ prossym tebe aby mu dussy
przygal k sswey mylosty / A ktoz bu
de pamatowaty me muky / a mne
nazywaty aby gey raczyl uslyssaty
Tehda hned hlas z nebes gemu we
cze moy myly sluho wselyssomuky
usslyssany / a tak styechu gemu ge
ho swatu hlawu / a dussy wzechu s
swaty angele y nesechu gy do nebe
~~[illegible]~~ Adalberti

~~Vidi alterum angelum descendentem~~
~~de celo amictum nube iris in~~
~~capite eius et facies eius erat sol~~
Tato slowa pyse s. Jan Zwatymy
rzka wydyel sem druheho angela
sstupywssye s nebes / odyeneho obla
kem / a duha na geho hlawye / a twa
rz geho gako slunce / W tyech slow
yech mame trzy wyecz znamenaty
o sswatem Woytyechu / Naypr(w)e
geho swaty zywot / ze gey nazywa
angelem / Druhe geho odplatu / k
teraz sye skrze duhu znamenawa
Trzetye geho mylost kteruz nam

dawa Jako slunce sswyetlost / Tyz
wem znamenayte / ze s. Woytyech
przyrownawa sye k angelu / s trzy
wyecz Naypr(w)e jakoz angel gest
chysteho przyrozenye / a ny kdy nech
rzessy / any mnoz hrzessyty / Dru
he ze angel gest bozy possel / ze z
wyestuge lidem bozy possellstwye
Takez swaty Woytyech chystotu dr
zal na sswem tyele do sswey smrty
A zwiestowal lidem bozye slowo a
obranuge nas od nassych nepzratel
Przwny angel gessky zemye byl
swaty Waczlaw / a druhy s. Woytyech
Ta sta dwa czessku zemy osswietila
a branye gye / a o proswogy gy Jakoz sye
cztc o nem ze byl z lubytze rodem syn
Slawnykow a geho matye slula Strze
zyzmyla Jchtyely gey k sswyetu ob
ratyty Ale buoh gey nemozy nalyss
zyewyl A ny boyetze sye by ne wmrz
el / obyetowachu gey swatey kralow
nye A hned by zdraw / Dachu gey do
sskoly Kraczkowe kragyge swym z k
lanu postrzyechu gym na gedny dle
wetzku A on hned poze plakaty / Sta
zachu geho proc placzes A ony wecze a z
rza nebo sem giz ztratil swe pane
stwo a chystotu kteruz gsem slybyl
bohu a sswatey marzye / Malo gest
takzych woytyechuo gesto by chystotu
drzaly Naznamenye geho weliky
chystoty czte sye o nem / ze kdyz byesse
zabyt swaty Woytyech Tehdy gedny
pustewnyk wyzre dwo dwye pro sswyeradle
byly angele s nebes nessly Jobyruchu
wny dussy geho y wzechu gy do nebes
A to ze gest angelssky zywot wedl
chystoty chowagye. Nebo prawyele byty
prow tyelu chystotu gmyety / nenye lyd
ssky zywot ale angelssky A protoz gest

angelem nazwan ¶ Druhe / jakoz angel zwye
styuye bozye poselstwye ludem Jakoz s.
Gabryel byl posslan od boha aby zwye
stowal swate marzye bozie narozenye /
A pyet angel byl posslan aby lotha byl
wywyedl z Sodamy z toho myesta Ta
kez s. Woytyech gessce zemye angel
zwyestowal ludem bozye mylost / kaze
bozye slowo / wywodye ludy z bludu po
hansskeho / a przywodie gye ku bozye
sluzbye Jakoz sye tzte o nem / Ze kdyz
byesse wystupeny wpraze a kazse ano
lud kazdy sswe dussye nechowa / ale
hrzyechy gych potupugye na trzystolu /
kteraz byesse mezy duchownymy za
kupye mezy chudymy / na syle mezy bo
hatymy / tak ze chude ludy pohano
przedawachu / a sswaty Woytyech gym
kazassye / a potwey kwyerze gye krzyessye
aby tych hrzyechow ostaly a bohu slu
zyly snaznye A kdyz nechtyechu toho os
taty / tehdy gednucy nocy Swaty Woy
tyech rzecze sye nassyem lozy Iz gelwy
sye gemu syn bozy a rzka Ja ocz mye
przedawagy yeye Tehda hned s. Woyty
ech wzdalw Byssupstwye gyde do
rzyma / vby tam wenmussyech swe
lyrn pokorn drzze zakon / a bohu my
lemu sluze / a biatrom possluhugye
Potom wratyl sye do prahy poze bozye
sslowo kazaty / a bozy mylost ludem
zwyestowaty / a zezlych skutkow gye
trestkaty Jony zly lude wyhnachu gey
z prahy / a geho przyately wozehnachu / a
druhe zbychu / a tu sseskye przedawachu A
sswaty Woytyech gyde do Wher / y poze
tam bozie slowo kazaty / a mnohe na
wyeru krzestansku obraty Potom
gyde do polssky k nu Bolesslawa knyeze
polsske pokrsty A mnoho ludy obraty
na wyeru krzestansku Potom gyde
do prus y poze kazaty bozye sslowo

Aony rozhnyewalwssye sye ubychu gey
swelmye z pusstky A prussky byskup
strzela gey trzyy nebo kopym A gyny
gey przyelechu przelanmy / tak ze gey
dossmrty vmuczychu / a k bohu gey po
sslachu Ptaz dobrze nazwan gest An
gelem / ze gest bozye slowo zwyestowal
az do sswey smrty ¶ Odruhem mame
znamenaty / ze gest wzal troy odpla
tu / genz sye znamenawa / skroze du
hu / Nebo duha ma troy barwu / zlu
tu czerwenu a zelenu Skroze nyz ssye
mynye troge korunu / kteruz gest
przygal od boha ¶ Prwa gest byla
panenssky ¶ Druha z powyednyk
owa ¶ Trzetye mucedlnykowa Ptoz
dobrze rzekl a rzka A korunu nageho
hlawye ¶ Otrssetyem znamenayte
ze s. Woytyech vkazugie nam / mnoho
mylosty / Jako slunce popr ssskolu / ze
sswyety zydom y pohanom y krzestanom
Takez s. Woytyech osswyeczuge nas
sswu mylosty A zsso gest hrzyesnych
przywedl ku bohu / a obratyl mnoho
pohanow na wyeru krzestansku ¶
Druhe jakoz slunce sstrzyelwa / a wla
hu zemy dawa / Takez s. Woytyech
sstrzyelwal srdcze lidskye swech v studla
a sswe z bozye mylostyero rozdyelowa
ssye ¶ Prwny gest nakrostech dawa
ssye ¶ Druhu knyezy a zabowstwu
¶ Trzety chudym ¶ Cztwrtu ssobye na
potrssebu chowassye A na wssak den
Sedm chudych kssweinu stolu sazyesse
¶ Trzetye jakoz slunce obzywnye / to
czsoz zymye vwadne / a klyczye ako
rzenye z ploduge Tez s. Woytyech
mnohe obzywyl natyele / a mnohe na
dussy A jakoz slunce gest welikey
mocy Takez s. Woytyech byl welike
mocy / mnohe dywy ukazugye / ze
nyemyny dawal rzecz / A kdyz po polsk

key zemy gdyssye / a przigide do geduey
wssy / y nechtiechu gemu polany zwyesti
wkazaty / possmyewagycz ssye gemu
a hned bozyny przepusszenym wse
chny onyemyegy. A kdyz s. Woytiech
w gednom myestie kazassye / ony
k nemu przyssedssye k geho nohamy
padechu. A gich pozehna. Any hned
pocechu mluwyty / abychu z dialy
Opiet sye thez owem kdyz gey zaby
chu pohane / y wwrzechu gey w ge
dun wodu / Tehdy gedna ryba prys
gemu blyzze / a pohlty gey. A hned
nadtu rybu sswyetlost z nebes dye
ssye / gako sswyecze. Tehda rybarzy
uzrzewsse to popadechu gy / a wykru
chachu gy. A tyyt swateho Woytiecha
wnye nadgidechu / a ny gesstie zywa
bu / nyessye. Opiet ssye thez owem kdiz
byessye w gednom klasstrze / a stkle
nyeze sswyecem opatowy podawasse
Tehdy dyabelsskym przyspowenym
wpustyl na kamen stklenyczy / a wssak
ssye any wyno rozly any stklenycze
rozby / A gynych mnoho dywow gy
nil / a mnoho gych do wedl do kral
nebesk. Protoz etc. Festo Marci Ewa

P~~lacens deo factus est dilectus~~
~~vivens inter p(eccator)es translatus~~
Tato slowa pysse mudry ~~Salom~~
a zka zywyg any ku bohu wzyuyey
gest / a mezy hrzyessne przynessen
Tyto slowa dwoy wyecz mame
znamenaty / o sswatem Marku. Na
yprwe geho slawnu sswatost wnem
ze sye slybyl bohu. Druhe geho we
lyku chwalu. Wtom ze gest przene
ssen mezy hrzyssne / gym nalezessnye
a potom wznessen do nebesskeho kra
lowstwie. Naprwem mame znamenaty
ze s. Marek lybyl sye bohu / otczy sy
nu y swatemu duchu. Bohu otczy

lybyl sye pro dwoy wyecz. Naprwe pro
welyku pokoru kteruz gest myel
nassobye / ze ssobye palecz wrzezal
aby nebyl knyezem / any by slupe
zta sye nedostoynym kta kemu bra
du. Druhe lybyl sye bohu otczy pro pil
nost / kteruz gest gmyel do ssweg
smrty / brawye wyru krzestansskey
a bogugye ony. Jakoz krale a pany
mylugy wyelmye / wdatne panosse
a dawye gye darady welikymy. Ta
kez buoh myloval s. Marka ze
ssnaznye plodyl wyeru krzestansku
Jakoz sye thez owem / kdyz byesse przy
ssel do Allexandrye / a poczie kazaty
wyeru bozye / mnohe pohany nalo
yeru obraty. A kdyz na weliku noc
mssy sluzyessye. Tehdy byssskupo
we pohansstzy / a pluacz gemu na
hrdlo wdyewssye / trzechu gym od
oltarze / a wlaczychu gey kromy po
wssem myestu / az geho tielo y sstye
lem na kamenyy ostawassye. A swa
ty Marek zawye boha prossyessye. A
bohu wiecze a zka rutwoge mezeho
podyne porucziecy swu dussy. A to
rzek ypusty dussy / Opiet sye lybil sy
nu bozyemu proto ze wyeru kazal
a ktoz vczil / ze byl welmye snazny
kazatel / ze swaty petr wzyewige
ho snazenstwye / possal gey do Aquile
aby tam kazal sslowo bozye. A dy przy
ssed tam mnoho pohanstwa obratyl
na wyeru krzestansku. Take sye
gest lybil swatemu duchu. Jakoz pro
roy ~~Salom~~ a zka ktoz myluge czy
stotu tey ma przyetele krale nebes
keho / Opiet sye lybyl wssye swatey
troyczy. Jakoz sye thez owem / kdyz bye
ssye w alexandrij wzalarzy / tehdy
przygide k nemu syn bozy possiluge

gego / ktorego geum anyela / pokoy tobie
bud / swaty marku kanczlerzy neboy
sye gat sam stebu / alyyplwym tye od
twich neprzyatel / asslubugi tebe ze ne
budesz odluczey odemne / Atak gey
ssyn bozy mylowal / ze geho sam na
wssyczek wzalazy / apocz / nebo geho
neno possweczu kazal / Takze syeli
byl bohu otczyy / Ato wkazal nageho
smirty / kedyz gey pohane zabylchu
vchyczechu geho tyelo vpalicz / tehdy
buoh przepusty taky wycher ablyss
kawye a hrom ze ledwa pohane v
teczechu / Atak tyela geho nechachu
akrzestane gye wzemsse welmie
czstnye pochowachu / Atak gey boh
otecz mylowal / gako swego wyer
nego wyerze / assy nego / Opiet sye
silyl duchu swatemu / ze kedyz wy
kopachu geho tyelo swate / tehdy wy
nyde tak draha wonye polussy / Ale
xaudii / ze sye wssychny dywyechu
kde sye taka wonye wzala / Odtudze
znamenayte / ze odplata a chwala ge
st welika / tak ze gest wzat do nebes
kdez gest zywot bez smirty / mladost bez
starosty / bezpeczuost bezbazny / pokoy
bez sswady / zbozye bez chudoby / radost
bez zalosty / Ato wse ma od syna boze
ho / Apocz kedyz gest gey sswata troyce
mylowala / Takze my gey mamy sw
wey mylowaty / abczysmy duch / Ato
ynass vzytek / nebo on pomaha swym
sluzebnykom / a ssa zyw ypo smirty
y na smirty / Nayprwe a ssa zyw poma
hal / jakoz sye czteme / kedyz gedny
marynarzy / namorzy sye wezechu a
omrzechu ze ne wyedyechu kam sye
wessky / zwolachu s. Esswatemu mar
ku / Anhned zgewy sye gym a ukaza
gym czestu / Ana zaytrze sye rano wzrze
chu sye wssweho brzeha / podyekowa
wse gemu wezdalyy sye wzratychu

dessweho domu / Atakze umarlym po
mahal na smirty / jakoz sye czte o nem
kedyz zwonyk kostela swatego Marka
wsel wyessye na zwony / chtye zlo
nolo poprawowaty / tehda vpade
dolow a nyczs sye neurazy / az sye
tomu wssychny dywyechu / Jny gym
wecze a czka / kedyz vpadech tehda
mye swaty marek vchyte a posady
mye na zemy lechtye / Takze pomo
ha po smirty / jakoz sye czte / kedyz
geden mnych byessye sye roznemogl
tehdy przewor kuemu przygyde
wele sye gemu zpowyedaty ak smirty
przyposlowaty / wsslussalo to ten bratr
zwola a czka / postupayte bratrsye
at ma dussye wynyde z tyela / zet
sem tak dobie powyesty slyssal / A
hned wyssm a wzrze sswatego Marka
an podle loze stoy / y wsslyssa hlas gne
bes a czka / Czso tu czynysz s. Marku
An wecze / ktoremu to sem nemoczne
mu bratu przyssel / nebo gest mye
czsyl a nadewsse mylowal / Anhned
mnoho bylych gmochow przygyde
Jwecze gym s. marek / poczsem gde
te / a ony wyeczechu chtyeny dussy to
to brata wzyesty / aprzed buoh gyme
szy / Tehda przytylo ten bratr possla
po przewora a po gyne bratry / a to
gym wse powyedye / a sswelakem za
dosty pusty dussy / Rzeczechu gy mnyge
ke ~~dounebesskeho kralowstwi~~ / Swaty
marek wladne nahlu smirty / przetoz
gest vstalweno tohoto dne / ze sye post
tye na swatego Marka / a pokrzyzyech
chodye / Ato sye dyege przetoz wyecz ze
buoh przepusscel nahlu smirt na lyudy
Nayprwe pro wielke obczerstwye
ze sye wyno sye zgadaly a gadenye
pak sswe kkymaczy przyvelsnye spry
gmedly pytye a gedenye / Apotoz

buoh byl przepuscyl nahlu smyrt nak
dy ¶ Druhe wyelky a lyed wyedowye / ge
dly lydy ¶ Trzecye ze blyskoty a strzely
nyebesske mnoho lydy zhubily / y gich
hrzyechy A potez dues budyme nabo
ny A prossyme boha a s. marka / aby nas
raczyl oszrzyecy od nahley smyrty / a raczy
nam dacz zdrawye a szczesczye a hrz
yechom odpusczenye a potom nyebe
~~s. chwalust &~~ De s(an)cto Petro

~~Tu es signaculum similitudinis~~
~~plenus sapia perfectus~~
~~decore in deliciis paradisi fu~~
~~isti omnis preciosus operimentum tuum~~

Tato slowa pysse s. Isayas prorok o
prwem angelu / a ta sye mohu przy
rownaty swatemu Petru bozyemu
muczedlnyku / a zka Ty gessy znam
nye podobenstwye / pełn mudrosty s
swyethowany krassu Tys byl w ray
skey rozkossy / kazdy drahy kamen
twe odyenye ¶ W tyech slowyech p
rzyrownawa gey kubohu wnyza
du / A wssyrwy nazywa gey pełn m
udrosty / tak ze gest przemohl wssy
tky katyerze / A zywot swoy wedl
wczysczye krassnye / bezelwsye pos
tawny / Swyet opustyw przebywal
w klasterze A mnoho vcz penye p
buoh myel / boze slowo kazal a lyd
wyerze uczyl ¶ Oprwe znamena
ye / ze s. Petr byl muczedlnyk kem
bohu podoben w czlowyeczstwy / tak
ze w czystocze przebywal / a chudobu
czypiel / a bozye slowo kazal / ze mno
ho ossweczyl swym kazanym a
do wedl do nyebes Jakoz sye czte o nem
kedyz byl w sedmy letech tehda cho
dyesse do sskoly Jgdze kssyenyem
Swyczy a teny byesse kagyerz Jotaza
gecho a zka Czsos sye w esskole na
uczyl A ly wyecze wyerzym w buoh
otcze wssemohuczyeho stworzytele

nyebe y zemye A ly gemu wyecze Wyezielay
stworzytele nyebe A oly wyecze a zka tak
gest pssano / a gda tomu wyerzys Jmoze
sye swym badaty / a potom da sye do
klastera A papez da gemu mocz kacz
yerze wybyeraty / a ma wyeru gye obrazo
waty Tehda kaczyerzy gey zabychu A ly
ned sye wsychny lampy w koscyele zas
zechu A gecho tyelo bezelwsseho smradu
byesse A tu gey pochowachu v czedes
lanye A potoze chczechu gey na gyne
myesto polozyty / ynalezechu to tyelo
tak czystwo gako by tegdy bylo pocho
wano A tak gest s. Petr byl muczed
lnyk wyelyky / ze kedyz z rzyma gedyesse
powyedaty bratrom / wyeda ze ma od
kaczyerow zabyt byty / Tehda hned za
nym gedeny kaczyerz pobyeze / a meczem
gecho hlawu rozwraty A ly tu skona
poruczylo dussy bohu ¶ Opyet byl po
dobey bohu muczenym / ze ppraudu
wkrzyzowan / a oly ppwedlkost Buoh
za trzydzyesty penyez przedan A ten to
za trzydzyesty ffuntow A ktoz gest myel
mocz nad sluzyenym / ze kedyz w mnyedo
lanye kazassye / a wyedro wyelikye bie
ssye / tehda gedeny kaczyerz gemu wye
cze a zka Petrze prossye boha abyczka
nebude A ly wyecze a zka chczesslyby
w buoh wyerzyty to chcy vczynyczy A
tedy kaczyerzy zwolachu a zkurze / Elub
wyerzyty / mnyecze by s. Petr nemohl
toho vczynyty Tehdy s. Petr wyecze a
zka Hospodyne racz chlad vczynyty Jn
hed by wyelyke chladno ¶ Opyet myel
mocz na morzy / a na burzy Jakoz sye
czte o nem ze kedyz lody s lydmy byesse
potonula / A my hned zwolachu s. Pwa
temu Petru Wyzwyeczechu gedynecho myes
ka / a hned sye morze vczysylo ¶ Opyet
myel mocz nad ohnyem Jakoz sye czte
ze gedeny czlowyek chowa sye w ssebe sukny

swatcho petra kyrzelo to geden kazyerz
lwecze gemu a zka Stwrz gy naohen
nesskorzylit chtit buoh wmrzyty dy
gy wlozy Ana zuohnye wyskoczy O
piet gy druhe naohen polozy Ana
wesken oheń vhassy ¶ Opyet gest
myel mocz nad smrty / ze gest mnohe
mrtwe wzkrzyessyl Jakoz sye geze oge
dwom slechtyty / genz nemohl swu
pany plodu myety / tak sye pomuzil
swatemu petru Ahned geho zena
poczala / a porody syna mrtweho Ady
gey kaza nesty naoltarz k swatemu
petru Ahned dyetye ozy / Ikaza gie
krzstyty a przezwa de gemu. Necuo pe
cz Akdyz by we cztyrzech letech / kla
nye sedyecemu upade s hradu y vmru
Aotecz opiet kaza gey nesty k swate
mu petru A on opiet ozy / Kdyz ten
slechtycz sobye dwom dyelassye / vpa
de s chrama geduomu tessarzy / y zabi
gemu syna Tehda chtiechu gey po
chowaty / Tehda maty nesse gey do
kostela / a ssyede nad nym dopuolnocy
Apuolnocy s. petr przyssed wzye gey
zahlatow Ahned gey wzkrzyessy
Amaty wzemussy gey gyde s nym do
mow s welikú radosty / Neak gest
gey trzykrat wzkrzyessyl A potom
gey dowedl do nebes kralowstwie chwa
lnye y swaty z

Philippi et Jacobi

~~Stabunt iusti in magna consta~~
~~ntia adversus eos qui se angustiaverunt~~

Tato slowa pisse mudry Salomon
a zka Stanu sprawedlywy w welikey s
stalwyczuosty a protyw tyem gestö gemuz
vhl a mucžyly ¶ W tyech slowyech mo
zem znamenaty / ze dwagy lyde rady
wstawagy ¶ Naypyrwe panossye sta
wagy przed swymy pany / abygym
sluzyly ¶ Druhe stawagy bogowniczy
protyw swym nepzatelom Takez my
mame staty przed bohem abychom

gemu sluzyly Jakoz gest buoh rzekl moy
zpyessowy a zka kaz gym staty przede(n)
mu w mem chramye / at my czyste
sluzbye / toczyz bezsmrtedlnych hrzyechow
Jakoz dyessarz pohansky mocny
Nabochodonozor / kazal sobye dobyty
dyety bezposskwrnyy / aby staly przed
nym sluzyecz gemu Akdyzt gest kral
zemssky a smrtedlny chtyel gmyety
czyste sluhy / Aczoz pak kral nebe
ssky chtye abychom gemu czyste
sluzyly ¶ Druhe mame staty protyw
swym hrzyechom / a protyw pokusseny
dyabelsskemu Jakoz Judas a Mata
theus wzyelo Bogowasse krale po
hansskeho s welikym woysskem p
tyw ssobye Iwecze s swym panom
a zka Stante z s nazuye protyw swym
nepzatelom / a bogugte s nymye / a
wezmete wyezstwye / a gest lwch
ku Mnoze toho gydasse znamena
wa sye syn bozy / genz nam lwch
bogowaty protyw Morzwassolwy toczyz
protyw dyablu / a protyw swyetu / a pro
tywu swemu tyelu / hrzyechow sye wa
nugyze / abychom przygaly czest a
odplatu nebessku Takez sta stala
tato dwa swata s. Philipp a s. Ja
kub na bozie sluzbye / a protyw swym
nepzatelom ¶ Naypyrwe s. Philipp
stal gest na bozye sluzbye sswatym
a czystym zywotem / ze gest byl gako
wzatwy bozy / ze gedny pohane przy
ssly k nemu a ssmech gebo by gym
vkazal syna bozyeho / kez ssu sly
k swatemu petru nebo k genemu
Apetr s nymy k teho at nam take wka
ze krale nebesskeho ¶ Druhe byl
gest Philipp bozy y wssech apostolow /
ze kdyz bye ssye welyke mnozstwye
lydu przysslo k synu bozyemu z

Otazal swateho Philippa a rzka / kde
kupyme chleba abychme tyechto pet
tyssyczow lyda nakrmyly Nebo tazo
wal by sye geho syn bozy / by geho sa
sazen nebyl A tak gest v bozye sluz
bye byl. ¶ Druhe gest stal przyelu swym
nepzatelom / biranye wyeru krzesta
nske Jakoz ssye gte ouen / kdyz d
wadcety leth kazassye pohanom
wyeru bozy / tehdy gey ony gechu
A wlechu sye genu klanyety swym
modlam Tehdy z gich modly wyss
skoczy geden skazedy drak / a syna
Byskupowa vdyessy / a dwa slech
tycze A gyne smradem z vst apla
menem opaly / tak ze wssychny ne
mozny byechu Tehdy wsye gym
s. Philipp rzka wyerzte w syna
bozyeho a modly tyto zkazte / a bude
te ynhed vzdrawyeny A tyto mrtwy
wzkrzyessenij budu / ony z wolachu
a rzkucz vzdraw nas / a wsyczkny t
modly zkazyeme Tehda ynhed s.
Philipp kaza tomu drakowy aby
pryez sel / a zadnemu newsskodyl
A potom nemoczne take vzdrawy
A ty tessy mrtwe wzkrzyessy Tehdy
Byssknpowe gey gechu / a wkrzyzo
wachu gey takez gako syna boze
ho / gehoz ony wyeru drzyesse a kaza
ssye A tak gest stal na bogy dusswe
smrty ¶ Swaty Jakub take gest stal
na bozye sluzbye / tak ze gest myel
welike vtrpenye pro nyeh / tak ze gest
nykdy wyna nepil / any masa ge
dl A ny kdy sye wlazny nemyl A
welymye na bozny byl / ze kazdy kle
kassye / tak ze sobye na kolenu byl
mozy z hnett gako kamen Opyet
byl welikeho dustogenstwye / ze
gsu gey myely wzgest gyny apossto
lowe / zide / pohane / a Byskupem gey
vczynily po bozyem wstupeny w ge
rusalemye / Opyet na tom ze przwy
v gerusalemye mssy sluzal swatu
Take gey wzgest myely zide ze p
geho swatost przepustyly genu
chodyty do sswateho chramu Take
myely gey wzgest ygyny lyde / ze
byl takeho dostogenstwye / ze ktoz
sye geho rucha dotekl / ten ynhed
byl zdraw od kazdey nemoczy Neb
gest byl posswyeczen w zywotye
swey matky A tak gest stal na
bozie sluzbie ¶ Druhe gest stal na
bogy pro bozye wyeru Jakoz sye gte
ouen / ze kdyz w gerusalemye w
chramye kazassye wyeru bozy Teh
dy geden zyd przystupyw k nemu
szadu y ssrwze gey s kazatedlnycze
dolow / az sobye nohu zlama / a
klecyessye mnoho gassno A kdyz
by xxx let byskupem wzzelo sye
zyde ze nechtye kazanye ostaty
swrzechu gey s kazatedlnycze / y przye
chu nan kamenym byty A rzkucze
w kamenugme Jakuba Sprawe
dlyeho A kdyz gey vkamenowachu
Tehda on poklek na ssyu kolenu
zwola k bohu a rzka Pane syn tebe hos
podyne odpust gym / nebot newye
dye czso czynie Tehdy przybyeh ge
den zyd s brdlem s sukennyczkym y
rozbyl gemu hlawu swatu geho
Az sye zmye mozk wywaly / a dussy
wzechu angele do kralowstwye nebesk
A tyto zaz gsu staly na bozie sluzbie
na tomto swyetye / Wssedny dey stawu
v welikey v spasytedlnosty A ty trzyes
mym swaty stanu / a ssedu kdyz budu
ssudyty / a budu staty kdyz budu na
zle zalowaty Take syn bozy stane

nassudye wkazuge swe rany a znamenie
nye sweho vmuczenye a rzka Toto
ssem trpiel pro wy / kde gest ma odpla
ta Czsoste my zato posluzyly · O hle
dayte name rany / gsste my gych v
zmiel Opatrzsste moy bok krwawy
genz gest pro wy proklan Ostupte ode
mne zlorzeczeny do wiecznieho ohne
Omuch boze kdyz pacholek sluzy do
roka / a wssak wpomyna zewzdy Ale
poz pak syn bozy bude nad wpomo
naty / genz nam sluzyl / ~~xxxiii~~ leth a
pul pry sw swatu krewu · Olak to
bude trzazny sud / kdez otecz milosty
wy bude tak vkrutny / ze hrzyessny
snaze by nessly wssechny hory nass
bye nez bozy hnyewu Take stawu an
gele zalugyz nabrzyessne / ze gim m
nohu sluzbu vkazowaly / any gym
pak zato nykdy neposluzyly Take
stawu swaty zalugyz nad gesto ssu
gye mnozily / Agym sye possmyewaly
agym wrzyty nechtiely Tu zbozie
nepomoze bohatym / any przietele
pomochu swym przatelom / any
angele any sswaty budu sye smyety
przymluwyty za hrzyessneho / Acoz
prosme gych milosty a t nas przy sudie
nebessk ~~ymalost~~ De sco Sigismundo
~~Justus ut palma florebit~~ Tato slowa
pysse s. Dawid w zaltarzy przewyedych
welikau swatost a gest swatecho Syg
munda / a rzka Spprawedlny gako pal
ma zekwe Wtiech slowiech ma
me troy wiecz znamenaty Nayp
rwe geho welikau swatost / ze dye spra
wedlny Druhe geho wytyezstwie
wtom kdyz dye Jako palma / ze gest
palma tak drahe drzewo / gymz sie
wytyezy korunowany bywaly Trzetie
tye geho chwalu odplatu wiecznu / ze
dye zekwe tachyz w nebeskem kra

lowstwye bude Naprwem mame zna
menaty / ze geho swatost a sprawed
lnost vkazala sye gest na troy wiecy
Nayprwe nagiste tye / ze gest wzy
stwie przebiwal / a snaznie bohu slu
zyl Druhe w mylosty ze kdyz gest
s. Zygmund byl kralem w Burgu
ndy / takez gest milost wkazowal
chude daze wyny odpustzuge / ko
stely stawiegye / a weliky almuzny
dyawe / Nebo gest nyel milost ku
bohu y k lidem Bohu snaznie slu
zyl / a chudym pomahal Trzetye
geho swatost wkazuge sye na geho
welikey pokorze / ze gest byl tak
pokorny / a tak nabozny / ze welike
protiwenstwie trpiel pro buoh / posse
sye modle sye / na modlytwach we
dne y w noczy kleczal / trzyeho ne
zadaye / prawedlnost plodyl A
welike wtrpenie mnel pro male ne
besskeho A protoz dobrze gest nazwan
sprawedlny / nebo gest boha czstyl / swa
tych nasledowal / a chude mylowal
Druhem mame znamenaty / ze
gest vkazal troge wytyezstwie / pro
niez gest przygal odplatu wyecz
nu / Nebo gest troge wyecz kterazse
gest Salomunowy nelibila Nay
prwe stary nemudry Bohaty lsty
wy a chudy pyssny Nad tyemy nad
clowiekmy swaty Zygmund gest swy
tyezyl Nayprwe stary nemudry gest
dyabel / genz gest od przwa poczat
ka sswyeta / a ten gest welmye
nemudry / ze nechtyel sobie chowa
ty / bozye mylosty / a bydla nebeskeho
Ktomu ze hleda lydy przelstyty / a
by dusse nessl do pekla / a sobye sam
tyem wiecsy muku wczynil / nad
tyem gest swytyezil s. Zygmund
ze sye gemu wytyezem nepoddal

Druhe gest bohaty sstylwy / to gest tento
swyet / genz gest plny zbozye / stryebra
a zlatta Ale sstylwy gest / tak ze mno
ho sslybugie a malo dawa Slybuge
daty druhe zdrawye / a mnoho zbozie
a nazaytrzyye przide smrt / A toho kwse
bo lukraty Toho gest przemohl s. zy
gmunt tak ze gest swyetu nesslwzil
Ale ssamemu bohu Jakoz syn bozye
powyedyel a zka Nemoz zadny dw
yema panoma sluzyty / Nemozete
bohu sluzyty a sswyetu Ale mozy
bohu sluzye a zatu sye ostudyty ne
chtye Trzetye chudy pyssny / to
gest zelo zlolwczy / czesto sye gest
naho urodylo / a naho musy wze
myty tam gyty A to gest welmye pys
sne / ze gedno chtye ssye okrassle wa
ty / a chtye pyty a giesty czyssye cho
dyty / a dlucho spaty / a cziezyecho pozy
waty A to gest przemohl s. zygmund
Jakoz sye cte o nem / ze kdyz byesse
kralem w Burgundy Tehdy pohan
sku wieru trpyesse / a krzestansku
plodyesse / a bozowlast welmye ony
Tehdy geden kral pohanssky pozwalw
geho k ssobye / zapryenye rzym ysta ge
mu hlawu / A w trze gey w geden potok
A tu lezal tryssy leta / Po trzech letech
nalezen poprsslkem nebeskym A tu
welike dywy czinil / mrtwe krzyesyl
dwanazte slepich osswyetyl / a mnoho
nemocznych vzdrawil / Protoz prosmy
geho at nas racz vzdrawyty O trze
tyem mame znamenaty / ze geho ch
wala a koruna gest trogye Prwn
myel korunu panenstwu / tak ze gest
w czystotye przebywal Druhu zpo
wiedlnykow / tak ze gest kazal wy
eru krzestansku Trzety muczedl
nykow ze gest prolil swu swatu krew
pro gmeno bozye Druhu odplatu wzal
ze geho swate zelo mnoho dywow
czinilo / tak ze dwa mrtwa wzkrzyesil

w Burgundy a mnoho nemocznich vzdra
wyl. Trzetye ze geho swate zelo
tyesse do czech przynessl Na kazdy
den welike dywy vkazugie / tak ze
mnoho nemocznich vzdrawuge / a mrt
wych wzkrzyessuge A zkwetlo gest
nynye nadelwse sswate Jakoz gest z
nama tyem kterz ssu w praze byly
Protoz prosmy geho mylosty at nam na
boze vprossy nassym hrzyechom odpu
sstenye a potom nebeske kralowstwi
Gehoz nam pomoz. Inuencio sancte crucis

~~Ostendit ei lignum quod cum misisset~~
~~in aquas etc.~~ Tato slowa sye
cztu w starem zakonye Kda sye
gessly wyplwgy tak to Buoh vkazal
moyzyessowy drzewo gedno / kdyz ge
moyzes wlozy w wodu / hned woda
osladne gako med Nebo kdyz zyde
wyeczhu na pustu / nemyegiechu co
pyty / ano wssyczhna woda morzska
byesse slana A kdyz zwolachu k bohu
tehdy buoh vkaza gedno drzewo moy
zyessowy a zka Wlozz to drzewo w wo
du a hned ta woda bude sladka / a uczy
to vczinil A hned woda zby wssye hor
kosty Ta slowa mozem dwoge przyro
wnaty o nalezenye tohoto duostoy
neho drzewa swateho krzyze / ktere
gest buoh gakzto duesny den vkazal
kdy gest gydas gey nalezl Nebo tehdy
kdyz gest buoh czessarzowy Constan
tynowy na nebyssye swaty krzyz vka
zal A tehdy wody wsech trpkosty
obratyly ssye w sladkost wssye rado
sty W tyech slowyech mozem dwoy
wiecz znamenaty Naprwe swa
teho krzyze nalezenye w tom kdyz
dye a zka wkaza gemu drzewo
Druhe swateho krzyze osslawenye
a nassye potrzebenstwye kdyz dye
a zka / obraty w wodu sladku O

Inuentio sancte Crucis

Prwem mame znamenaty ze drzewo s.
krzyze skrze mnohe dywy bylo vkaza
no A ty dywowe przed geho nalezenym
byly nektery nebo bylo zgyewено od an
gela / ze kdyz se byl Adam roznemohl
a gyz byl star dewiet sset let a trzydczety
lat / Tehdy possla swcho syna / genz
to diechu Seth doragie k angelowy aby
genu dal swateho olege bozye milosty
aby mohl gesstie zyw byty / tehdy angel
da genu mozku toho drzewa / na niemz
byesse Adam sshrzessyl a rzka Na azt
to drzewo da owoce / tozt twoy otecz
zdraw bude A kdyz sye wraty Seth przy
gyde ano gyz otecz vmurzel / I wetcze tu
mozku genu wzhlawy whrobye / z niez
to weliké drzewo wzrosste A kdyz kral
mudry Salomun chram dyelasse wzeru
zalemye / Tehdy to giste drzewo kaza
porubyty / chtye gye wchram bozyu na
gest wzniety / A to giste drzewo nemozye
sye nykdye w chramu przyhodyty / tak
ze wzdy bylo neb dlucho nebo kratcho
A tak tessary o hnerzewse gym zalwr
zechu ge / Iwrzynuchu z neho lawiczku
przed chramem / aby po nem przesp
potok chodyly A potom geduá krale
wna odpoledne przyssedssy to drzewo
powiedyela Salomunowy ze pro drze
wo ztratye zide ssw gest Tehda kral
Salomun boge sye toho kaza gye podle
miesta wrzeny schowaty A kdyz gye
woda wydrzela / tehda wyplynu daged
noho rybnika / do nyehoz angel sstupo
wal na kazdu Sobotu A ktenz sye ne
mocny przwe vtekl do wody / ten vzhed
byl zdraw A to drzewo zyde wze nasye
v welky patek vkrzyzowaly na nem
syna bozieho A tak to drzewo dalo ow
ce / gymz gest Adam ozyl a geho wsse
czek narod Opiet s. krzyz byl vkazan
przed ssweym nalezenym od angela yal

nebesskych / Iakoz sye czte / ze kdyz pohan
sky czyessarz gmenem Zoldan sebral
byesse mnozstwye lydy a pohanow / Ge
ste sye nakrzestany / chtye wssyczkny zhu
byty a podsse podbyty / Tehdy Constatin
czyessarz krzestansky wzrzew tak mnoh
su lyda / nessmye pusty nyn gyecz
Iyssy boha tey nocy / aby genu racził
pomocznik byty / Hned vzrze zlaty
krzyz na nebi a okolo neho pssano / w
nto znamenym swyczezyssz nadelysse
my pohany Tehda hned Constatyn
czyesarz kaza vczinity krzyz / a przed se
bu gey kaza nesty / I gyede proty po
hanom / I zby gych bez czyssla / a druhe
zgyma / a trzetye wodnu agy ztoppy
A tak gest znamenym s. krzyze swe
neprzately przemohl / ¶ Druhe nale
zeny gest s. krzyz druhy den / Iakoz
ssye czte onem / ze kdyz Constantyn
czyessarz byesse vmurzel. vostawil syna
druheho Constatina Tehda swata
Helena / matye geho przyssedssy tak
mnoh swateho krzyze / I gyede do gerusa
lema / y ssvola wssechno zydowstwo cz
tyety aby gye powyedyely drzewo s.
krzyze Tehdy geden zid stary menem
Iudas wecze zidom a rzka prawim
wam abyste nepowidely / Nebo Iakz po
wiete tak nassye czest vzakon zhyne
Nepowiedayte nyemye gat gey wyem
Nebe gest mnog dyed powiedel memu
otczy / a moy otecz mnye powiel vmye
raye kde gest to drzewo A rzekl my
a rzka pomny ssynu zdat by tye kdy
chtiely krzestane vpality powyez
radyegie a neday sebe zahubity A tak
ssed ssye przed swatu Helenu nechtie
chu gye nykak powiedyety Tehdy ona
kaza gye wssechny zgymaty / a kaza
pustzed miesta ohen vczinity / chtiecz
gye wssechny spalyty Tehdy ony

boyetze sye vkazachu gie toho Bedasshe
azbuge flecz tey wye flecz nygd Aledy
tey nerodie powiedzety kaza gey pyz
ssuosz vzalazy dzyety Anazaytesshe
kaza gey wywesty Swetze gemu az
kyzy tot swyt azywot przadtobu. Ale
bo powiez anapy ly mu zadost abudes
zywo pakly nechtes thued tye kazy
vpalyty Aoy wetze azka Iszot ga
to wyedzyety mozu Ano tomu wye
tze nez dwie sye let Jakz gest vyg
vmuzey Ana gemu wetze Nyezet
gest ginak mudsye powiedzety Ac
tedy oy gyde sstrialowu asslodmy
nato myesto kedez. s. kyzyz lezyesshe
Ipoklegze azka Hossodyne racz to
swate dzyelwo vkazaty Agakz to
wetze thued sye to myesto zkorzen po
tessasshe Aledyz kopachu dwadzyety
lokcy wzhluby/ tehda nalezechu
tessy kyzyze Ataka wonye gye zagide
Azite vpowyetessye zwolachu nay
azbuge Nyeweczny gydassy gso zy
nyg Jesoz oney Judasz byl dobrze k
tymu/ tos ty wisse zkazil Atak gest na
lezeny. s. kyzyz ¶ Trzecye vkazany gest
s. kyzyz ponakzenye/ ze kedyz wyko
pachu tessy kyzyze/ nyewyedzechu kte
ry gest bozy Alyta doby lezyesye wne
mozy gedna sslechtyzna Wyeruzale
mye Tehdy swata Alena gyde knye
Akaza nany polozyty dwa kyzyze/ na
nychz ssu lotrowe pnyely/ nygz ne
wsta ony by zdralwa Aledyz trzety. s.
kyzyz nany wlozychu/ thued ta pa
ny znyemozy wsta aby zdralwa Alyta
doba ponesslechu przessmyesto ged
noha Pany ze vmrlecho Tehdy swa
ta Alena kaza gyny swym staty A
poklekssy ylwetze Hossodyne racz
vkazaty swe swate dzyelwo nanye
mzs nas wykupil Jwlozychu nay
prwe dwa kyzyze Any nygz newsta

Aledyz bozy kyzyz nay wlozychu thued ten
gynochy wsta zmrtwych Azite opyet
vpowyetessy zwolachu azbuge Ach
tot nalezeno to swate dzyelwo genz sny
byly schowaly weluye dalwno Agyz
yuye ztratyme wsyczkim sswu mocz
Acho znamenyny wyzemu nas z tohoto
sswyeta Atak gsu vzyte zwyedzely
swatost sswatecho kyzyze Pswe at
nas ostrzeze odewsselho zlecho ¶ Godu
hony mame znamenaty vzytek ge
ho ze kedyz ge wlozychu do wody thued
sye horzka obraty wsladku ¶ Wtory
vzytek gest nany. s. kyzyze ze tento
sswyet osswyeczyge/ neb tento swyet
byl sye zatmyl temnosty welikey ne
wyerny/ tak ze gedny klanyely se sluczy
Druzye myessyety Czyety hluezdamy
Cztwrty dzyaby Pyaty kameny Sesty
gitowy Azadny newyedzel pwey czesty
Ale kedyz syn bozy vkzyzowan/ tehdy
nany dal dahu sswyetlost tozsz swa
ty kyzyz/ abychomy skroze ney pozna
ly bez stworzytel alze stworzenye Agso
dobrecho agso zlecho Ato mame wsshe
skroze. s. kyzyz Ato mame vkazano
wtaynyty swatecho Lana ze swaty Jan
wydyel angela oblakem odyenecho a
duha nahlalwye gelo/ anawz gecho
gako slunze Skroze toho angela z
namenalsa sye syn bozy/ genz gest
sstupil snebes natento swyet Jodyen
oblakem tozsz nassym czelesenstwym
aduha nahlalwie gecho/ tozsz wyezer
stwye Anawz gecho tozsz sswaty k
zyz Jako slunze sswyety powssem
sswyetu/ aossmyeczyge wessken lud
Psmy gecho mylosty at nas racz oss
wyetyty Opyet duhy vzitek mame
swatecho kyzyze/ ze peklo lupy apek
lo zlamal aduse swate znecho wywo
dl Jakoz pwy Zachar prork Ohosso
dyne tys zlamal sswu krwy peklo a
dussyes zdyabelske mocy wypvosyl

Kedz gsu negimyely wody vzradnego
mlosirdenstwa. Neb swaty krzyz
gimyel trzy rogy ze cztwrtego rogu
swrchnyego negimyel. Prawym to
gem odmekl gest nebesska wrata
a wesken otczow hnyew odlydy od
wratyl. Alewym rogem dyabla po
razyl, y gego moc wsshytkim odyal.
Krzyzem rogem dlugssym peklo po
boyowal. a smrt wyeczna zkazyl.
a my neboczatka smrty zbawyl. Dz
yetye moc swatego krzyzye gest. Je
tworde srdczye obmyekczuye, a wk
vssenye dawa. a k bozy mylosty przy
wody. A to mamy vkazano w starem
zakonye. kedy zydowstwo napussczy
nemozyechu wody pyty, ze byessye
wssyczka horzka ustanal. Tedy wol
achu k hosspodynu. tedy buoh weczye
k moyzessowy. Czo to masz w swey ru
czo. A ony weczye rzam hnal. Y buoh
gemu weczye. Udyr k onomu kame
ny. a vderz dwakrat tu holy. a da
wam dobru wodu, a sladku. Tedy mo
yzes vderzy dwakrat tu holy w ten
kamen. A hned pogyde z nyego studny
ce. szlechetna woda rozkossna. ze
gy pychu rady lyde y dobytek. Skrze
moyzessze znamena wassye syn bozi
genz wzem hnal, to czys krzyz swaty.
y vderzyl dwakrat w kamen. to czys
w srdczye twarde. a za kamenyte glo
wyeka hrzyessnego. ze woda wynyde
z tego srdczye skrussenym a zaplakany
na swe hrzyechy. kteruz wodu toczys sr
deczny smutek napagy swate angely
y wssye swate. Prossmez gego a tna
ssye srdczye abmyekczy. Cztwrta moc
swatego krzyzye, zye nass a branugye
od nassych nepzyyatel, a dan gest nam
naobranu. Neb dyabel sye welmy
bogy swatego krzyzye, y gego zna
meny. Protoz nazywagy gyey holy
yakoz prawy swaty Ignacius. Wnyde
hnal z Geruzalema. kteraz porazy
knyezata pohanska. Ta hnal gest
swaty krzyz, genz porazyl knyezata
pekelna. Jakoz se czte o nyem. Kedz
gedny czarodyeynik gyde s gynochem
dyedyne hory. y stvola czrty. A geden
yako kral myezy gynymy sedyessye. y
weczye czarodyeynikowy. Czo nass
potrzebugess. A ony weczye. Ten to gy
noch chcze wam wernye sluzyty, bys
te gemu daly zbozy. A tak strachy
pozyehna sye swatym krzyzem. A
ned wssyczhny czerte sye rozletyechu.
A ten gynoch bra sye domyesta. A gyde
do kostela. A hned swaty krzyz gemu
slitwy poklony. A vzyew to geden
myesczyenyn, z a wolu gego k sobye
a otaza gego, czoby dobrego vzrzyal.
Ty gemu weze. A ya sye chtyel dnes
bozha odpowyedzyety, a czrtom sluzyty
by my daly zbozy. A ten myesczyenyn
gemu weczye. Jakoz sye gest to roz
esslo. A ty weze. Ja mnlunye czrty
welykymy strachy pozyehnach sye
swatym krzyzem. A ony hned kamsy se
dyechu. A ya w stanu ygydech sem. Te
hdy ten myesczyenyn pogem gyey
ta gemu swu dczeru. A ymal swego
zbozye. A tak byl obranyen od zlych
duchow. skrzye znameny swatego krz
yzye. Prossym tez. Pata moc gest
swatego krzyzye. ze nam nebeske
kralowstwye nebeske otworzil. a
bozy mylost dal. Neb przed bozy
vmuczenym zzadny nessyel do ne
bess. alle wssyczhny szly do pekla

takez dobrzy yako zly. A yakz syn bo
zy vmuczen na swyatem krzyzy s
nyd nam otmekl nyebeske kralo
wstwye. A to mamy vkazano na
swyatem pysmye pani. zye gyest wydzyal
nyebyessa otworzyena. Przetoz swyaty
ypyass nazywa swyaty krzyz klyucze
dawydowym genz otwyra nyebeske
kralowstwye. A to mamy vkazano
na lotru. genz gest z bogem vkrzyzo
wan. genz gest rzyekl. Pane zpo
myen namye kedy przydzess do swego
kralowstwa. A syn bozy genu wczy dnyes
bedzyess semno wraygy. A nyebudzyesz te
be chtyeti pysati drugye. Ukaz zn
amyenye krzyz. A tak sye sta kedy ten
lotr przygide kragy a vkaza krzyz
angelu rzyka. Ten mye sem poslal
genz na krzyzu dnes vmuczen. A snad
gyey anyol pusczy do raye. Przetoz
nam nagele na krzyzu swyaty krzyz
czyny. aby nass pusczyly do nyebes
kyeb ktoz tego znamyenya nyebudze g
myety nygdy gesz do nyebyeskyego kra
lowstwa. A krzyze to znamyenye swyate
go krzyza pozna bog swe krzest
yany. A budzem k swyatym przyssczyny
Y dluczeny od zydowstwa a przygod
nam kluczem a k gego swyatym kxyeb
yeskem kralowstwy ... ~~Od swyatego~~
~~yana wnolegy warzenego~~ mosko (?)
~~Precesti manuspecta ...~~
~~spem adhesus ... qui timent~~
~~ne ... ~~
~~et taliu ... pelamus est~~ A to slowa pysse sw
aty dawid w zaltarzy rzka. Przy
myl gospodzyne nanyem a krzyzem
stal protyw gym gesz mye smuczy
ly. Zmazale wnolegy mu sklonnyu

akalyecz moy zapovny yak przyekla
ssmy gyest. Yakoz kolywyek swyaty Jan
~~...~~ bozy nyevmyeral. ze gest swyetem
vzdrosszy w nyebessyech. wssak gest g
myel troge muczenye przg mnyeno bozye.
gesto sye wyecz to sdrowyech znamyena
wa przwe skrzesnal znamyenyana
sye gesz vmuczeny. Kedyz swyaty Jan
kaza sye wyeru krzesczyanskv a wel
my gy pladyessye. Tedy domyczian
rzymsky cyessarz pozwolaw gego ka
za genu aby tey wyerzy ostal a nyerze
gyenie kazal. Ktoz nerady ostaty ka
zany swyaty Jan. Tedy cyessarz kaza
gyey wywyesty nagorny ostrow genus
dyecze pathmos. aby tam sklodem
vmarzyel. To bylo gesz prwe vmucze
nye ze byl wymerzen swyaty Jan odlyudy
na pussczy. Az swego byskup swye na wy
czeny az bozy nachwalaly. A ta gey syn
bozy vwyessyl. ze genu swe tagemstwo
wye zyewyl. A na tam ostrowye napsal
bozye tagemstwye. A tego leta kazyem
przyepussczenim by ten czyssyarz zabit
A swyaty Jan z tego ostrowa wynyat
a swelyku czczy od ludy przyyat. Druge
muczenye gmyel swyaty Jan ze byl w
nokgy warzen. yako dnyess luczymye
przedlacinsku bramu. Kedyz ten cyessarz
domyczian chtyesse gey od boga odwr
aczy. a przez welyku mylost nechtye
sze gego zahubyty. Ukaz gey wrzuczy
olyey a wkad wssadzyty. ali bozy mocz
wynydze z nyego bez wssyey bolesty.
yakoby w lazny posszyedyel. A tak gest
gmyel vwyessenye od boga. Wtrzem mu
czenyu ze genu nycz nevskodylo. A to sye
myny gyesz dye. Zmazalo wnolegy
mu sklonnyu. Trzyecye muczeny gmyel
swyaty Jan gesto wypyl gyedu tyessy

Ito sye myenyą skrzye kalych. yakoz se
gte. kdyz swaty Jan byesse przyssel
do ephesa Jobratyl byesse mnogo lu
da nawyeru krzyesczyanskv. Iuz ge
den byskup vczyny welyką swadz
ą swaty Jan gemu wecze Izo chczesz
at vczynyą. Vpakoye sye byskup
ylyde wecze gemu daymy gedną gessy
gedn wypyty a nesaualy sye nyc
zywota adnyego. chczyt wyerzyty
w twego boga. swaty Jan wecze Pok
usy prwe na ginych aby lepe w boga
wyerzyl Alle byskup gyde krychtarzo
wy y wyprossy dwa nasinit odszczena
yca sye gyma gyedn napyty a hned
oba dussye zbyła. A swaty Jan wzyem
ty czepyszy gyeden pozyegnalo swaty
krzyzem y wypy wesken yad a wssy
ak gemu nyc nesskady tak gest
w tey mu czye lozal od boga vcyessye
nye ze gemu nygenv szkodilo. Prossy
Drugye vcyessyenye lozal wtey muze.
ze dwa mrtwa z kryessyl ktere ze te bi
skupp wecze gemu. chcessly at wierz
ny skryessysz ta dwa mrtwa. gesosta
od gedn sycslu. A swaty Jan da gemu
sukny szon aczka. Na palcz na mye
aczgy boży possyel mye kwamy po
slal. aby sta sweynye bozye z mrtwe
ych wstala. Kdyz na mye lodzy sukny
gego. hned oba wstasta apostolskyta
swatego Jana. Hned ten byskup
sew syewmy swymy przyatelmy. wy
yedmy wych przyatel pokrsczyl chrzcze w
yerzych w krale nebeskego. Atak gest
myel swaty Jan troge muczeny A
na kazdem myel mnogo vcyessyeny
Kto proto gmyel zye boga sercznye
mylowal. a bnoh gyey. Takez my ma
my gey mylowaty a srdcznye gemu sluzyty.

aby on nass take raczyl mylowaty Kto
neb sedmer lyd bnoh mylugye. Na
we bnoh mylugye ty gesto sye czyz
czysto chowagy. Aty sye snamenu
wagy skrze Jakuba. Tomu sam
bnoh powyedyel aczka Jakuba
sem mylowal a gego bratra esau
ne nawydyel. Jakub sye myeny
oddlany ze gest oddlal angelu y
wssyem hrzyechom y znamenawa
nam abychom sye chowaly hrzyechu
ow a swymy boyowaly a gym oddolaly
Jako swaty Jan kczyel na pusczy prz
ebywal chowagye sye czysczye
A swaty Benedict kczyel ostrmy
chtye od pelk zle myslenye oddchnaty
Drugye bnoh ty mylugye. ktorzyz to
gemu snasznye slużye Jako we swatem
zakonye mylowal Samuel genz
byl oddan bohu z mlady na bozy służbu
Aty gysu yako bozy gelednowe. ze
gemu sluzznye sluzye. Przed oczyma
gego stogy a gego kazanye gnydy przy
gymagyc swate bozye tyelo. A wssytko
lozy stogy kazanye gego czynyc. Trzecye
bnoh mylugye ty ktorzyz to gyme kto
brenm przyprawugy a drugego od kło
dye. Aty sye znamenawagy skrze mo
yzysse genz wyswodł zydy z pogano
w y kwodł gye do swatey zemye.
To gysu kazatelowe gesto lydy wyerze
vczye w mnodlydbach a grzecha wrzsk
gy. Aty wssyechny gesto swe lydy
kazy a na dobre swody a przypraw
gy k bozy sluzbye. Czwarte bnoh
mylugye ktorzyz chudym pomahagy
a poslugugy a almuznu dawagy
Aty sye znamenawagy skrze sw
atu martu syestru swatey ma
rzye magdaleny. a ta gest mylowal xps

ze wzdy zwala gyey dostatko domu-
szewszyemy apostoly / a thako potym
zyla neb ty gospodyny kolyny my-
lugye ktorzy chudym pomagayą Ta-
ke Bogh mylugye kazdego / gesto sye
kazy swych grzyechow kaye Jako swya-
ta marza mag(dalena) gesto wyny wala
byla wyly A potym byla rzedczyeci
tech napyrwszy A takez ktoz chcze aby
gyey Bogh mylowal / mussy sye wzdy
kacz swych grzyechow Dzeze Bogh
mylugye tych gesto wczysczye przebywayą
Jako swyata marza matka bozie a swy-
aty Jan Ewanyeliszta gelsz gest syn bozi
mylowal nadewszye apostoli / Takez
prawy Salom czyste Bogh mylugye
Szedme Bogh mylugye ktorzy pokogy prze-
bywayą Jako Salomon genz gest w
pokogy przebywal / abo sluzyl Tho-
toz kedyz sye zydowye nemogą swarzyssz
any wadzyssz any ktoregho gnyewu na
rodzy massz / tedy tye Bogh mylugye.
Rzecz gest pyata wnyą gesto kazi
pokoy myezy ludzmy Przeze zemske
zbozy A to mamy ukazano wyswyątem
zakonye na abrahamowy / kedyz byesze
lot gego synowyecz swym / y myesze
sye mnogo dobytka / y sswadzyly se pasz-
thory A przez bozye nemozyesta blisko
myeszkacz byty. Protoz lakomczy / nemo-
gą pokogye gmyecz / ze czego za
dagą / a mnogo nemogą syty byty / Ja-
kosz sye gest z gednym lychwyarzem kedy
byesze umyzyel a mnogo zbozye
zgromadzyl / mnyssy gemu
slugy prowyadzyly / wzemssy k
gedna poganyny pyenyedzy y nakladz-
u tenu lychwyarzu plyna usta gego
pyenyeze Any wzrzew to wzaw wssyeg
ky pyenyezye smyechem wzawssy ot
tey wszythkim tuwarz Dzewythy kazy
pokoy swyegka gyest Neb mnozy
wrzeczye gednoho wegho / zawydyącz
uradyby gyey tylko z barwyly / a no gym
to myecz nye przyekazy. To mamy ukaz-
ano na Saulowy / kedyz ~~dawid~~ byesze za-
byl obrza ~~golyasse~~ Tedy z krolem do
yerusalema gedal / usłyssye ano panny
spyewayą w tanczy Saul zabyl tyssyą
kyedy ~~adawid~~ dzyeszecz tyssyączy. Tedy
sye krol Saul rozgnyewal y nenawy-
dzyel ~~dawida~~ do swey smyerty. Protoz gyey
wyeczye chwalyly nyz krola. Czwyerte
grzyechy tym nepokoy / ze grzyessymy bo-
gye sye klyetho sprzenye / nesmye naszye-
tu gyty bogye sye kryenu / nesmye spacz
bogye sye smetny / yakoz mnozy gdy spat
zdrawy / a nalezyon gye martwy Protoz
grzyessny pokogye nemoze myecz / neb ne-
chczye z bogyem pokogye myecz. Czwarte
gesto pokoy kazy gest slota smala / neb
ktorzy gyssą przye wlasny / wszyczkey pokoy
z wągnyssz az kazyny / yako krol dob-
rany syn Salomonow kedyz napomy-
nut od prorokow / aby ludzy k mylosczy
przyal Tedy on wzgye / ya chczy sym
woly myecz lepszy gest mne prst my-
nego u oczye wyssyey k na ruka byla.
A protoz z ważyl dzyeszecz czyesczy kro-
lowstwa Takez ktoz chczye swn
wnoky myecz z ratny neb kralowstwo.
Pyate gesto pokoy kazy to gest u krutnie
slanow / kedyz gedny z tle dye / a drugy ge-
mu szkodzye od palbye bude z tego slut-
da A czyasto sye wrazda stala A ty
myezy sobu nemogą pokogye gmyecz
A protoz proto wszem pyeczy wyeczamy
gesto pokoy kazye myel syn kazy gy-
mych pyet wyeczy gymyz sye pokoy
turdy Protoz czesmkemy z bozy myel-
chudobny / ze tak sye wchodzabye na-
radyl Ze swyata marzy wey myela
gyegho tym pomyczy Protylko swyegk-
tą myel poturpn / zye tak byl ...

wpyeny a nalezyszy vpluwan, ze gego mile
matka nie mogla poznaty. Protho grz-
zechu byl krzcowssye wyny, ze vza
dnego grzyechu nie myel. Protho swe
wnoly Anyel pokarm ze zyego zyli
czynyly czoz chczyely. Protyw vkrutny
slownom myel pokoynoscz, ze kedy
gemu laly, on prossyl boha za nye, a
wedly gey yako owczy na poprawon,
an nie otewrzyel swych vst. Protyw gy
sprawszyegge to wssye swaty Jan myel
na ssobye. Proto gyey mylowal hospodyn
a przygyal gyey k sobye, przyelem yzd
nyssy dwnebeskyego kralowstwa. Hoho

Stanislai

~~Talis decebat ut esset nobis~~
~~pontifex sanctus innocens~~
~~impollutus celsis factus~~. Tako slowa pysse
swaty Pawel o swatem Stanyslawyn-
uzka. Slussyalo aby taky byl byskup
em swaty a newynny a wyssy nebes.
W tych slowiech mozem trogy wyez z
namenaty o swatem Stanyslawye gego
dostoyenstwo, ze byl byskupem. Dru
he gego swatoscz, ze byl swaty newy
nny. Trzecze gego odplata wyeczna ze
gma przyebytek nad wszyemy nebessy.
Sprawem mamy znamenaty, ze bys
kupstwye gyest welyke dostoyenstwye,
ze byskup gma bydz ssyeczaty a grzy
echy odpysczaty a kyeszy swyeczy. Kedy
swaty ... myslalo gest byskupe
prissny gego. A nassy czasy poszyeczna
ty a grzyechy ... a wssye dussye
oslyeczaty. Jakoz ge rzeczono, kedy
gedny sprawedlywy czlowyek bywssye
na modlytbach, vzrzye plne pale
yczyelych bydz gedno byskupa an
gye zyechna. Sczasza czoly to bylo. Tedy
gemu gedyn kyedze swaty stanyslawo
zyechna plne plyzelmyska ktorzy

gemu czynye gyest. ... welyke
dostoyenstwye byskupa znamenawa
sye nagesso russye, przezonyecz zname
nawagy sye czwossy gymyz gest byl
a krzyston swaty stanyslaw. Swyetho
sye myel welyke vmpenye, ze sye
posczyl a bdyel na modlytbach kedy
bazal. Druhe gego swyathoscz, ze gesso
czal kedy byl chudym obyezen w
swyethym chude myel nappanym w
swem przezy yako w krny ... Trzecze
trzyecze po karm ze wssye prawyd
ensywye trpyel myle plnosc. Czwar
te swyathoscz zye przydyl wyeru k
krzyescyanskyu az do swey smyerty
stoyowal z ony ... swey zywot
przyj. Jakoz ge rzeczonem, kedy sly
aty stanyslaw wesse byskupem
krakowye, a krakowsky kral bo
lesslaw pohansky sye wedssye
anno ... zlego czynyessye. Protyw
bohu yprowyla lyudem, kedy gyel po
zemy w kedy spasl chudym lydem
laky a pyenye a czrzyal gym aby ke
. Anasz a wssye lepyuna kazal gym
spalyty gych domy, a kazal gye sy
naty krzywym, a wlasczykam zbozne
braty a gye zyemye wypowyedaty.
Apsy wyeczye mylowal nyz lydy,
a kedyz slyeszyel zenu ... mlad
zyech, kazal gyey dzyetye zamor
czy, a dwye swyenycz kazal gy gye
gyemy prssmy krzymy ty kynyezy
a za krowo(?) ... gubyl a zyemye gye
hanyl. Tedy swaty stanyslaw
przyssed k nyemu, poczye smym sam
a sam mluwyty, a yako przyetel
przyetel przyetele trestaty, prossye
gesso aby tego ostal, a w dzyeczy kussa
slyzyl. Kral sye rozgnyewal a yno
ehy ye tego slyssyeczy. Tedy swaty

Stanyslaw opyet gey druhe napo
mynal y rzyetye. Aledy tego nye
ody vczynyty. da protyw nyemu
kleszor. Aledy swaty Stanyslaw
mssy sluzyeszye. Tedy kral possla
swe panossze. aby gey voltarzye
rozsyekly. Ony do kosczolla wszedsze
trzykrat oltarz obyszedszy, a swa
tego stanyslawa nezazyeszy. Ro
ratyw sye sye to powyedzechu
kralu. tez kral porzye sym lyto
urzka. Nye moglysze sluzebnego
papa byty. A welykym gnyewy
sam byezyew do kosczola trzykrat
letye. Ostaw przybyeszy kyemu
ay v altarzye stogy yprotkne gyei
meczem a tzye gyey od altarze a po
tzye gey sweczy. a panossem kaza
gey na kussy rozsyeczy. a rozmetaty
po vlyczyech a po poly. A tak swaty
Stanyslaw bojowal swyeru bo
zy. az do swe smyerty. Druhem ma
my znamenaty ze gego swatost b
kazana gest byla mnohu swyeczy
gyr. we samym bohem. Druhe nebe
yaky sye czte onyem. Kdyz swatego
stanyslawa byechu na kussy rozsyekly.
a gego swate tyelo po polu a rozwyerzyg
tam rozmetaly. Tedy buoh posslal
cztyrzy angely w orlowe twarzy
ktorzyz gsu tego swatego tyela stre
haly. a nedaly gego dotknuty any
psom any zwyerzyatam. A nadkaz
dym gego kussem byl swyetly po prs
lek z nebeb. po nyemz gsu krzyescya
ne sshledaly ty swate tyelo. A nago
dno myesto gye swyesly. A nagaywz
ye wssyechno tyelo vzdrzyely celo
A tak gsu gye swelyku czty schowaly
a za dessyet let nebessa sye nadnym
swyetyly a wodne a mnyeczy psego
welyku swatost. Tretye gego swa

tost swyedczyla woda. Jakoz se czteamy
kdyz geden a nych wyngenczy gdzye
se dorzyma. a przyesmorzye sye plawi
essye. Tedy byessye namorzy welyka bu
rzye namorzy ony zwolachu k bohu
drazy k swatemu myklassy. Trzyety
k gynym swatym. A gen brat zwali
k swatemu Stanyslawu. A hned morze
sye vkroty. Cztworte gego swatost pryed
czyl ohen. Jakoz sye czte onyem. Kdyz ge
den slechtycz menem odzey bessye
polsky bogyessye sye wel my prussow
Aledy prussy nan przygedechu a okalo
nyego wessken dwor y domy zapalysse
chu. A on nemoha nykudy vtecy zvola
Hrzla swaty Stanyslawe. racz my po
moczy z tohoto ohnye. A hned sye pla
men rozstupyty. a on zdraw z ohnye
wynyde beze wssyego opalenye. Psmy
Pate gego swatost swyedczyl mertuy. Jakoz
sye czte onem. Kdyz swaty stanyslaw ch
tye boze sluzby posslyty. kupyl byessye
wes a kosczellu. v gednoho rytyerzye gemuz
dyechu petr. Aledy on vmrzye gego pri
etele po smrty swatego stanyslawa.
przued krale. A kral gemu wecze aneb
swyedky prwed zessy kupyl aneb
gemu kral wrass. A swaty Stanyslaw
vkaza swyedky. a ony bogyeczye sye k
rale nessmyechu prawdy poznaty. Se
dy swaty stanyslaw vzryew zye ne
moz lydskeho swyedomye myety prosy
krale aby gemu rok dal za trzy dny
aby gego swyedka postawyl vmyeszto
tu wes kupyl. Dny ty trzy dny swaty
stanyslaw postyssye w nabozenstwy
sewssym z a kossyem. A trzyety dyn ad
sluzyly swata myssy. gyde nikrchow
ano kral czyeka a mnozstwye lydy
a panow chtyecze taky dyw wydy
ety. Swaty Stanyslaw kaza gego hrab
odkopaty. A pokleknu k bohu wecze Gmy
mylj hospodyne rossi ursse. genz krzy
syl lazarzye gesto cztyrzy dny lezyel
podzemy. racz krzyessyty tohoto rytyr

gezye at pozna prawdu nazemy
swyetze gemu · wstan petrzye wyernye
bozye · a powyez prawdu a on sched
wsta a weczye · swyetze to wssythkym zet
sem ya gemu tu wes prodal a pom
czie wzal · Tegdy swaty Stanyslaw
gemu wyerzye · Petrzye chczesly gosze
zylo byty vprossyt zdrowye v boga
zamye kolyk leth · Ten gemu weze · Ne
chczy neb mam gyz bezo spassen byty
Alle prossym tebe prosz boga za mne
a gmed polozylo sye pyrzy duszy · I tak
gest opal przy swey czy a przy tey wssy
Opyet gego swatost swyedczy rozlycz
ne nemoczy skaczy sye czte omeny · Kedz
krakowsky byssku byesse przyyechal
do rzyma · prossye aby swatego stanys
lawa kanonyzowaly wypyszawsze gego
zywat przed papyezem · Tegdy papyez s
wola kardynaly a radi sye o tom · Po
wolychu wssythkym gyedyny kardynal
meda tego vczynyty a rzka · Az gego
swatost poznamy · Gmed tego dne
tey kardynal nagmyt sye roznemosze ·
I prosszy papyezye aby gyey zpowyedal
A kdyzby tey nogy swaty Stanyslaw
sye gemu zewy a rzka · Chczesly zdraw
byty · Toto rzecz · Ten gemu weze · A procz
nedaz mego tyela zdwyhaty · Syn w
eze · A ktos ty · A on gessem swaty Sta
nyslaw byskup krakowsky ale ten
kardinal wezye · Wyly otczye swaty
rach nye o vzdrawyty · Idzy tam
sam gyty a we swate tyelo vzdwy
hnaty · Ten gemu wezye wstan a bydz zd
raw · a wsseda na konya gedzy przed
papyezye · A gmed ten kardynal wyssed
na konya gyede do papyezowa dwaru
Tegdy vzryel gy papyez poczye sye dzyw
yty kwala gest vzdrawyon · A ten padek
nohamy papyezowym · A poczye gesz pro
syty aby kazal zdwyhaty tyelo swat
ego stanyslawa · ze gest slawyye mey

vzdrawyon · A gmed papyez wyssed a ko posla
poczye kazaty swatost swatego Sta
nyslawa · a ty gey zdwyhaczy · Opyet
se czte omeny ze gyeden byesse oslupl
Tyz swaty Stanyslaw sye gemu zyawi
a rzka · Chczessly zdraw byty gedz do k
rakowa ku memu grobu · a ty pyenyeze
offeruy gesto mass bozhu na trzyest
a ten weze nam wyery nemam ys
zadnego gakyze · A on gemu wezye · Op
acz kope · Tegdy on szyekne domyesze
a wynye dwa grossye · szyedl do krako
wa polozy sye na grob swatego Sta
nyslawa · A gmed by zdraw na swon oczy
Opyet se czte omeny · kdyz gyedyn wl
adyka gyede swon zemy do Krakowa
k swatemu Stanyslawu · Tegdy na
czyesse gemu kony vmrzye · A on sye
welmy smutyw kaza wdzyety kony
a kozy na wlnuz wloczyty a drugym ko
nyem yako mohnz sye wezyechu · A
kdyz pnol myle odtad bychu · Tegdy
kony zamnymy pobyezie a welmy
rechcye / vzena tego wladyky weze.
Tot nass kony byezy · A on gy weze
wssyak podsz nayesz kozy · Kdyzby
sye nass kony wzal · A ony poszk da
chu kozye na wozye a wsye nymye.
A tak zaprzyahssye ten kony gyede
chu radussye k swatemu Stanyslawu.
a ten dyw kany wnyknoy pakye
dzyechu ~~prossyme ze okrzyzowy~~
~~ch dneych~~ In diebus rogacionum

Petite et accipietis · Querite
et invenietis · Pulsate et a
perietur vobis · Tato slowa pyssye sw
aty matyey ~~ewa~~ · A ta gest peruy
edyel sam syn bozy a rzka · Pyta
ycze wezmyete · Szukayte a nalezyete ·
Tluczte a bude wam otewrzyeno · A
opadu wyda stlupost lyudsku ze
ne vmyeyu swe wyerzy a lmyssytyy
Any mohu boga chwalyty · A pon

tazka

krzyethkost· yako myly otecz vczy
a napomyna swe dyetky aby sye v
vselky kxyenn· kedy gye zo zlego pot-
ka / zalost / truchlost / nebo ktora bolest
abychom byzaly k hospodynu / a gego
snazye prossyly / nebo gdy kaly nabo-
zenye a pokornye prossymy· to wssye na
boze otdarzymy / a protoz ze gsmy ny
mye drowe prossyczy / a prossitel dany
gensz wy rzyetzyete krzyzowe dnye
pokrzyzyeczne / prossyecz boga za
dobry czas / czalossyegka potrzyebu / do
tez mamy mymye boga snazye kkeda
ty / a mo kkedy ty sye a prossyty sobye
zadrowye z aczyepye a grzyechow
odpusczenye· dnyssym dnyem zak
ulowe swye nebeske / Otyech slow
vech mamy trzy wyecz znamenaty /
Prwe kedy mamy prossyty / Druhe gdy
mamy prossyty / Trzyecye kthorak ma-
my prossyty / kedy gest nam gego kedy
potrzyeba / rano / y wyeczer / we dne /
y w noczy / z ambladu / y napastnost / such
nosczye / y vbozy / Ato sam buoh pow-
yedyel / wszdy sye bogu modlite a ny-
kedy nyeprzyestawaytye / Tez prawy
swaty dawyd· na kazdy czass chwal
hospodyna / a prossi gego a ten wy
czy a ten myssly· a twey czyesty z possoby
Protoz gsu swaty / mssy v pulowyk
na kazdy dzyen / a swatey hodzyny· aby-
chom wkazdy hodzyn chwalyly bo-
ga· a prossyly yego z czyssye dobrze
Druhem mamy znamenaty / ze y
drugy wyecz mamy boga wzdy p
rossyty / Prwe proto / szye gest sam buoh
kazal prossyty / Ato pysse swaty Jan
czytka / Dokawad gsce nye prossili ny
czego nammye / prosscze wezmete
I naplnyt se wassye zadost / A gdy
pan kazye / to ynny kyy lyde vczyny
ty· Alez sam kral nebesky kazal.
nyem v syebe prossyty / mamy gego

prawem prossyty / nebo nam on chcze
rad daty bychom gego gedne chtyely
prossyty / Druhe mamy boga prossyty
pro nass vzytek / ze sobye v prossymy
v boga gdy bude my zadaty / Prwe
v prossymy sobye zdrawye / yako kral
Ezechias v prossyl sobye patnadzyes-
cze lyat zyw byty / Druhe potrzyebne
nassyemu tyelu / yako ona wdowa
cze a mda / gesto myela syelzyty ak-
ze a sprosty nulky / wsliadne leto / ach
tyela to smyerczy swym synem vm-
rzyety / a zaplatywssy / poprossy boga
yuzcz bog posla swatego Elyassye
kmye ada gyey wssyego dobrego dosyty
Trzyecy v prossymy sobye grzyechow
odpusczenye yako lotr / na krzyzu y
yako zenwy grzyessnyk / szwe zad
wezmy ku kopecze prossyl sobye grze-
chow odpusczenye / Czwarte v
prossymy sobye nebeske kralowstwo
Jako swaty Elyass gedam prossyl
boga / ze nyessyel dyscz / trzy lata a szyest
myessyecznow / Druhe opyet prossyl
boga ze sym prachem od nyeba ne-
byeske kralowstwo nebessa· ze welyky
dyscz ssyedl / azze my zplodyl / Piate v
prossymy swe dussy spassyeny / yako
mymy wyetczssye myessczene / gesto sye
myely spadnyenty / potrzyd gyety dusch
tu v prossyly sobye zdrawye / Yako
zdaly sye myela twa dussye spadnye-
ty do pyekla / protive grzyechy pross-
my boga a tymy tako razy vcho-
waty / Szeste aby v prossyl sobye
wssyego zlego zbawyenye / Jako ona
zena pohanska / gesto ktorey dcze-
ru byl czart wstapyl / ona kyrzyela
za panem bozym / wolagyczy a mussye
czy by gyey dczy byla zratowana

Acz vboha obdirzyela tako przoszimy my
lekko gospodina. A to nas s raczy wsszego
zlego vchowaty. Wtore vprossimy sob
ye wsszgkim mylost. Jakosz prawy
sin bozy Beden czlowyek k swemu przi
yachaw przyszel k swemu przyyaczelowy prossyc
gego aby gemu pozyczyl pyecz chle
ba. A ten przyaczel gemu odpowyedzye
a rzka szemo dzyewe ne przyszel
gesz leszym s swymi dyetmy / a za lesz
ymy gesm dwyerzy ne moge wstacz
any chleba daty. Jon pozyge gego wel
my dlugo prossycz / a meczy ne kaz gy
ty. Iten przyaczel ne wyedał czo s nym
vczynycz. an gemu ne da spaty chleba
nan a prossye gego / ze musz wstaty a
daty gemu chleba / gysz ne pro przyaczel
stwye / alle pro gego snaznoscz / ze
gego snaznye prossyesze. Takez a gdisz
gest gospodin w nebyesszech s swymi swo
a tymi / a nechcze nas s kterimi vrzu
chlo szye vslysszety / a nechcze nam potrz
eby daty. Prossimy gego snaznye a w
dlugimy nan / a nyedamy ne gemu poko
ye / bodz nas musz vslysszety / a gdy
nas s dobra / alle pro nasse wołanye
Jako maty da chleba dyetyety / aby ne
płakalo. Takez krol nebesky da nam swu
mylost / abichom gego nessuchaly. Ot
trzyeczyem mamy znamenaty ze ona
mamy gospodina prossyty mudrzye
a pokornye a snaznye. Prwe mamy
gego prossyty mudrzye. abichom wy
edzyely czo prossyecz a kterim rzyeczy
a kterak. Bo kto nemudrzye prossy /
ten ne mudrze dzyała beze. Kto gesz
ne wyeda czo / a rzekne czosz nechcze
a kto prossy boga lezyecz tomu boh
szye odplaty. Protosz kto chcze czo
v pana prossyty / musz z dobrimy ko
lany gyty / a mudrzye prossyty s przyaczel.

kterez pan rad wydzy. Takez kdysz chcz
es boga zacz prossyty musszo przewzdy
obkopała gyty z dobrimy skutky. A
prossyty gego snaznye / a swatich
nazywaty. bo raczyły szye zatye p
rzyminowycz. Wtore mamy prossyty
pokornye / yako onen sluha przysl
sucha pana pad nazemy k gego
nogam. Jad przyszyl gemu dossyt vczy
nyly bo kupp dlugu / a swata marzy
magd pokornye prossyła / a płaczicz
y odpusczyl gy gospodzin s grzyechy szy
edmy odpusczyl. Trzyeczye mamy snaz
nye prossyty yako ona zena pohan
ska snaznye prossyła gesz bog
sin nechczyel mlunyty wszak
ona szye ne rozpaczyła / alle kdysz snaz
nye prossyła / vobdirzyała gest swe
dczerzy zdrowye / a sobye bozy mylost.
Czworte znamenayte kterak ma
my prossyty a czo a kteru rzyeczy.
Takto mamy prossyty a tu rzyeczy
Otczye nasz genz s w nebyesszech. A
to słowe bozye modlytba. Bo g
est gy sam pan buoh złozył. Kdysz swu
gego apostoly prossyły a rzkucze. Myły
gospodzynye vcz ny nauczyty modlyty
szye bogu. an gym lyecze / Takto szye
modlcze. A tak rzyekaycze. Otcze nasz
ta modlytba słowe pater polatyńsku
a gest nalepsze. y nayde w psy snyeczyt
proto ze gy sam buoh złozył. A dalgy
apostolowy / a kazał gy vczyty wssz
kym krzesczyanom. A kdysz papyesz złozy k
teru modlytbu da odpusczye welyke
odpusczky / tey ktosz rad pacierz
pyecze czosz pak ma welyke odpusczky
ta modlytba swata / ma w sobye sed
mero proszbu kteruz mamy boga
prossyty. Prwe trzy proszby gsu duch
ownye. a czyczyrzy telestne. A czusz
wyedzely ktere gsu to proszby a czsm
snaznyegye pacierz pyely znamenayte

Pyrwa prozba gest zawesszen swyo krzes
krzyesczyansky. kędz dzyess oczye nass
genz gyss na nebyessyech. oswyęcz sye
gymye twoye. ten prossy. boha zawsse
krzyesczyanstwo vczynyenu krzyesczy
ansku. aby gy boh rozplodzyl a rozssy
rzyl po wssyem swyetu. Takez ta
prossba zaswe zdrawye. y lyssyesty lydzi.
abysye bozye gymye oswyetylo nad lydz
my. agye na tyele vzdrawylo. Ptorz
dzyss oczye nass aby boha otczem na
zywal. a wyedzyel zesse bozy syn. Ktho
rz gemu prawye sluzyss. Akmyemu
sye nass oczecz yako syn kmotczy od
nyeho z nyekass dzyelu. yako syn odot
cze. w nebyeskem kralowstw. Przeto dzyss
oczye nass a nye dzyess oczye moy. aby
myllowal boha ze wssyego srdzye y
ako syn oczye swego. A swego blyz
nyeho. yako sam sebe. Kedy gest on
nass oczecz. nye moy any tylko. alye w
ssyech krzyesczyanow. Przetoz wyedz
zessmy wssyczny synowye gego. A on
gest nass oczecz. A my wssysczy krze
krzyesczyane gessme bozy bratczye. Ptoz
dzyess genz gyssy w nebyessyech. aby w
yedzyel ze mass zabroth gmyeczy krale
nebyeskeho. aby sye nye modlyl drzyewy
any kamyeny. any kterym modlam.
yako pohane. any gerthomy. yako
zarodzye gnyczy lymye. alye aby sye
modlyl samemu bohu. a gyedynemu
a prawdzywemu. genz gest w nyebyessy
ech. Przetoz dzyess oswyęcz sye twoye
gymye. aby tobye gego gmyenye vsszyl
zdrawye. Iakoz gyssu apostoly wgym
ye bozye nyemoczne vzdrawyali. kaly
stope a swyeczowaly. a gyny wyho
nyenaly. a vmarle krzyessyly. Ptoz
poprass boha a gego gmyena swyate.
nad namy sye rozswyeczy. a da namy
zdrawye. a wssye dobre. Buoh gest
gedyn. alye gma trzy gmyena. Oczecz
syn swyaty duch. to gest wssye gedyn
buoh. Przeto slowye buoh oczecz gest
wssye stworzyl. Przetoz slowye buoh

syn. ze sye gye swaczye narodzyl. a ny
syn swyatu krwy wykupyl. A to slo
wye swyaty duch. zye gest swyn mylossy
a wssyczky krzyesczyany oswyeczyl. pro
ssmy. aby sye bozye gymye nad namy os
wyeczy. a da nam wssye dobre. A zachowe
od nass wssye zle. Druga prosba gest
za krolowstw nebyeske. A prosz za swe
przyescze dussyczky. y zawssye syrze du
ssyczky. aby ge hospodyn ruczyl nyew
ęczy z mnuk pekelnych. a przywyesty do k
ralowstwye nebyesskeho. A to gest wel
my pauzytczna prozba. aby nam przyslo
kralowstwe nebyeske. Trzeczye prozba
gest zaczyeczye a za mudrosst. a za wsse
dobre. kedz dzye bud wola twa yako w
nebye y na zemy. Prossz boha aby ra
czyl myloscz swa byty. a czelym przebywal
a swym wolu tobye vkazal. zde y na w
nam swyeczye. A prossyz aby sye czysse
powaly dalo. wtczesnye czas czynyss na
zemy. sczesly aby sye dobrze vrodylo.
dyetasky aby to plodylo. Oczye pyessly
aby ~~aby~~ owoczye dalo. A gaz kaly gy
nyss na zemy. aby wssye po twey woly
bylo. y na nebyy. modlyssly sye bohu post
ycly sye a byczyngesly. aby to wssye
na nebyy po twey woly szlo. a tobye
nyndzost przynyeslo. Takez prossy za dobre
powyetrzye. za dabrey czass. kedz dzyess
bud wola twa. yako kedy nyekedy deszcz
dawass. a lyny od nass odganyess. a
grom. a likyssrota. a dussyes. a swyate
andyely kdezy possyelass. kedz dzyess
y na zemy. Tu prossyss aby buoh g
nyel woly na zemy. nad naszymy
z wssyemy. nad naszymy dyeczmy. y nad
nasszymy tyelkamy. aby to wssye myle
trpyel. czoz buoh na tye przyeslyes zle
ho nebo dobreho. aby nygdy rzyekl. bud
wola twa hospodzyne. Oczecz kral
nebyesky. tyb pan zemsky. tyb bozye

otcze nasz. Ktorim nad namy yzesz raczysz a ysz
chczem myle tępyety. A bosz wszyczko gye
gemy dawamy gesz wolej gunyeczy. Da nam
wszye po naszy woli. Isze bedzem wszye/ nie
dzye wlamyczy/ a niedzye zgnyly. A naw
ssyem tye nem bude przyesczye. Trzecza
trzy potrzeby gyszu duchowne. Chystocz
tczy gyszu tyelesne. Chleb nasz wszeda
wszy. az do amen. Ta czwarta prozba
gest za potrzebu tyelesnu kdysz dzyesz.
Day nam chleb nasz. Prosysz boga ne
a by k boyt dal chleba dospy. alle wszyczk
im potrzebnı tyelesnı tczysz dospa
pyty aygesty. a rucha dospy nyetolyko
sobye ktorey potrzebyz alle takeı a wssem
lydzem a sluszny przyaczelom. I sczesnym d
yetem. Ze nye dzyesz day mnye moy chleb
Alle dzyesz day nam wszyem chleb wssyeczny
gesto nam na kaszdy dzyen nasz. Ten kdysz dzysz
wsze dny ysszy. prosysz boga aby na kaszdy
dzyen dal potrzebnı twemu tyelu. Ktorim
bosz wsszyem sluszny sluszym dawa. Isto
dzyesz dnes abyz tylko dnye. bosz almysznyl
Ktoregosz dnye prosysz wsszym dobrym.
Take prosysz za duchowny chleb aby bosz
yakosz krmy twe tyelo chlebem tyelesnym/
aby takesz nakrmyl twu duszy slowem a tyelem
bozym abysye dospyenye w dyel a przy
mal przed swu smyrczy / naszapyenye
Pyata prozba gest za grzyechnaho odpusz
czenye. Kdysz dzyesz Odpuscz nam nasze
dluhy. yako my odpusczyemy swym dlu
znykom Ten prossysz boha aby dal dusznym
myloscz swu a tem aby buh dal swu
myloscz. aby odpuszczyl twey dluhy. Czoszsz
gonny dluzem. aby odpuszczyl twey wy
ny/ a twey wsszyeczky grzyechy. drugye
prossysz boha aby dal myloscz tobye u sr
dczye. aby mosl gynym myloszczy w
bycz chudym a bydny sluszny a gynym
trzyespyanym. aby gym mogl y buoh
odpusczycy dluhy a wyny a grzyechy. gesz
gyszu protyw tobye uczynyly. Kdysz ty

gynym odpusczysz wyny a dluhy. Kdysz
odpuszcy tobye bosz twey grzyechy. Paklysz
ne odpusczysz swym wynnykom take
tobye bosz twych grzyechow ne odpusczy
a ty sam nasze sud wydasz. Kdysz dzyesz
Hospodzyne odpuscz nam yako my odp
uszczyemy. Proto chczesz aby buh od
puszczyl twey grzyechy. musysz sam my
losczyw bycz / a odpuszczay kaszdy przewinych
gesz przeczyw tobye zawynyl. Szesta pro
zba gest za ne przyaczel przyemozenye.
Kdysz dzyesz ne wwod nasz w pokusse
nye. Ten prosysz boha aby tye zbaw
yl kaszdeho pakusszenye. aby tobe ludze
nepokusszyely. chczecz tye oblczenyly
any czerte chczyeszye twu duszy prze
ycspyetyty. aby neywyerzye nem
oszpyc wzadny grzyechy. kdysz tye ludze
zanewyerny wspolbye poyma/ a slesta
swyetskego zywota. ale duchowe twey
dussye. Protosz prossz boga abye raczy
twy newyerzye grzyechy. a twego
pakusszenye zbawyczy. Take netolko
prossysz by naszpobye nemyel pokusse
nye / alle prossysz aby przemogl w
sszego pakusszenye grzesko / y dyabl
elske. Iako gest syn bozy przemogl/
gdy gyszu gesto zyde pakusszely yely
duch. Protosz prossymy boha aby nasz
neprzyaczel nye wwodl kdysz w zadne
pokusszenye. Sedma prozba gest w
szego zlego zbawenye. Kdysz dzyesz
Alle zbaw ny od zleho. Prossysz aby
tebe buoh tyho dnye vchowal od
wszyego zleho / ne moczy y ran po
tym nagle smyrczy / smyrtelneho
grzyechu / y wssyego zleho. Amen.
To gest tako bosz day. Tosszsme tuto
prosszby. to aby wszye nam bosz
raczyl dacz. Take gest podana p
tha. lopatrzy zo gest podan dny
swyatho dnye. kdysz gedni spyewasz
paterz lowedyecy. wych ty dany rzely

tyczy bezpyeczen bozy mylosczy przez
przyszczye boga at nam raczy dacz
swą mylosczą gledaymy smazny(e)ch
vpadnyą a nędz smy nyezdrawy
nych gdzyey mynye mozem pradno
nalezcy. A bozy mylosczy wyelmy
rządzye naydzemy. Polugmy s. bo
swe zrodzye aby(s)my krolewsthwa
nyebyeskyego dostaly zanyebyeske
krolewsthwye **In ascensione xpi**

~~Ascendens xps in altum captiuam~~
~~duxit captiuitatem dedit~~
~~dona hominibus.~~ Dzyesz zrzymy bod
slawny aczkoly nye bozyego wst
ąpyenye. Gdyz dzysz gest syn bozy
wstąpyl nanyebyessa przed swymy
przyaczoly. A dzysz dzyen gest yaky za
wyąnu wszystkych chodnalis. Dnemz pysma
swaty damno wyzalszy arzka Bo
g wstąpyl na nyebessa pogalsso
bu wyeznye. tego dzysz swatych
oczczow a dal nam shym bydzy dary
Twyech slow yego mamy trzy wyez
znamyenaty. Prwe bozye wstąp
enye. Drugye gego oslawyenye. Trz
yecye gego mylosyerdzyenstwye. Oprwe
mamy. znamyenaty trzy wyeczy. K dy
gest wstąpyl. a kąm gest wstąpyl.
A pro(cz) gest wstąpyl. Prwe kądy
gest wstąpyl. zadyszcze na wyssoka
nyebyessa. Kolzy slowemu A tu wyelmy
wyrzmyeszye tham mozy wstąpyl.
Drugye ze gedno ssye dwe. drzelmye
ze opalwamy a wpalkdne wstąpyl.
przedzawszye my apostoly. Ogmych
byla (s)a bydy adwadzyeza. Tlaszy
ybrzeskye. zy angele spyeskaly p
ym drzyny. A swely ten chwalu ze
ze to ze horzye ssyel dwyeczne rady.
A wstąpyl tyelesstwye szyele
sty aluelmy dylmye ze sye to
wz dzyszy. Prwe angele tzylely. Dru

he znamyenye. Kady gest bnuch nanyebo
wstąpyl. zadyszcze pyerwey vmneczony.
kaz gest byl cztyrzydzyesczy dny nasz
nyecye vkazuyącz sye swym apostol
lom. a vczącz gye wyerzye krzesczy
anskye. A przy pozdrawyanyu gye krzczy
sluzbye. A przykazuyącz gym aby bydy
krolyu przyrzadzyly. A czwartek yako
dnesz dzyen swoly swe przyaczoly ab
ydowa synymy. Akaza gym zwarza
ydwa synymy aby ta
kyna sye nerozchodzyly. ale aby ta
nabozyne gyekaly. azby gym pasla
ducha swyatego. Adyz by pokrzyedze
wynydze synymy zbethanye nagorn
ą olyweczską. a pozyelsna gych alczye
odnych odpusczyenye. Aklassanye palcz
ne wstąpyl nakamyen przyczekossy
emy nyedzwysz slowy rucze paydze
nagorn anyesye sye nanyebyessa. A
kadz by wyssoko ablaczy gyey przygye
oczu odgych oczy. Akdyz patrzych po
nyem dzywyeczye sye. aslyszecz zye
nagorn. A mąd kdyz sye wzye sar
wa mązye. vbyelly tkem rusczye. ssa
sa podlenych. a rzeczyesza gymyk mez
owe galylesky. czemu stoyą patr
zyeczye nanyebe. ten iesus syn bozy
genz gest nynye wstąpyl od wass
yako sye gey nynye wydzyely. Takez
opyecz przydze sądzyczy dzyen sudzycz zy
wych y vmarlwych. Tu mamy znamyen
aty trzy wyeczy. Prwe gyesz. kszy
gesto gyn genm apostolowye gego
przyeczele vczynyly swesszye kaze mu
gyescy dny gym zato trzy wyecz
vczynyly. Prwe ze gest symy aby do
wal. Drugye ze gye wymyedl zbetha
nye nagorn olywesku. Trzecye ze
gych slow swatu ruku pozyegnal.
aby gye wszye zle mynalo. a wszye
dobre pocz kalo Takez ktorzy gyu sye
dnesz vcz ky dykapela nalezy slyszu.

bohu ~~ne~~ niegest ty: sobye abdzye
a boga ze bedu z blahem duess ducho-
wnye abycz mywaty. a gesto pwaley tye
to vczynye wswathem o platczye. Athy bo-
we gospadyczbetanye tegyss zzyalasty
a przyszodze nagoru olywetsku tadsy
¶ Pozyelsua gyeh sam / sloda vczu do-
przyczye gyech odwyssyego z lesho ¶ Przyssimy
gesho a naff tuczy pozyeznaty ¶ Drughe
znamenayte sluzbu twgy / gesto dweb
synu bozyemu posluzyly twgye anyelz
¶ Perwe abiachy przygyely gyey slych-
acy / nyepto by nemohl syn syn bozy
wstupyty na nebe ale aby gemu slum
sluzbu ukazaly / yako slodemu szawcz-
ytely / yako pany mezy sobu krale w
edn. ay sam nuoz dobyzye gyty ¶ Drughe
nebessya se otewrzyela szye wstupyl
syn bozy na nye ¶ Trzyetye angely sluz-
yly gemu. ze z pyewaly / a ctu byly a
radowaly sye gesho przysty. Takez my
name dweb bohu sluzyty. abychom gyey w-
swey smerczye przyely. a otewrzyely
gemu swe dobre skutky / chwaley gesho
bez przestanye. Akdyz ty sye nauczyc
boga chwalyty / gesto gych vmyssye nymyes
kdo tho abohu vslyssye gesto sye popo-
lytulagy / a nyessuagy swata sluzbu c
rzyetye znamenayte swyedeztwye a-
nyelske. Ato gest bylo troyye / ¶ Perwe kie-
yz sye gest byl syn bozy narodyl tu gest
swyedeztwye myel angelske. ze ang-
ele zewyly sye pastyrzam a pastye-
rzely gym zye sye syn bozy narodyl ¶
Drughe swyedeztwye gmyel na wsskrz-
essenye / kdyz wstal z martwych. kdyz
dwa angely / sedyela nad grobem skapyta-
nyeczye ze syn bozy wstal z martwych
¶ Trzyetye swyedeztwye gmyel naswo-
em wstupenyu dnessny dzyn kdyz wstap-
yl na nebe. Tehdy gmu dwa angely
zewyla se apostolom swyedeztwye
bozye wstupenye / ¶ Trzyetye znamenay-
te prog gest bohu na nebe wstupyl

Czaysste prawdy wyeq ¶ Perwe aby
nam nebessya otewrzyel. Neb p-
rzed bozym wstupenym pyet tyssy-
czmalo a dwye scye let bylo zawrzy-
ono nebeske kralewstwo ze zadny
prawyczethy / any swaty nemohl
do nebess gyty ¶ Proto syn bozy wstup-
yl a naysperwe byl ssyel do nebess
aby nam nebe otewrzyel. a ukazal
nam czyestu do nebeskeho krala lesstwo ¶
Drughe proto wstupyl aby nam w nebe
myesto vczynyl a przypravyl / Jakoz
gest rzyekl apostolom. Idu kazy
abych wam myesto przypravyl ¶ Do
nebe czlowyek nygmyel myesta
w nebe any ktore czyaly do nebess
Ale yak syn bozy wstupyl do nebes
tak gest przypravyl kazdemu krzy-
esczyanu / myesto w nebeskem kralo-
wstwe kdyz gedno sam chcze hledaty
tego a bohu sluzyty prossim ¶ Trzye-
tye gest proto wstupyl. aby za ny
boha otcze prossyl. a swateho ducha
nam poslal / Jakoz gest rzyekl apo-sto-
lom. kdyz wstupym na nebe / budut
zawy otcze prossyty. a possle wam du-
cha swateho. Vtyessy tele czneho. my-
esto nyne prossimy gesho za dar ducha
swateho ¶ Drughem mamy znamena-
naty / ze syn bozy wstupyl na nebe
ssat gmyel gyest twgy chwalu ¶ Pr-
we ze gyest ssumu swoyu wesselym
syel na nebessa / zye ty gyste duse
gesto byl na wielykem nocz wywedl
z nym kdyz zbyelowal pekle / byl gye
wywedl dnyss ta ssla byla do nebess-
ego dness ¶ Akdyz chtyel syn bozy wstu-
pyty na nebessa. tehdy gye poyal s
sobu vsly zawyry do kralewstwy nebes-
¶ Ta syny Symeonova gesto velyky
patek byla wstala z martwych ¶ Tygss
walaly / a welykem chwalu synu boze-
emu dzyekowaly radugyc se a dye-
kugyc gemu / zye gye wywedl z temnycze
pekolneho ¶ Przywedl gye sobu do
kralewstwy nebeskeho gesstim ¶ Druhy

chwalu angyel archangelom, ze zaste
py angyelsky gdy przyrodzonym pyeło
asse abassa chwalecz, archanyelye so
zebrawa myely tyelesnye swego k
rala w nyebyesyech. Kthorzy sa angyele
wszegda powyedzye ogyczsly ale
duchy gesty naposwyeczy ktory za
poslaly ako angyelo swyatego krzyze
przyrodzonym nyeszly. Trzecy chwalu a
nyel archanyely angyelowo ktory
sa sye prawe dzwyely gyego tyeles
nemu narodzenyu kto to gdy kraz
nowego swyeta wyslawyenem nyssyer
dzy angyele gesto przyrodzonym gorzechu
krzeczu To gest syn bozy gesto wykupyl na
wod wszystky grzechy smyrty. Kthore gest
kral angyelsky. Jego wszyczky an
gyele chwalacz archanyele. Wytay
myly krolu nasz, wytay nasze chw
ało y radosczy nasze. A tak wyrzymy
syny my ... kral. ... wkazanye gym
swe dary prossymy. Otrzecyem ma
my znamyenaczy, ze gest syn bozy dal
troge dary lydzem. Pyrwyem dal da
ry tyelesne, drugyhym duchowne,
trzecym tyelesne nyebyeske. Yako kral
kthory chce gyecz w dalekye wlasczy da
wa swe slugy rozlycznymy dary.
Takez syn bozy kral nyebyesky chcze
gyecz w dalekey wlasczy, namyle kto
rzy darzyl swe slugy nawyssyem s
wyecze. Pyrwe dawal dary tyelesne
trzecye. Pyrwe wetorzycze dal swe
cyalo, kthore chcze syn bozy wstapycz
na nyebo tez gdy wetorzyta wyecze
gemu kthory przyrodzonym. Azaly panye
ostawy my swym nyektoru pamatku
any gyc wyecze dass ruchu swe
slawy. Kthore gemu ku ruchu da ke
gdy syn bozy przygrzyny wszem
bogy kthorego by namy bozye cyalo
Jna przez nassy padyekowa gemu.
Ato bozye cyalo ydzyessz gyest boza
nye drugye dary dal krzesczyanom
swe swyate tyelesstwo wyslyszye.

Trzecye dal swu krew wysyelesnu
wymye drugyhym dal duchowne dary
yako apostolom, dal gym tu moc y
tako sam myel aby lydem grzechy
odpuszczaly, ne mogyne vzdzaławaly
mrtwe wzyeszaly. Dyably wygonyly
y nadewssym swoyczyenym moczy my.
Ly trzecym dal dary nyebyeske. Trzecym
dal dary nyebyeske swyatemu petru kly
cze od kralowstwa nyebyeskyego, wszyem s
pyrym wyedlug ktorym gych wylo dwanacz
ecy wczyn dal gym swym mylosczy. A poto
gym poslal dar ducha swyatego. A po
tym swe wszyczkym slugy obdarzyl ne
byesskym kralowstwem. Prossymy gego ab
nam ty dary nyebyeske takyez daty. Albo
dyz przychodzyly apostolowye syna bo
zego dwanaczy. Zbraczyly sye dwenass
alewa ale wszyczcy na modlytwach
postycze sye apostolye by gym bog
poslal ducha swyatego. A tu zlozyly
dwanadzeczye apostolska swyatego ma
czyeczye myesto gydasse. Prossymyz gego
ab nam posle ducha swyatego gdzy by
nass dzyerzal do krol nyebyeskyego. Przedy
wanaczye apostolowye slozyly kredo, credu
wszyem krzesczyanom nasz pascenyo.
To gest wyera krzesczyanska. Kthory
nye wyerzy nye ma yzadne czasty ktore
assemy znamyenaczy tez nay prwye. Sw
aby petr rzyekl nay prwe wyerzym
v boga wszemogyczego wszem kazyego ...
Swaty Jan rzyekl: y w ye su krysta
syna gego. S. Jakub wyeczy rzyekl:
kthory poczal gest z ducha S. Andrzey
rzyekl: vmaczen pod poncziusz ... S.
Thoma rzyekl: wstapyl do pekla. S.
Bartholomyey rzyekl: wstapyl
na nyebyessa, sedzy na prawyczy. S. Mathyey
... S. Ind przydze sadzycz zywych y
mrtwych. Jakub mnyeyssy: wyerzy w
ducha swyatego. S. Szymon wyerzym

lostwam gyerkew swa. ab. Judas
zgubil dopusczenye bozyechnowo. Dyt
zyelk wyedz z bozyeszczenye azyskat
wyeczny Swyszethny apostolowye
wyedno slowo zyekly amen. To
gest wyecz dwanaczye glaunkow
wyery krzyeszyanskye gesto gye slo
zyly dwanaczye apostolowe. Ale kedu
ma kazdy vmyety. Abczy by temu ge
dynemu slowu newyerzyl ten moz
byly vpalen za prawego kazyacze.
Otez kolkolw wyerzyczye prossmez
Zadaw ducha swatego. Festo Spu

~~Paraclitus spiritus sanctus~~
~~quem mittet pater in nomine me~~
dnesz czemy a slawymy god glowa
sporymy nasszego vczyeszyczele swiate
go ducha krolye wyelkyego gesto gest
sly byl mily syn bozy poslaty ayako
apostolom. Gyesye bych wam myel
mnogo powyedzecz alle newmozecze pusczy
apnow kedy przyde vczyeszyczel wass
swaty duch gesto posslye wam bog.
wey mye me lent was na vczy wssy
sprawyedlywszy we wyech slowyech
mamy trzy wyerzy znamenata sl
we osswyatego ducha nassyego vcze
szyenye. Drugye gego pysslanye. trzy
czye gego naydzenye. Dopyrwe(m) ma
my znamenaty zye dwoye mamy
vczyeszyenye osswyatego ducha ze
nyekto swaty duch vczyssy nenyeko
ale nyektore nadusszy. Nauyele vczyessy
gye mnogo wyerzy. Slowye ze nepz
yasaly z alyo nygye yako swaty ap
ostoly vczessyl zegych na pyyaaly
zaswal. ato mamy v kazanu swyta
trzy zakonye na Sampsonowy gy
m byl wyelmy sylny gdy wyelk ks
dy daly da gego zena. swazala gyey
wyelyczy a pogylisszy gyey ay pyysp
zywyedla ny pogany. Rzekl gemu
Sampsone wstany ano pye ay wszyczy

zye ay swazay zyelyczy. Ktory dossye
swyatemu duchu. A gest slawy d
nego kedy wstupy ze wszyczky zye
wyczy nyzwyzye a kaly sobye. Rabyany
sye wszeczky slowy ne przyaczelny.
Prossymy gego mylosczy. Ale nass abra
ny wszyego zlego. A vczyessy nas
v wyecznem pokogy. Drugye ze kray
ewye wazy dawa m lubczy yako
sye gwa a nyey wstawy ya kowye.
kedy balaam przusal gedyenye ku
krolu polszanyskemu ossla szy gyna
mez kany. Tedy angel pan gyemu ku
przyegy. Ale tego nemy wydzyesse a
oslyczye to dobrzye wydzesse. Apo
pusczyty nesswyeczynye gesse. Tedy
kdy gy wyelmy przyye byty. Oslycza
ty duch wstupy gy lyeszla zye na
pramubaly asluchy. gdy gy myn te
possla nesluchy. angela anye ch
zye przyctwyety. Tedy ay ty wszyelo
pad na zemy a pokorzy angela. Tak
vczyesszyenye boza osswyatego ducha.
Prossymy gego mylosczy. Ale nas take
kogy vczyesszy na wyelko gnadnyssy
kolyesmy zyw. De eodem

~~Repleti sunt omnes spiritu sancto et~~
~~Ratio sedo obwyczey gest dietky~~
mylye kedy przyetel thwe da
rowacz przyetele swego. Namyssy
dwoy wyecz dosszebe myety. Ktera by
nayprzkye aby gemu dal dobru wyecz
a naylepssy wyecz. Drugye aby tako
tesz gemu da aby gemu dal dossy
a szedrzye. Ktory gest ten przyetel
nalasszeny swyecze. dal swemu prz
yetelu lepssy dar a wyeczssy nez d
nessny den. Ten myly przyetel. Togyz
myly x[ristu]s pan buch dal swyny przy
telom. Tegyz swym mylym apostolom
dar ducha s[wiete]go. Nebo temu darw wyse
neuye podobna nanebi yna zemy.
Jakoz mudry ~~Salomon~~ sluy takeso
rzka ~~dignum factum est due s~~ tuus
Dwuly pane boze ktorak sladky
gest duch twoy. a dobrzye nazwan

gest dobry osstadky / nebo wyssussugye prze-
zwelissnost grzechow / A to gest nalez-
no na apostolech / ze duch s. byl gye
tak vssussyl / ze potem nykdy neno-
byly ssu wyecze grzessyty / Take gy-
myly x᷉ dal mnoho ktery przietel-
kyty dal gest wyecze sswym przak-
lety nez myly x᷉ Jakoz dye Naprwye
my gssu d. s. Naypyrwe dye naplnyeny
gssu / a potem wmluwyly ssu prawdu
nebo naplnyeny su d. s. a przegaly
ssu d. s. wyssuwa srdcze / znamenayte
swyetcy myle ze chwyera wyecz byla
gest na apostolech / pokterzu to wyecz
naplnyeny su d. s. ¶ Potrzetye wyecz
byla gest nanych / ze su byly gyed-
notye / tyczysz gednostayny Jakoz pra-
wy lwegyeny ze apostole byly gssu
wgyednosczye natem myesczye Jakoz
gssu byly czelesnye wgyednoczye / tez
su byly ducholwnye Jakoz ssye czte
wskutczyech apostolskych / takto
ze bylo gym gedno srdcze agedna
dussye vbrzye / Protoz ktoz chtye
przigyety d. s. tey ma hnyewu / a za-
wyst a wsechme nesnadnost wych-
naty z sswego srdczye ¶ Nebo duch
s. neobzywagye tyela czlowyeczyeho
dokud nebude wgyednotye sgednano
slazye sswornost agednotu / atakze
d. s. wyhnan bywa z srdcze czlowye-
czyeho / przes hnyew a nesswornost czlo-
wyeczy Jakoz ssye czte ze duch s. nassel
apostoly srownane asswornie aged-
nostayne wlasstye / possmyetzyl gyecz
my grzessny chtyeneli naczyty ducha
s. mussymy byty srownany wgyednocze
tyczysz lasskn k ssobye myety / Jakoz
su myely swyaty apostolowe / a tak
przyde knam d. s. wnassye srdcze ¶
Druhe p̄wy ze su byly apostolowe
pokorny / a to sye znamena wtem
kedyz dye ze sedzyczem apostolom
dan gest gym d. s. dye sedzyczym

nebo sedzenye gest poczatek pokory Ne-
bo slugye tyczysz sedzenye. Odyelama
gest d. s. kteryz to odpoczywa wpokor-
nych lydech Jakoz prawy Isodorus
czeszka duch s. nechtye wnyty do hos-
pody / tyczysz do srdcze czlowyeczyeho
gedno ktez by tychy byl. Nebo ge-
dyna sama pokora ta czysty s. ducha
a nebo pokora gest przzyet wsech gy-
nych cznosty Jakoz p̄wy s. Rzehorz
ktoz gyne cznosty ma a pokory ne-
ma wtem nepszebywa d. s. Taka
pokora byla gest napanye Maryge
przegye pokoru wchlyku przissel kuie
syn bozy Jakoz ona sama osobie dye
Respexit dns humilit. mea wzhlyedl
gest pan buoh nanu welyku poko-
ru / Protoz duch s. neprzide ktomu
ktoz nenye pokorny Protoz chtyelly
myety d. s. mussys tu sedyety / tyczysz
mussys byty pokorny Jakoz p̄wy s.
Rzehorz Illic spes non venit humilem
veritas fugit Toho kohoz nenalezne
pokornecho prawda tyczysz buoh / toho
sye warugie / tyczysz neprzide d. s. knyemu
¶ Potrzetye ze su byly apostolowe sgyed-
nany pokoyu / a to sye znamena wtem
ze su byly wJeruzalemye Nebo Jeruzalem
wyklada sye wydyenye pokogye
Protoz ktoz chtze d. s. przigyety mussy
byty pokorny a pokoyny Aze kduchu
s. potrzebny gest pokoy to vkazuge
sam pan buoh skrze s. Jana / Kedyz
sye takto kedyz pan buoh przissel
kapostolom swym / dwerzymy zaw-
rzenymy / rzekl gest gym cztka a gyez
a pokoy wam / tehda nyhed wsechl
gest / rzekl gest takto wezmyete
d. s. Nebo pokoy ducholwny gest geho
myesto a geho przebitek a w pokoy
chtye przebywaty Jakoz p̄wy s. Da-
wyd wzaltarzy In pace factus est locus eius
wpokoy wczynyen gyest myesto geho

aptoz ktez gest pokoy / tu gest sam pan buoh
Wizte ze ssu Apostole zadaly ducha
s. Jakoz prawye czlowiek rad ssye tah-
ne do te hospody / ktez geho czsye czady
wydye / tez duch s. przychadye k tyem
ktoz gsu v modlytwach / czadagy przy-
sstye geho / nebo modlytwa gest wel-
mye potrzebna k przyzgiety d. s. / y tez
ssye czte w apostolech / ze su byly ged-
nostaynye v modlytwye / toczyz vstawy-
cznye na modlitwach / Jakoz s. kostel
zpyewa / ze modlyczym Apostolom
pan buoh ussel mezy nye / Nebo kdyz
kto sye modly / tey pana boha k sobie
wola / a pan b. ynhed k nemu przide /
a dgabel odstupy / A ptoz prosme snazne
duchu swy dey · s · d · a rzacy zawitay
swassye srdcze takto rzkucze pomye
Oro Zawitay swaty dussye / naply srdcze
nassye dussye / Wypud odtud wssechny
zlosty / gyechzsme czynyly przielyss
dosty / Roznyet oheń twe mylosty /
abychom zylow byly k twe slobosty / Day
abychom snazne poslushaly / wssech
slow bozych zachowaly / Wolossy sye
boha bogyecze / Dobre skutky wzdy plo-
dyecze / potwrd nas we wssye czystosty /
dowed nas do wiecznie radosty / wssyk
to pan buoh kny / genz gest stworzil
nas vdey ~~dny~~ Item de sco spiritu

S I ~~quis diligit me sermonem~~
~~meum servabit~~ Johis ~~xiiij~~°

Tato slowa jakoz sem powiedel
latynye ta poklada s. Jan w cztrnadczte
kapitole takto rzka / Kto kto mylugye
mye / rzecz mu zachowa / zde na tomto
swiecze / Prziez zadaly gsu trogye wieczy
Naaprwe su zadaly lasky bozye /
Druhe su zadaly / aby byly potwrzeny
az do smrty w bozye lasce / Trzetye
aby skrze nyekterc wieczy / wyedyely
sye byty w lasce bozye / tato trogye
wiecz znamena sye w tomto czteny

Naaprwe / jakoz prawy s. Bernard takto
rzka duch s. mylost gest / Naaprwe
poklada s. Jan posslanye d. swateho
wssedsse swatych / ktyz dye / takto
k nemu przydeme / Druhe poklada
d. s. posslanye potwrdyenye ktyz
dye k przebytek v nyeho vdielame
Trzetye poklada d. s. posslanye
potwrdienieho zgelwenye ktyz dye
kto kto mylugye mye / rzecz mu za-
chowa / Nato prawy s. Augustyn takto
rzka / przidu k nemu kto otecz
syn s. duch / przidu spomahagycz
przidu oswiecczygicz przidu myla-
gicz / Jakoz dwe przide k nemu
d. s. a czyme sye k tomu przyprawity
abychme gey przygaly poczestnye do
sweho domu / toczyz do sweho srdcze
kterak abychme byly bez hrziechu
Znamenayte wssetky myle ze koge
gest wiecz / gesto nas przyprawugye
k przyzgiety d. s. / Naaprwe czysta
srdcze / tak ze ma czlowiek myety
czyste srdcze / Nebo zadny mudry
nelyge nebo nevlozy balsamu te
drahe masty w sud, anebo wina do
bue necziste tez mysly pan buoh neb-
pusty te drahe masty toczyz d. s. do sr-
dcze neczyste / Jakoz to prok. s. David
prwe gest psal srdczy vczysczenye
kdyz dye rzka ~~Cor mundum crea in me~~
~~deus~~ Srdcze czyste stworz we mnye
pane boze / potom psal gest v pusste
lye d. s. rzka ~~Effundam [illegible]~~
~~[illegible]~~ A ducha swe-
ho wylewu obuolu wssechwiecz-
nych / Obrzezy gest dietky mile
ze czlowiek rad hospodu ma w cze-
ystem domu / tez d. s. rad przebywa
w czystem srdczy / S. ~~Azchoz~~ wo-
nety prawy takto / kdyz by ktere
knyeze anebo pan weliky myel
do wassecho domu przygity / ynhed by

welmy brzo kazal dwom wczistyty / aby
czist byl / akdyzby to kniezie nebo tey
pany wssel · aby nyczs swieczeneho
newidyel · Tez my nebozatka hrz-
iessny chtiemely aby kniez · d · s · prz-
yssel · wnassie srdcze / mame sswoy
duom / toczuz swe srdcze wmesty a ob-
czystyty / odzlych skutkuow / chtiewe
chuo sye waruowaty a dobrych sye
skutkuow nadrzety / A tak przede w-
nassye srdcze · d · s · Dale prwy wecz
teny wzessytel · d · s · Pakoz posse
otecz wczuienuo me / tey wass na-
wczy wssemu · Obyczey gest dietky
myle / kterz ktereho gostye czekagy
wagneho a welikeho hospodi / teh-
da sye wssechna czeledka raduge
ze ma taky host wagny prigity
nebo czekagy pana odnecho / a gz
gest blyzko · Tez myly · s · Aposto-
tolue czekaly ssu przysty · d · s · a
kdyz gest przyssel radowaly su sye
welmye / a s welikau radosty su
gey przywitaly a prigaly / tez my
hrziessny nebozatka mame ssye
przyprawity duessny dey / abychme
toho myleho hostye takyzto · s · d ·
przywitaly a przygaly / czystym srdcze
a s welykau radosty · Nebo kdyz gest
syn bozy wstupil na nebe / tehda
ssu Apostole ostaly na tato swietie
gakzto slepy / gakzto wmrly / gak-
zto nedy / gakzto opusczeny a
byly su smuczeny · Protoz pan buoh
widu gych truchlost a zalost slibil
gym posslaty wtiessytele · d · s · Takoly
rzekl a zka / ktyz sem byl mezy
wamy / obradowal sem was / ob-
[illegible]wil sem was / uczistil sem was /
a ossliwiechyl sem was a potwrdil
sem was · Tez duch · s · patern wecz
wczyny dobru · Pty patierze zle wie-
czy / gesto gest wczynil hrziech dussy

Przwny zle gest gesto gest wczynyl hrz-
iech dussy / gest strach srdcze · Nebo
toho wsseho czassu / kterehoz czlowiek
ma hrziech na sswem srdczy / nemoze
byty wessel / nebo tey gisty hrziech
kussa geho / gakzto czrw nageho
ssmiedomy · Protoz tey czlowiek przy-
rownawa sye synom ysrahelskym
gesto ssu nemohly wczesskny byty
skrze chodziessye postupek / nebo
pocztenek czesky · Takoz sye czte w
knyhach Exodu takto · Ze zagyste
prwy byly su obtiezeny dyelem
twrdym od pharaona · Pharaon
gest dyabel / kteryzto obtiezugye
hrziessne lydy dyelem twrdym a nay-
twrdssym / to gest hrziechem · Nie-
bo zadne dielo nenye tak tiezke
a tak twrde gako gest hrziech
Nebo dyabel neda czlowieku od
pocznuty w gednom hrziechu / ale
wede gey / a zane gey z hrziechu do
hrziechu · Ach gyz czlowiek skrzy
dyablu pychu / nemata natom dosty
ale chtye aby byl vklaga / Lakomecz
smylnyk / czyzolozny / k wrazedlnyk
A tak zene geho z hrziechu do hrz-
iechu / taky lyde nemohu byty wes-
sely / kteryz magy hrziech na dussy
Nebo kussa gie na dussy / gakzto
czrw nyekaky na sswiedomy gegich
Protoz tazy magy wolaty knyezany
bohu duessny dey / aby gym poslal
wtiessytele ducha · s · Aby z[illegible]buzy s-
tieny byly od hrziechu · Druhe zle
gesto gest wczynyl hrziech dussy
to gest zbawenye z zywota wieczneho
nebo hrziech zbawuge dussie z zywota
wieczneho / tagiz myleho boha / nebo
buoh gest zywot dussye · Jakoz prwy
prorok · Ana q peccauit ipa morietur
Dussye ktera z hrzessy ona vmrzye

Nebo wszetczno dobre czso człowiek vczy-
ny / ale bo vczinil gest grzechi wielgi
apostoły / A ptoz grzech przyrownawa
sya sye wielbłądu / Nebo welbłąd gest
ryba morska wielika / ana to przy-
rodzenye / że kedy gest łaczna tedy
otewrze vsta swa / a wpuszczy nyekta-
ku swoy sładkeu zust swych / tedy
gdye ryby wnydą wszedsze w ta swoy
sładku / du tnye a w wyedu gye vsta
apotem zawrze vsta y pohłtry gye /
Tez szeredny dyabeł otewrze vsta swa
a wpuszczy swoy sw grzesznym / ktorez
to swnye gest sładka welmye grz-
esznym / a zda sye gim sładka / y
wnydu gemu w vsta / tak że przy
swole tezło szta / a tak dyabeł zawrze
vsta / y pohłty gye / tak że wszyczny
skutczy gegich vmorzeny budu / a
strzeze dyabła sztyczny budu / tacy
ktorzyz su magy grzesny den wsłaty
kmysłenu panu bozu / aby gym pos-
łał dar d. s. wszech szercze / Nebo d. s.
gest obzywytel / A pto dan był d. s.
apostołom w duchu / nebo duch gest
znamyenye zywota / Jakoz to Jan
pisze wszeczkim / Jan bog wszech
gest a zeł gest arzka wyeznyecze
d. s. / Trzecye złe gesto gest vczynił
grzesznych duszy to gest myszły posz-
kwrnyenye / a pto sye przyrownawa
Smole / Jakoz sye czte w knyhach
~~ecclesiasti~~ takzto / Ktoz sye dothne
smoły bude poszkwrnyen od nye
takzo by vczeł ktoz vczyny grzech
bude poszkwrnyen od nyeho / Nebo sz-
że smołu mamy znamenaty smr-
tedlny grzech / znamenayte że
smoła czyny trzy wyecz / Naprwe
czyny cznę / Druhe smrdy / trzecye gest
potem olnye tak że wszelky grzy
Tez grzech poszkwrny gye duszye a

aczyny gy neczystu przed mylym bohem
Druhe że Smoła smrdy / tez grzech
geden wyecze smrdy przed bohem
nez wszeczna nyeczysta czoz gest gye
na wszem swyecze / Trzecye zye
Smoła gest potem olnyeny / tez
duszye ktyz vmyrze / a ktera z vmyre
w smyrtedlnem grzechu / gest po-
tem olnye wyecznecho znamenay
nebozczyku grzesnyy / ktera z grz-
yech poszkwrnyenye myszł tacz
myslu duszy / Dyabeł gest zadyste
gakzto wyeprzek / a przyrownawa
sye wyeprzu / Nebo wyeprz nechtye
myeczy myesta gyndze / nez v błacze
a w nyeczystem myestye / Tez dyabel
nepzebywa v czystych ludzech dusz
wedłyeczech a dobrych / ale wsze sła-
komymy a smylnymy a sprchnymy
a zufałymy / gesto su swey ałebo
komora przypslwena gemu kus-
pany a kupcze a kupiecz zysłanye / Jakoz
zakonnycy tacy nyszye magy
pokoy przypiweny gym kuspany
a kod poczywany / tez szeredny dya-
beł ma pokoy swych sobye przy
pilweny gemu kupczewlwany
Tacy ktorzyz su magy grzesny
den wsłaty kmysłenu bozy
aby gym raczył posłaty d. s. w-
szech szercze kv polepssenye gich
duszy / ałebo swaty wykłada sye
gakzto czysty / A że duch s. gest
polepszytel duszy / dan gest v wo-
dye / Jakoz pisz s. Jan / Nisi quis
~~renatus fuerit ex aqua et spiritu sancto~~
~~non potest introire in regnum celorum~~ / Ked-
ne by kto narozen był / a oczyszczen
z wody / a duchu s. / Tacz z mylosty
d. ss. / ktorzyz dan gest na krzestu
nemaze przygity do nebesskeho
~~kralowstwa~~ / Czwarte złe gesto

gest vczynil czyny hrziech dussy / to gest
osslepenye rozumu jakoz prawy mud(rost)
w ~~Salom(one) excecavit eos malicia~~
~~coz~~ Osslepila gest gye zlost gegich
Nebo hrziech tak osslepy rozumy cz-
lowyeczy / ze nemuoze pozdwihnuty nebes-
skeho / a postupyty zemskeho / takez
ze nemoz czynyty dobrych skutkuo
gesto by geho dussy spassyly / a z
nychz sye wzdolnuty gesto geho dussy
zatratyty / a zastawyty czynyty Nebo
kdyz hrziech osslepy czlowyeka
tehda dussy wladne / a kdyz gey
krelowsstewu zlemu takez krelowsstwy
hrziechow / tak ze bude vdaten
nyepratel krelowsstwu zlemu / Prwe
gakozto slepyg kupadeny / gedy
neby d(uch) s(waty) gey osswiechyl / a gey toho
zpusyl a to sye wznamena
kdyz dye / tey wass nawuczy wsseho
takez abychte zadaly nebesskeho
a postupyly zemske / a pekelneho
sye baly takez pekelnych muk
A to aby d(uch) s(waty) vkazal sye wedlug
kony / dan gest w gazycych / nebo
gazyk vczy mluwyty / A protoz b-
lan sye takto czysta / Nawuczy wass
wssye prawdy / a wsye s(wa)t(e) wedlug
sty / Trzetye zle gesto gest vczinil
hrziech dussy / to gest zemdlenye
nebo hrziech zagyste welmye
zemdly dussy / tak ze nygdy do-
breho nemuoze vczynyty a czyny
gy sylnu k hrziechu a dabatu kre-
lemu a nessuadmu kdobremu / Kdy-
dy czlowyeka przyzlowy krzlemu
a k mylowanye hrziechu / Ne wrzie
prwy ze wssede nam a gede nenye
gakzto vakony / A protoz nenye tu
to zaducho mezy nami / kteryz by
wyedyel ged wyty a gemu poda-
wal / ze by geho nepil prwyss

A protoz ged gynoho nenye / nez nyekteere
krochamye a zadost zla czlowyeczy
a nebo osstadyenye hrziechu / kterez
to dawa dyabel przyeslusnemu czlo-
wyeku / A protoz possłan gest d(uch) s(waty) aby
potwrdyl czlowyeka w dobrem / Ne-
bo kdyz d(uch) s(waty) wende w dussy / vczyny
gy sylnu / a possylny gye / tak ze sye
muoze protywyty pokussenym dyabel-
sskemu / A to sye d(uch) s(waty) vkazuge / mag-
nye apossylowanye / A to ze possylu-
gye czlowyeka / A to dan gest wo-
hnyu / Nebo ohen wssechken zemny vczy-
ny sylnu / tez czyny ohen d(uch) s(waty) ze kdyz
wstupy w czlowyeka czyny geho
sylneho / tak ze sye muoze protywyty
dyablu / A sme snazne dnessny dobro-
myleho boha / at nam raczy daty d(ucha) s(wateho)
wnassye srdcze abychom mohly sye
protywyty swyeczenemu dyablu a do-
sluzyty sye kralowstwi nebesskeho
~~boho nam etc~~

De dedicacione ecclesie

Dedicatio Eccle

Tyn czas wssed Ihus dyessye przess
Jericho / A ay muz gmenem Zacheus
Swate toto czenie nepryslussye mezy
nedyelnie czenye / Ale cztu sye na
posswyeczenye kostelnye / Pro dwy wyecz
Naprwe proto ze gest zmyenka o
domu / w nyemz w kterem zto domu
stalo sye gest spassenye / ze Ihus wen
zawital / ten duom byla gest celed
Zacheowa / Ansym / A ze mylostywy spas-
ytel moz tuz mylosty nalezty ktworzy
kostel swyeczeny / daty lydu mylost k-
teruz w kostele zadosty wydienym duch-
ownyeho / gezysstolu sye scyude / Protoz
w podobenstwy tom czte sye czenye
nadeny posswyeczenye kostela / Proto ze
toto czenie gest o czelenem hrziessny-
ku Zacheowy / gemuz gest mylostywy
spassitel hrziechy odpusstil / aby slysiecze
to zgelenu hrziessnyczy / gychz byla

nnieho naposswieczeny kostela zadaly
od gezusse mylosty aby sye raczil nad
nymy smylowaty Jako sie gest smy
lowal nad zacheem hrziechy gimz od
pusstyl od gynich gye zachowaty Jako
zachea zywat wieczny gim daty nab
tak vzitecznie pamatowaly kostela po
sswieczenye swoge swaty A ze ktomu
magy lide pilnie a ssuczznie talymity
agyty ukazugie to mylostywy spasy
tel genz przissel gest Jako sam dye aby
hledal a spassyl czoz gest bilo zahynulo
A tak dyetkey wtomto cztenye ukazuge
nam s. lucas nagerzissolm welike my
losrdenstwye na zacheowy pokanie pra
we nagynych reptanye nemudrec Cu
kwez ze w byblyy s. lucas dye wssel Ale
natussy ztu wyssed Potoz abi wiedyel
ze obe vczinil gest ihus wssel ihus
do Jericho y wyssel z Jericho dye s. lucas
wssel neb gest kupoczatku hledyel neb
przed tyemto cztenym pisse w ossmnazte
kapitole Jezus przibluzugye sie k Jericho
vzdrawil gest gednoho slepeho A po to
w dewatenazte kapitole ynhed dye wssed
totiz w Jericho a ten wchod znamena
wagie ten ktoz gest myssal vstawyl
polozil Wssed ihus gdiessie przes Jericho
t. wyssed z Jericho nynie gest Jericho a
ssel gest k Jeruzalemu Jakoz posstrona
ni toho cztenie dye s. lucas ze biessye
blizko v Jerusalema vzdamy sie ze lepe
by bilo bybily nechybily tak Jakoz s. lucas
pisse a rzka wssed ihs skrzyssie Jericho a
nyz wiez kto gest polozil wyssed ihus
snad chiby mohl pisarz Ale s. lucas
ten gest nechibil rzka wssel ihus skr
ze Jericho t. z Jericho yssel gest skrze
Jericho k Jeruzalemu A ay muz gmenie
zache Ze dic aay wtom ukazugye
s. lucas ze zache byl gest slowtny g
yze gest miel pilnost weliku abi vz
rzel gessysie Clowtny bil gest y pto

ze bil gest bohaty Pto ze bil gest hrz
yessnik z gerny nad gimi my Pro
prwu przyczynu hod slowtnosty hoden
gest chwaly Ale pdruhu hoden gest
rzesstanye y hanby A tak dye s. lucas
Aay muz gmenie zache menige ho
pto ze hoden gest toho przadost
welyku gyz gest miel abi widiel ge
zuse Druhe pto ze brzo sie kupokani
obratyl Trzetye ze sie przawie kal
Cztwrte pto ze wtakichach gerzsowych
klnucznie radosty bil gest przyssan
A ten biesse knieze zgelnich hrziess
nykuo a bohaty A wtom ssie uka
zugie hoynost gessisowa mylosrde
stwye Ze netolyko hrziessnikza hotow
gest przygieczy Ale hrziesnyka nad
hrziessniky neb knyeze nad hrziessny
my gest naywietzssy hrziesnyk zge
lwny A gako prwe psal ssem Ukaza
nye trzetye nedyele posswatey troy
ci o zgewnich hrziessnyczych Tez tuto
rozumieyt ze zgelwni hrziessnik gest
ten ktery nethage hanby hrziessy zge
lwne A tak przadne zeny kostegnyczy
swatczyni taneczniczy hchewniczi zge
lwny hrziessnyczy lakomy tholowniczy
neb knyzy Tssu zgelwny hrziessnyczy
pak knieze nad geny gest ktoz
vczastenstwie ma snymy w hrziechu
a gynymy wladne A tak zena ta ktera z
tholwa zeny gynim nebo pred nich
zen ta gest kniezna nad gynimy z
gelwnymy zenamy hrziessnyczemy
A ta slowe nad kurwamy kurwa Tez
ktoz drzy miesto kopersske neb kost
czye gest ten kostkarz nad kostkarzi
nepto abi vmiel nayleple hraty Ale
pto ze biwa gest kech wssech chtrze
chu zlosty ktera z sye dyegie przigie
ho kopeystwie Tez hospodarz ktery
odprysczy a przegmsczy wiedomie k
dobrym smilnity neb w kostky hraty
tez dyewy yotenczy gymz wiedielys

bogu sie ruhagy jako dze swaty
Bernard ze ktoz wdomu przepuscy
azwlassczie wklasterze umyssye ma
gycze wyem nassye yraczisye grze
chi plakaty pyssmo swate czisty
amaboznie sye umiemy bogu mod
lyty gymie zuycho gesskyny lok
ssku akurzelosskru Ny zacheus na
zwany gest nadgelwnimy grzes
snyky kniezetem Ptoze gest bil
wladarzcam nadmitnimy genz su
braly myto astaly zgelwnye pozy
ku aty gyz nesslowu zgelwny grze
snity neb gyz pobiczy grzechcze ne
chtie miety zalirziech jakozto v
kazugy skutkem vrzechy nebo kwe
diely tanczugy vpylwie ze nanie grz
vech tanczowaty Ano gakoz dye
s. aug. ze lepey by bilo zemie przesty
neb gine dielo dielaty Anizaliy or
aty anebo kopaty nez tancze wodzy
aty anebo tanczowaty Wsswatek a zwla
ssczie wniedziely gyz gest sam bogh pr
zikazal swietyty Abieda bude ssych
swatkamy nerzkn ssmieczenim ale
grzessenim nyz dalit gest to niedziely
swietyty zraty grzaty tanczowaczy
lzeyowaty vadity sie abity amordo
waty tody apity tiely dey aktoum
czelu nas okrzestane Wsak niedziely
neb gyny dey swatek swietily gest
sie obrzechug zadrzety achrzechua
sie warowaty Diela gelestucho pa
nechaty apilnosty swietsske aobogu
myslity aczym sluzity alosechum swaz
nost kssiowum spasenye sobie przy
lozity ato chtie odkazdeho krzesta
na pan bogh miety Rzekl gest
wtsssetcem swem przikazany zna
menitie takto orzka Pomny aby
dey swiateczny swietyl Ay dze tuto

bogh pomny Aprzikazugie gma pr
zikazanye nepolozil gest tak zna
menige toho slowa pomny Neb Kwe
diel gest pan bogh ze malo budu
lyde to przikazanie plnity Jakoz
widyme oczicze ze gyz wswatky my
nieczie lyde grzessie Ptoz dze pan
bogh skrze vzaiassie proroka orzka
Kodus wasszych nenawidiela gest
dussie ma Askrze Amos proroka ge
nenawidiel sem azawrzhl sem swat
ky wassye Askrze Malachiasye p
roka dye Wessm nawassy twarz vzy
tek hodus neb swatkus Gdhy pan
bogh vzitek swatkus natwarz nassy
wessie kdyz nas przedelo semy lye
my wsudny dey pomessmieczenie swa
tkus pohanie neb nedy dey pozna
my czso wswatky zlebo sme czinily
aneplakajemelyssye Abieda nam
bude nebozatkowj grzessnim tu ssye
nam posmiewaty budu nassy nepr
zetele dyably genz sie nyne smiegy
wedluge nassie swatky ktorak ge
ssmieczime drzymie Jakoz dze s. Jere
mias wssiwem placzy Uvidiely gssy
neprzetelye apossmiewali su sie swu
tkom gegie znamenaw toho su
wodziely dyably nez dussy kazdeho
czlowieka genz grzessy wswatky
apossmiewagy sie gegie swatkom
Dale dze cztenie ze gest zacheus bil
kmeze zgelwnich grzessnikuo bo
haty lakomy gest bil wdobiwanie
zbozye Aptoz bil gest zgewny gr
zessnik Ale nebil gest lakomy
wdrzeny zbozye neb gest dawal
polowiczy zbozie chudym ale to by
czenim neponaslo kdussy spasenye
twoieme by nezadal widiety gezisse
Aptoz dze cztenie kterho gyz poch
walany orzka zadassie widiety
gezisse ktoby byl ale nemohl gest p

zastup nebo postawo t. zrostu malicky
biessye. zadassie tohoz pilnie z nabozen-
stwye widiety gezussie. czelestnie. aby
geho ohledal. kaky gest. Ku dye dity
ze zarodilo sie bilo wnem syemie ko-
spessenye ze zadal gest widiety gezu-
ssye. gehoz by byl widiel dawno. by
byl od zlosty zgiewne odstupil. neb ktoz
gezyssye zadosty dobru widie. ten ne-
moz przebywaty w zlosty. A taho gest
dolwod na zacheowy. ze kdyz gest zdo-
bre zadosty gezusse wzezel. ynhed gest
zlosty ostal. Ale dale gziewie. Anemohl
gest przastup neb postawu tohoz wro-
stu. anebo wzrostu malicky biessye.
Gagyste byl gest malyz nagele. alle
welyky hrziessnik na dussy. ynemohl
gest widiety gezusye. W tu dobre sobe
wzitegnie. a sobne kuzitkem tohoz p.
mnozstwie hrziechuo. Zastup. A to
znamenaw. ze mnohy przekazye
zastup. aby newidiely gezussye. Prway
prwe zastup zleho towarzystwie. Dru-
he zastupt pohy czelestnych. trzetye
zastup Cztwrte zastup oc-
lody welike. a zwlasstie kniezy mnohych
zlych. genz branie widiety. ysusyczy
gessyssye. Jakoz gssu branily kniezie
a zakonnycy. kdyz gest gezus czelestnie
kazal. a branily gssu w slotu krzessto-
wy. a laly su slepemu. ze gest wolal
na gezussie. aby byl od neho vzdrawen.
Jakoz dye s. lucas xviii ca. A ptaz
komuz przekazye ktezyz kolywiek
zastup. widiety gezussie. nynie v mylo-
sty. apostoly kniezye duchowne y cze-
lestwye. ma przedbiehnuty ten zastup.
genz mu przekazye. neb tak gest v-
zinil zacheus. Anenz dle gziewie tak-
to. A przedbiech wstupil gest na drzewo
fikowe. latynie stogy ze wstupil gest
na drzewo nebo na strzep. Bromarum

a gest wzato z rzeczy rzecsskye. nebo
rzecsky sykos rzeczeno gest syk
y rzeczky tomu dyechu blazniwy
syk. a latynie stoy sicut fatua.
A na to drzewo wstupil gest zache.
aby wzrzel gezusye. nebo gest miel
tudy gyty. to gest kde gest stalo
to fikowe drzewo. na niez gest
wstupil zache. A tu clowieche zna-
menay duchowne. kterak zache
postawy ssa malicke znamena
clowieka genz w hrziech gest maly
przed bohem. a weliky w zlosty. nad
gine zlossnieny. A otoz ma zadaty
welmie. aby widiel gezusie. a ma
przedbiehnuty zastup. kteryz brany
tomu gezusie widiety. neb gest przy-
zina. aby newidiel gezussie. A ptaz
k widieni gezusie ma wzieczy pomocz
od drzewa fykoweho. genz slowe
syk blazniwy. A znamena kazu na
niemz to cristus gest vmrzel. na to
ma wstupity. ktoz gest hrziessny. a
chtiely crista widiety. wstupity ne-
rn nadiegy. wmysslenym. a nasledo-
waniym. neb ginak hrziessny nemoz
widiety crista. nynie v mylosty. a
potom w nebesske radosty. neb gest
w hrziech postawu maly kdyz
A na ten syk blaznywy kryz kazyz
to gaz vtrpenye. genz kazdemu
gest sladke. a mylownikom swe-
ta gest blazniwe. ma zache. genz
wyklada sie chwalagicy. neb spra-
wedlywy vcinyecy. ma rzku wstu-
powaty znenahla. aby Prwa zato
wssy. vtrpenie swateho. Pokanie
bila pokora. Druha zalost hrziecha.
Trzetie nadiegie milosrdestwye
bozieho. Cztwrta zadost widienie
bozieho. Pata pssemnie vmilosty
bozie. Ssesta czekanie przyssle
gezussowa smrty. neb tak clowiek

zekage gezyssie vmuze vzrzy gey
a gezyss wzezrze nanneho. powola
ha, aby gyz sstupil sgeho vkrzepenye.
gakoz gest powolal Zachea. A mez
die dale cztenie, kdyz prziyde kmye-
stu. Gezus wzezrzew wzezrzew ho rze-
kl gest gemu. Zachee chwatagie
sstup. totyz z drzewa, neb dnes
w domu twem musym bydlyty.
Ny Zache, zgewni hrzyessnik. zadal
gest gezusse widiety. a gezyss my-
losrdny. a zazych mylownyk.
zadal gest wzachewe domu
bydlity. Nebo dye cztenie. A kdyz prz-
ziyde kmiestu. t. kde gest stal syk-
wzezrzew okem zelestnym gat
gymz gest od wiecznosty widiel. poz-
nanim bozskym. Dobrze bylo zache-
owy widiety gezyssye. a lepsie ge-
mu bylo wydienu byty od gezyssye
wydienym milosrdnym. gehoz psal
Dawid a rzka wzaltarzy. Wzezry na-
nye a smyluy sye nademnu. O tom
wzezrzeny ted die cztenie. a rzka
Wzezrzew wzel geho, a rzekl gest
knemu. gakozto gyz khospodnemu
sslussenye sweho. a rzka Zachee ch-
watagie sstup. nemagie geho spa-
ssitel hrzyessnika. aby on wiediel
ze geho zna. Druhe prto gey men-
e aby gemu vkazal ochotnost ze
ho mylugie, gakoz gest rzekl moy-
zessowy. a rzka nalezl gsy milost
mnye, a ga sem tye znal zey mena.
O mylosrdny gezussy tye Zacheus chtie
widiety. aty zazies geho milosrdne
wilowe menowaty, a dnes knemu
aby chwatagye sstupil. a dalwas
przigyml. rzka ze dnes wdomu
twem musym bydlity, neb przeby-
waty. Nebo byty. O milostyly gezyssy
kto tye muty ze dnes Zacheowy a
rzka dnes wdomu twem musym byty.
Gistze mys gineho nez twe welike
milosrdenstwye. a zacheowa zadost
welika, aby wgeho gelestnem do-
mu dnes byl. a ssvezedlnilzy swimy
sebe pokrmyl. Zachea vgessil a hr-
ziech gemu odpustyl. ¶ Dale die cz-
tenie. A chwatagie sstupil gest, a przy-
gal ho zadugie sye. Tu chwali s-
tnatus possluessenstwie zachea. ze na-
plnil gest gezussowo przikazanye.
nebo die. a chwatagie sstupil gest. any
odmluwagie. any sye kniecze bogye.
a przigal ho zadugie sye. O my hrzyessny
neboziatka. wola gezys na kazdy den.
abychom gemu hotowi byly. ze chtye
ssuanny wecherzety. a rzka. Ja stogim
vdwerzy a tluku. a to wzezely my kto
budu s nym wecherzety. a on se mnu.
Ale wssak ssme my horssy nez Zacheus.
kdyz geho wessele wdum duse swe
neprzygimame. nebo neysme posluss-
ny gako Zacheus. Prwe byl hrzyessny.
a gyz gest swaty. Pak dale die czte-
A kdyz su widiely wssechni ssm rep-
taly. a rzkuce ze khhlowieku hrzyesnev
obratil sie gest. a ssel gest. Tu hrzesili
gsu wernsta y u zachea. zle sudiece
krysta. a rzkuce ze by zle vczinil ssed do
domu zgewneho hrzyessnika. Zachea
magiche zahrzyessneho gesse, an
gest gyz byl kagicy. O hrzyessnity
kagyty. nmyte vgessonie zet x ge
rad skaytzymy obgugie, a sam sye
kniny zowe. Ty reptakowy wezteni:
s. kdyz gsu reptaly ze gies
hrzyessnymy. rzekl gest a rzka. Nepo-
trzebugy zdrawy lekarze ale ne-

mogy. Nebo neprzissel sem kwolaty sp-
rawedlnych, ale abich wolal hrziessne
kupokany. A ponio wadz kterwye
nycho gsu wssichni lide hrziessny.
samy gsssem. Nebo die Dawid wzal-
tarzy. Wssichny su sye sswchilily spolu
newzitecny gsu. nenie kto by uczinil do-
brze. az do gednoho. A tak przissel gest
aby wolal nas. wssechny hrziessne ku-
pokany. nazwal sie lekarzem nassym.
A gysste gest dobry a wierny nas lekarz.
neb moz dobrze kazdu nemoc vlezity.
zelestnu y duchownu. Kterzie ktere-
ho nekranie zahrziechy. A wierny
ze kbludy vzadnemu nikdy newzym.
bezpenez lecy. a nemaque darmo vz-
dalugie. Ptoz poznaw toho lekarze
Zache. nadussy nemagu. Jakoz die gte-
nie. postawil sie przedniem. neb dale
sse pisse. Wstaw stage Zache rzekl
gest knpanu. Ay polowiczy zbozie mich
pane dawam chudim. A ag s. gsso ke-
ho zklamal sem. wraczugi cztwero kwe-
ze. Ku wiez ze Zacheus stal gest przed
gezukrystem, genuz gelestne sluze. a to
tow gssa ku pokany. a to gest pro lu-
kus dobri bil dowcho y do kazdeho
hrziessneho. A rzekl gest knpanu ge-
mu sye slyzzieczhu znagie. Ay polo-
wiczy zbozych mych. latyne stoy bonorz
meorz. tot gest dobrych wiecy mych.
tyech polowiczy dawam chudim. Dobrze
tu naprzenie. ktoz chce dawaty chudym
almuznu. aby dawal hyne. t. sbozye
neb tento Zacheus die polowiczy daby
dawal dobrych wieczy neziliczy gakoz to
kazy. dabi dawal z swich wlastnich
wieczy. ale nekradzych nemaly porucze-
stwie. gedne ag by bylo kwelike potrz-
rzebie. a gyne hodne przigini dadi
almuznu gako tod drziezenie dawa
chudym. Ay pana buoha nepssiw
chwalu. Nebo tod die pane. nemage
tak kterve kwesty. a ktwe chwale da-
wam chudim. A ag koho to gest ag
gsso kterak malo koho zaczyl sem.
a tak zklamal sem. wraczugi gy
cztwero kwiecze. t. cztwerikrat wiecze.
latyne stoy quadruplu. k przikladu
gako by rzekl. kdyz stogie cztyrzye
grossy dobrzy zagedem. kazdy z nich
za geden. gsu. pyty tomu grossy. cz-
twero wiecze dobrzy. az neyssu cztyrzy-
krat wiecze. neb cztyrzy grossy przie-
ssehagy geden gross. gedne tessiny
wiecze. A pomnyel gest srchka za-
che tento nato. ze buoh przikazal
w zakonich ~~wodye~~ cz.º A zka kto v-
kradne olwczy gednu, nawrat cztyrzy
olwcze zasse. Azli ne wierny lupezniczi
chudich. nassilniczi ~~alupezniczi~~. a liche-
wniczy, wsswatokupcy. kdy tey za-
kon naplnite. Ale wazmy to slowo a
znamenay mie ze Zacheus nedie
wratim. ale die tuto wraczugy. neb
kazdy czlowiek kdyz moz wratyty.
nema meskaty. az gine przigini
zagednu olwczy kna wraczem. gssu
hodne. neb kto moz gazie hodnye
wratyty. die nato s. Augustin hrzye
ssye plne nekagie. Znamenayz
Zacheus tey nepodlewal wratieny.
gako mnozy podlewagi. az do ssmrty
az omyenygich mukamy. chtiegie
rozkazaty. ano giny gyz neczinnyegy.
A tak gest Zacheus uczinil. neb sye
zda gsso gako pochlubuge. tyem
vkazuge ze mnoho gest koho zkla-
mal. A ze mnyel gest zadost vprzie-
mu wiznanie plne. Ktera wraczugy
cztwero wiecze. nebo cztyrzikrat to-
lize. A pac ktoz sie plne kagie to-
mu gest milost w hojnyg. Ptoz die
dale czteníe. Rzekl gest gezus kne-
ze dnes spassenie tomuto domu
stalo sie gest. Jmeni kto slowy spa-
sytel gest Zachea. a wyznavagie
ho hrziechow odpusstenym a spa-
ssenym. a ostupuge ty kterzy ssu

reptaly wod ſtrany ſſwe. Od ſtrany
zachea. kdiz die. ſto ze on tozz
zacheus geſt ſyn abrahamuo. t. naſſ
ledowaniem ſpaſſenie. / nad ſtrany
ſwe tupy reptaky kdiz die. Neb prz-
ziſel geſt ſyn zlowieka hledat.
a ſpaſſit. cʒſſo bilo zahynulo. Pro we
gakoby rzekl. Wy reptete ze gſem
kzacheowy kzgeſowenim hrzieſſny-
kowy woſſel. magize ho zazleho. kwe-
kowy woſſel
zlez zet on geſt naſſledowaniem
ſyn abrahamuo. ze gyz netba zbozie
jako abraham netbal geſt. Protoz
ſtalo ſe gemu ſpaſſenye. gyz wam
koſty / wnadiegy. atakz nanie rep
tzete. ze ſſem kniemu przieſſel. Nebt
ga pro chtiel ſem biti ſyn zlowie
ka. a przigiti natento ſwiet. abich h
ledal kazaniim. a ſpaſſyl miloſty ſw
ymy. cʒſſo bilo zahynulo przieſſeny.
My gyz mas kteraks ſſe geſt v zacheu
ſpaſſitel miloſtyw kwinulwel odze
ptanie. dalo gim vzitkowu nawye-
ſye, abi nereptali. rzka. dnes ſpa
ſſenie. t. wnadiegi tomuto domu
t. wſſie cheledi ſwdomu / a zwlaſſtie
zacheowi. ſwietlini. ſtalo ſe geſt. t.
o domie. gakozto odboha ze on t. za-
cheus. ſyn geſt abrahamowi t. wna-
ſſledowany. Jakoz die S. Beda zie
zacheus ſlowe ſyn abrahamuo, neb yſ
tho rodu bil vrozen, ale geho geſt wie
ru naſſledowal. atak zle rzeku bedo
kny chtie nieſteʒy, ze zacheus bil geſt
z pokolenie abrahamowa, atak any
zidem, neb zide bily gſſu wſſichny
z pokolenie abra[hamo]wa. Atez y S. Ambroz
wa domnyewye ze by zacheus bil po
han. ale netrzeba o to ſe wzgieti
neb doſty geſt nam, ze tzy genz

ſelhati nemoz dieze zacheus geſt
ſyn abrahamuow. bud to ſyn naſſledo
wany. ale z wlaſſtie naſſledowaniem
neb to ſwiewſtwie wiege wiezy ſpaſ
ſitel. nez zeleſtwie. protoz kniezem zy
dowſſkym. kdiz chlubie ſe ze gſſu
plemie abrahamowo. rzekl geſt
Jeſli ſynowe abraha[mo]wi. ſkutky cinite
abra[hamo]wy, ale wy z otce diabla gſte. takez
gyz nebil geſt ſyn zacheus. Neb geſt prwe
bil hrziechem ſmrtedlnym, bil diablo-
wy naſſledowanie. Ale gyz geſt ſyn a-
braha[mu]w. od criſta oſſwiecenym nalezeny
a ſpaſſeny. protoz die ſpaſſitel neb prz-
yſſel geſt ſyn. t. boziho ſwiet wtielye
Icenim ſyn zlowieka. t. ſyn pani cha[ſte]
hledat. t. abi hledal kazaniim, a ſpaſ
ſil ſw miloſty. atak prziſel geſt a wy-
kupenim. Atak prziſſel geſt gyſſa pro
pro wdy a miloſty. aby nalezl a ſpaſſyl.
to gſoz geſt bilo zahynulo. to geſt zlo
wieka. genz geſt bil zhynul. wnieſwim
noſty bozye. a wradoſty przieſtupenim
bozieho przikazanie. Alwiez ze rzka ſ
paſſitel ze prziſſel geſt ſyn zlowie
ka. abi hledal a ſpaſſil. co geſt bilo
zahynulo. Vkaz geſt ſw bozſſku do-
brotu. rzka. przieſſel geſt. tu ſe vkaz
uge bozſſka dobrota. a kdiz die ſyn
zlowieka. Tu geſt geho pokora. neb
wzem naſſie zeleſſenſtwie. pokorzyl
ſe geſt. ze ſſwym ſluham chtiel geſt
biti ſluhu, jakoz ſam die. Syn zlow
ieka neprziſſel geſt abi gemu ſluzily.
ale abi ſluzil. a dal duſſy ſw na wy-
kupenie mnohich. A pak kdiz die hle
dat a ſpaſſit. cʒſo bilo zahynulo. Tu
vkazuge biedu y potrzebu y vzitek
biedu. ze wſſechno naſſie pokolenye
bilo zahynulo hrziechem. w nemiloſty
a w nemiloſti. abi lzaby nawieky zahy-

mily by Bohu člověka by nepřišel
nehledal a nespasil. A tak potřebie
bilo nam, že přišel gest spasit, on
milostiwi spasitel, požehnany na wieky.
Amen. A tak gest tomu kazany konec.

In diebus rogacionum sermo bonus

Letanie bis in anno fiunt scilicet in festo sancti
Marci, que dicitur letania maior, et ante
ascensionem domini tribus diebus, et dicitur
minor letania. Letania dicitur supplicacio vel
rogacio. Prima dicitur letania triplicat
1o dicitur letania maior, 2o dicitur pro-
cessio, tercio dicitur cruces nigre. Dici-
tur maior letania propter tres cau-
sas: racione illius a quo instituta est,
quia instituta a Gregorio papa; loci in
quo, scilicet Rome; 3o propter quod instituta
est, scilicet pro morbo validissimo. Cum
enim Romani in quadragesima vixissent
et in pascha corpus domini recepissent, post-
modum in comessacionibus et ludis
et luxuriis frena laxabant, ideo deus
validam pestem in eos misit, ita quod
homines in mensa, in ludo, in colloquiis
subito moriebantur, ita quod cum aliqui
sternutabant, cum ipsa sternutacione
spiritum exalabant. Unde cum aliquem
aliquem sternutare audiebant, sta-
tim accurrebant alii dicentes: deus
te adiuvet. Unde adhuc servatur
consuetudo cum aliquem sternuta-
re audimus dicimus: deus adiu-
vet te. Refert etiam ut fertur quod
cum aliquis oscitabat subito spiri-
tum emisit. Unde cum aliquis osci-
tare se senciebat, continuo signum
crucis sibi imprimebat, et hoc etiam
[illegible] oscitare dicitur opponunt
vulgariter zievaty, oscitare vi-
tare zalzyvy. 2o dicitur processio sep-
tiformis eo quod beatus Gregorius
processiones per septem ordines
disponebat. In primo erant

omnes clerici, in secundo omnes
monachi, in 3o omnes sanctimoni-
ales, in 4to omnes infantes,
in quinto omnes laici, in 6o omnes
vidue, in 7o omnes coniugate.
3o quia nos possumus in numero
[illegible] supplicare, in una leta-
nia et separatim dici debent. Ter-
cio dicitur cruces nigre quia [illegible] dicitur
quia in signum meroris
propter tantam stragem homines nigris
vestibus induebantur. Alia autem
que letania minor est fit tribus
diebus ante ascensionem, et quibus
Mamercius episcopus Viennensis in pa-
tria quam cepit anno domini [illegible]
in instituit. Primo instituit.
Dicitur autem letania rogacio et
processio, letania minor ad diffe-
renciam maioris instituta [illegible]
episcopus [illegible] instituentis et est
[illegible] temporibus illius frequenter
[illegible] fiebant, scilicet domos et
[illegible] frequenter subvertebant
[illegible] sonitus et clamores agebat
[illegible] aliud terribile accidebat,
[illegible] in die pasce ignis de
celo descendit et pallacium regis
cremavit. Aliud animalibus ac-
cidit, scilicet quod diverse expressis de-
monia in cuneret lupos et ali-
as feras [illegible] [illegible]
in cuncta civitate et homines de-
vorabat. Aut predictus episcopus
[illegible] ieiunium instituit
letanias minores et sic tribulacio
cessavit. Deinde statutum est ab
ecclesia ut universaliter ab omnibus
observaretur. Dicitur et rogaciones
[illegible] suffragia [illegible]
[illegible] tempore [illegible]
causas. Primo ut Deus bella
pacificet. 2o ut fructus [illegible]

hoscitare

et multiplicet. Cecinit carnales
homines qui hic ipe maxime sucr-
int pinndat exaltatio ut recep-
erunt sancti spiritus habeamus. Dic
ecia passio christi crux tua est
capiatue pulsant vexilla p-
ceant Ita sicut rex habet in sig-
nia regalia sicut tube alie
alia Sic xpus habet campanas pro
tubis et cetera pro vexillis cantus
aut qui ibi fiunt signat cantum
angelorum cum xpus ascenderet et
uenerunt Rege ... ut
nras preces exaudire digne-
tur nobis peccata nra dimittat
pace tribuat fructus terre conseruet
multiplicet ... nobis in
tat [illegible] regnat in unitate

Non propter ea hodie insistunt
predicatorum uel festum aliorum pa-
tronum sunt ita ut deo et ecclesie
sue laudet ... bonum facimus
sic facere debemus ut deo et sanctis
laudem ... ut ... conuenit
... ut consolent ea i corpore
... ut ... fiat
... in ... festo patri
... dedicatione uel in festo patri
... et elemosine
... ut ... successorum et
... deserientur penitu
maxime hic ... et aliorum
... amicorum ... qui habet
amicorum ... cum gaudio a
sunt expectantes ... quis hoc
... ita ... ita ... qui
... hodie ... sunt ... sicut
... ut ...
... in laude ... consolent
... expectantes ... in libe-
... magnum et
... quod ...

... ut ... pater
... sicut ... opera
... peccatorum ... ut
... liberati est

Scire debes quod ad confessionem
ueram et salubrem hec requiruntur
primo ut sit humilis ... uirtus
... remordet conscienciam
... humiliter ... et
... humilia ... elegi
... uel
... adhuc ... dixit
... potes ... uel
... cum summa humilitate ... erat
ad remedium confessionis. Sed confessio
... uerecunda ... ueritate ...
... publica
... uolebat ad celos ...
oculos leuare sed percuciebat pectus suum dicens
deus propicius esto michi peccatori. Ita sunt ... uelut
... inpudencia ... peccant
... sibi uerecundia confiteri ...
... Gregorius ... et ... erubescunt
... in ... plag ... ei
erubescencia peccatorum ... Tercius uel
... sit ... in confessione peccatorum
... uel ... que homo
... commisit propter talem erubes-
... hortatur ... uel
... tota reuela
erubesce ... tu ... totum reuela
... in confessione uel abscondas ... aut
... in confessione ... fabulam
... peccatorum suorum historiam
enarrauit ... sue ...
... confessione ... sine pe-
nitencia ... sine affectu doloris cito
... lacrimas ... resoluunt
... gemitu ... doloris ...
... uerecundia ... pellen-
... multum ... ueniam dei

quia timor dei perfectus verecundiam
ab homine expellit. Ita peccator vult deo
ut confiteatur peccata sua ut patiatur
verecundiam pro pena. Unde Crisostomus: Sic
confessio in peccatis testimonium conscientie
deum timentis. Perfectus enim timor
solvit omnem pudorem. Ergo quia
erubescere pena est gravis, iubet
nos deus ut confiteamur peccata ut vere-
cundiam patiamur pro pena. Unde ipsum
pro iudicio est quod ipsa magna
erubescentia quam habet peccator confes-
sione magna pars penitentie et satisf-
actionis est. Teste beato Augustino dicente: Erubescen-
cia in confessione est magna pars penitentie.
Multum enim satisfacimus deo. Obtu-
lit qui erubescentie sue dignitatem
deo qui delinquit, ut tamen nichil de-
negat. Unde Augustinus: Item confessio debet esse
pura, scilicet propter deum, non propter laudem
hominum vel vanam gloriam, seu aliud
emolimentum temporale. Unde Dominus ait
Mathei vi: Attendite ne iustitiam vestram
faciatis coram hominibus ut videa-
mini ab eis. Item pura debet esse confes-
sio sine fictione et sine timore
servili sed filiali. Item confessio debet esse
fidelis, quia confitendum sub spe ve-
nie et salutis. Aliter non valeret,
sicut patet in Caym qui dixit: Maior est
iniquitas mea quam ut veniam
merear. Unde hortatur beatus Bernardus: Sit, dicit,
tua confessio fidelis, ut confitea-
ris in spe et indulgentia, penitus
non diffidens, ut tuo te dicit non
tamen insufficiens propter desperationes.
Judas etiam proditor domini et Caym sic-
ut sacra confessi sunt et diffisi sunt, illa
peccatum credentes quam sanguinem Christi.
Unde dicit Caym: Maior est iniquitas
mea quam ut veniam merear. Et verax
sit [illegible] perfectum fidelis confes-
sio. Unde Bernardus: Item confessio debet

esse mera, id est non tacens, verum ut
admisceantur alia, et simplex talis
ne mentiendo dicens non verum
incidat in peccatum. Unde Gregorius: Humilis
enim tamen humiliter intuetur; si non eras
peccator, tunc peccator efficeris mentiendo
efficitur. Unde Augustinus ad [illegible] dicit:
Dicante sunt humiles qui se mendacio
illaqueant in arrogantia mutat
et conversatione se eiciunt quia relinquunt.
Item confessio debet esse frequens
quod duobus modis intelligi-
tur. Primo ut si frequenter reciderent
in peccatum mortale, frequenter confiteantur,
et secundo si aliis [illegible] eadem saepius
confiteantur, non tamen eadem tenentur nisi in
casibus et sicut infra patebit. Quod
a parte aliquis pluribus confitebi-
tur studeat sua suspicere veniam
tanto potiorem graciam remissionis
consequitur, quia unde dicit beatus Augustinus: Qui
pluribus confitebitur, eo suspicere
tamen aptitudinem omnibus [illegible] faciat
consequitur graciam remissionis. Item confes-
sio debet esse nuda, id est aperta, scilicet non
fucatis verbis vel nominibus non
palliatis, cum enim quis pluribus peccatis
suis nomine proprio confitebitur ex-
primat, et non solum ipsa peccata sed etiam
circumstantias circumstancias temporis et labori-
osa variabiles, ut sic tota facies a-
postemate operta deus pro re-
velat dum natura tempe facies
velata quo peccata inde confitendo
revelat, quia veniam omnibus tribue
tempus faciet veniam omnibus. Item
confessio debet esse discreta et
deo. Item confessio debet esse discreta et
premeditata, scilicet ut distincte ac
separatim confitear singula peccata non
confuse. Psalmus: Lavabo per sin-
gulas noctes lectum meum, id est per
singula peccata conscientiam meam et ad
iniquitatem meam ego annunciabo

et cogitationes. Item confessio debet
esse liberalis sine aliqua coactura, non
coacta. Bernardus: confessio extorta non
meruit veniam. Sicut fecit Josue in
Achor. Ps. Voluntarie sacrificabo
tibi et confitebor nomini tuo. Augustinus: Ideo
Deus exigit confessionem ut liberet humi-
les; ideo dampnat non confitentes
ut puniat superbos. Item confessio
debet esse integra, ut simul omnia peccata di-
cat, non dividendo ea, ut uni sacerdoti
alia dicat, alia alii sacerdoti; quia in vno
sacerdotes, quia in vno omnia dicat. Quia
non sunt bona opera in peccatis
mortalibus; amat totum hominem sa-
nat. Augustinus: Caveat
ne verecundia ductus dividat con-
fessionem. Item confessio debet esse secreta
... non debet se prodere in publico, vel
... Beda: super
publice peccavit, publica non publice
... publica non publice
... remedio; secreta autem secreta
possunt deleri per occultam poenitentiam. Secreta
... Beda. Item confessio debet esse lacrimo-
sa sine amara dolore, ut dicit Re-
gula ... amaros in in-
... Item confessio debet
... sine obedientia, ut
... se subdat voluptati
... sacerdotis. Augustinus
... se percellis dum in pote-
state iudicis ... sacerdotis
... sibi reservans ... vt omnia ea
iubente patiens sit ... recipienda
... vita sua ... faceret poeni-
tentiam ... corporis morte ... dispe-
tanda ... vitam recuperat ... finitam
... cum gaudio ... facere debet ... mor-
talis futuris ... faceret differenda
morte ... Augustinus. Item con-
fessio debet esse accusatoria, ut dicat
se commisisse potius ... ma-
litia, accusando se fortiter, non pre-
tendens excusationes peccatis, si pri-

pueris ... Baldewinus ... simul
principio ... accusator sit ... vero
se non accusat coram sacerdote ... in-
terno in futuro habebit accusatorem
... diabolum ... per-
cata ... totum mundum ... pugna-
bit orbis terrarum contra insensatos ... e-
nim non se accusat ... erit ex-
cusatus. Item confessio debet esse sim-
plex, sine permixta, non immiscendo
sessioni alia recitando ... confes-
sionem pertinet, sed simpliciter dicendo de
peccatis quibus se sibi ... simul peccatis suis
... si ... ut inficientis
... Item confessio debet esse propria, ut scilicet
... accuset se non alium ... Augustinus
... mea dimittam tibi ...
si tu me alterius ... esse culpas
... correctus, sed proditor. Item
confessio debet esse fortis, ut vincat ...
timore et pudore ... Ecclesiasticus
... confunderis confiteri peccata
tua ... laborat ...
... erubescencia ...
... erubescentia magna et pena ...
sit ... sit dignus venia. Item
... confessio debet esse accelerata
sine festinatione ... ne tar-
des converti ad Dominum, et ne differas
de die in diem. Debet ergo confessio festi-
nare ad confessionem ... primo propter
incertitudinem mortis ... hora ...
veniat ... in die ...
non sperat et hora qua nescit ...
... cum infidelibus ponet.
... dimitti ... sibi longam
vitam dictum est: Stulte, hac nocte
repetent animam tuam a te; et que
congregasti cuius erunt? Secundo est
festinanda ... moras ... peccato
... accumulat peccatum peccato ...

quibus pena perennis. Cum in corpore de-
cem in sordibus se sordescat adhuc
et sic quia peccatum quod per penitenciam non
deletur mox suo pondere ad aliud
trahit. Tercio festinandum est quia
quanto quis maiorem moram fecerit
in peccato tanto magis elongabitur a deo
et per quod tanto difficilior erit eius
conversio. Cum per omnem diem sit [illegible] non
hodie, cras minus aptus erit. Princi-
piis obsta sero medicina paratur
dum mala per longas invaluere mo-
ras. Quarto festinandum est quia in
extrema est tunc vix potest aliquis
propter angustias nulla hora ut aut
cum quis in tantum impeditur. Nam
morbus urget, pena terret, filii quos
aliquando dilexerit, uxor et mundus cum
adhuc notat, tenetur [illegible] et dimittere
eternum. Ergo prima die festum eius
non differas usque ad finem vite. Quin-
to festinandum est ad confessionem et ad
primam quia deus propter eam
non est in vita presenti exaudiens
dum clamaret, clamabit tunc
postea ad dominum et non exaudiet.
Clamavit .n. dives in inferno se-
pultus et non est exauditus. Contra
quem sit [illegible] deus per se dicit
Ecce ego inducam super eos mala
de quibus exire non potuerint et cla-
mabunt ad me et non exaudiam
eos. Et festinare quod deum et non potest
sine prima et confessione ut sal-
vi esse possimus. Circa circumstancias
circumstancias et peccatorum peccatum
aggravant considerentur instrumentum vel crima
notata diligenter. Decimo confitens
attendere habet circumstancias in confessione
quis, quid, ubi, per quos, quociens, cur, quo-

modo, quando. Circumstantiis obstinet medica-
mina dando. Circa quis debet .n. di-
cere confitens qualis sunt cum peccavit
utrum iuvenis vel senex, vel no-
bilis vel ignobilis, liber vel ser-
vus, in dignitate seu officio constitutus
sanus infirmus vel insanus, sciens et
ignarus, solutus vel coniugatus,
claustralis vel seculiaris, clericus
vel laicus et similia. Quid dic-
at genus peccati, utrum si commisit
adulterium vel fornicacionem vel homicidium
et similia, et utrum peccatum quod per se
sit enorme, mediocre vel minimum,
et utrum sit manifestum vel occultum,
et utrum [illegible] dicere confitens peccata que
commisit [illegible] abutendo et utrum
[illegible] in peccato permansit, an recte aliud
in eorum et ceteris circumstanciis et
in eorum intelligentie. Ubi dicat
[illegible] in loco sacro, an in prophano,
in domo domini aut alibi, [illegible]
si per mediatores vel mediatrices
[illegible] vel [illegible] sunt prope
[illegible] vel [illegible] tunc est
[illegible] obligatus [illegible] per quos
[illegible] vel quos [illegible] Quo-
ciens dicet eius peccator si sciri pote-
rit non solum in parte sed et vices
[illegible] ut dicat quociens
cognoverit fornicariam vel adulteram
[illegible] una vel plures. Quociens
[illegible] ubera concubina [illegible]
[illegible] ita ut [illegible] [illegible]
[illegible] tarde sanatur. Si autem ex-
[illegible] non potest singula per
commisit confiteri dicat tamen quoties
per [illegible] perseveravit utrum
[illegible] aut [illegible] tempore
[illegible] in facinoribus per-
severavit vel perduravit. Circa
tale tempus utrum sepius peccatum [illegible]

hec et hijs silia ptut valet stude
at diligent cofitedo enarrare
Et h[illegible] q no sit ad memoria
sua pecca ppt multitu seu obli-
uionem vetustat temp q plange-
at dole // Circa criminali tempta-
cione q fecerit utru pvenit p
temptaciones / uel si fuit pvenles
abea / utru sponte uel coacta / utru
cupidi(tate) aut paup(ertate) / utru ludo
an nocendi aut similia // Cum
[illegible] agendi uel paciendi
[illegible] actu q leuie [illegible]
utru tpe sacro et toti [illegible] a
in festiui(tate) seu tpe xl [illegible]
[illegible] Dei et pater dolo
confiteri de bonis obmissis q si
potuit face et no fecit talia n
[illegible] de [illegible]
tpe male expenso de hijs omib
circumstancijs b. aug(ustinus) sic d(icit) Con-
sideret penitens qualitate crimi-
nis loco i tpe i pseuerancia i varie-
tate psone, et quali h(ec) fecerit tem-
ptacione et in ipius vicij multiplici
[illegible] opus et n(on) petere
execucione [illegible]
formatem [illegible] exaltacionem
sui status et officij / aut sedm mo-
dum et intent(ionem) modo sin. opib et
[illegible] sua [illegible] pecit / uel in
loco sacro / cum debuit excel-
lencia fidei / ut sunt domus dnorum
et aliorum multorum [illegible]
constituto / uel in festiui(tate) solenni
et in tpe ieiunij / ostendet q(ua)ntu pse-
ueravit et [illegible] at q pseuerat
pecavit [illegible] pecto obtu-
[illegible] expectauit temptacio
ita q n(on) expectauit temptacio-
[illegible] voluptate [illegible]
[illegible] confitenda et deflenda

hec aug(ustinus) q(u)as ex(pos)it contulit
circumstancijs sit n(on) confiteri / uel q pro
confessio sit [illegible] secundum q
circumstancie [illegible] in aliud ge-
nus uel spem pcti / ut patet in
male cum mile [illegible] / et has
[illegible] confiteri / q te dicit generalis
pcti [illegible] n sunt agrauantes
[illegible] tota [illegible] uel in [illegible] et
has no(n) te(nemur) q(ue) confiteri / q sunt
si venia pcti [illegible] sed agrua
[illegible] totali [illegible] et has ex q[illegible]
[illegible] n(on) sufficit illi q cum
[illegible] d alicuis abstulit dice-
[illegible] abstuli aliquem [illegible] ita by
[illegible] posset verificari si accepisset unu
[illegible] n(on) sufficit illi qui gladio
[illegible] dice ego [illegible]
pcussi [illegible] Thomas
[illegible] et solu illa circumstancia confite-
[illegible] q trahit in alia spem pcti / q enim
[illegible] circumstancia
[illegible] pcti mortalis
trahit in alia spem pcti [illegible]
[illegible] glosa [illegible]
confessione te dicere oia pcta q
[illegible] memorie cu circumstancijs
[illegible] sunt q velimus
corde / si tales sunt [illegible] illa in
agnat pcta / uel [illegible] illa in
alio [illegible] / [illegible]
[illegible] fuit ubi aliqs / [illegible]
[illegible] fuit q hmo [illegible] pcussio ut
furtu sunt sacrilegia / et [illegible]
in aliud genus pcti de circumstancijs
aut pcti carnalis d(icit) Thomas
[illegible] circumstancie particulares pc-
cati carnalis q in spem [illegible] pc-
cati trahit / p(ro)ut confitende [illegible]
[illegible] talia confiteri [illegible]
[illegible] Thomas //

Exempto [illegible] dictis colligere possumus quod iste
contritio consistit in quatuor generibus vel species
peccati mortalis et quia multum et nobilis
sunt aggravates circumstantie sunt ecciam
fitende. Ecce tales vero circumstancie sunt
aggravates confitenti quam confessione sunt
sanctus Thomas et alii quamvis post primis
quod per sua confiteri aperte et circumstancie
quibuscumque per confessorem similiter ex
praecavere tantis potiorem veniam
quorum enim temporis prioris grave
aliud obtinebit etc.

Utrum peccata venialia sunt confitenda
de necessitate salutis capitulum xxviii

Peccata venialia confiteri sunt per plurimum
doctores asserunt non de necessitate sal-
utis eciam nullus ipse peccata venialia si-
ne confessio assequitur nisi de [illegible] sed [illegible]
separabiliter de eo quod quasi in quodam modo
communia peccata [illegible] [illegible]
perficiat in se [illegible] [illegible] magnum dicit
plaga dicit [illegible] Richardus de sancto Victore
per confragilitatem una peccata venialia
committit [illegible] eciam plurimum [illegible]
nos sed illud separari debemus cum [illegible]
malemus et dicens adimiciter de
usibus [illegible] [illegible] [illegible] [illegible]
[illegible] indicanti si non [illegible]
[illegible] apud [illegible] [illegible]
[illegible] magnum dicit [illegible] sed Augustinus et [illegible]
[illegible] peccatum criminale [illegible] displicet
multo veniale [illegible] plaga [illegible]
[illegible] per [illegible] [illegible] [illegible] [illegible]
peccata [illegible] [illegible] paulatim
[illegible] [illegible] [illegible] Richardus
[illegible] salubre [illegible] [illegible] venia-
libus confessionem facere [illegible] minimis
peccatis medicamenta non adhibeat
[illegible] confessionis [illegible] [illegible]
[illegible] valde [illegible] [illegible] dat
[illegible] [illegible] [illegible] fortiores ad

alia maiora peccata [illegible] [illegible]
sicut beatus Augustinus dicit in [illegible] ad [illegible]
[illegible] vero et [illegible] [illegible] [illegible]
cum confitetur peccata sua et accusat
ea, iam partem cum deo facit. Accu-
sat deus peccata tua, et si tu accusabis
coniungeris deo [illegible] ut odientis in te
opus tuum et amens in te opus dei.
Inicium operum bonorum confessio est operum
malorum [illegible] [illegible] non
te palpas non te blandiris [illegible]
confessionem [illegible] [illegible] [illegible]
in operibus bonis [illegible] [illegible]
minuta ex peccata [illegible] [illegible]
[illegible] [illegible] moderacionis in re-
bus concessis quorum minuta plu-
ra peccata si negligantur occidit
minute sunt gutte que flumina
[illegible] arene
[illegible] minima [illegible] premit
[illegible] [illegible] [illegible] [illegible]
[illegible] facit fluctus immittis [illegible]
[illegible] sentina [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] at exhaurire
bonis operibus age ne obruant
peccata [illegible] [illegible] [illegible]
[illegible] [illegible] Augustinus [illegible]
[illegible] est quod gratia dei [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ut [illegible] non [illegible]
[illegible] [illegible] [illegible] studeat se
[illegible] [illegible] sua negligencia [illegible]
[illegible] macula [illegible] venialis [illegible]
[illegible] tenet illam per confessionem
[illegible] [illegible] [illegible] [illegible] ne [illegible] et
[illegible] [illegible] [illegible] [illegible]
[illegible] doctor de [illegible]
[illegible] [illegible] [illegible] [illegible]
in [illegible] Christo [illegible] oculos
[illegible] offendat et si forsitan [illegible]
[illegible] humane conditionis fragi-
litas aliqua negligencie ma-

culam gerent cuius possessionem
tempus laborum absque eo omni
studio festinemus ne diu sine anima
nostra maneamus a peccatis. et pa
tior est nobis rape quam perdere eam
si non tardemus. Dicitur in dicto conci
lio Dei, Ihesus n. duo mala odit Deus
corpus in omnibus hominibus i. negligentiam
sue salutis et negligentiam intendi
confitendi et talis. Ex hiis igitur
colligere possumus bonum et salubre
esse et est peccata venialia per confessionem
abstergere ut cor magis preparatum ad
suscipienda dei gratiam vivificantem po
terit habere etc.

Circa et quando vtrum peccata confessa
teneatur quis iterare confessionem vel si fue-
rit ...

tiles casus in quibus oportet confitentes
iterare confessionem prius factam
Et si quis peccata p[re]cia vendidit
scienter iterum tacendo peccatum v[e]l
sciens tenetur talis peccata prius confessa
iterum reiterare confessionem cum t[ame]n
per hoc reiterare confessionem ... Notandum
primam ... respondendo ... Notandum
... semel ... fide
... ex confessione ... potuit absolvere
... eum ... non potuit ... vero
... ut dicit Thomas in ... qui
... ut non potest aliquis autem
quolibet ... non potest aliquis ... confitendum
... eius ... cum ... absol-
potius quam alteri confessus est quam absol-
vere potuit quia confessio peccatorum est
quoddam sacramentale divino ipso
subiacens non humano. Sed tamen
casus in quibus hoc tenetur confessionem
iterare ... iterum ... confessionem
... autem ... confessionem
casibus aut propter defectum confessoris
aut propter defectum confitentis propter defectum
confessoris duplicit aut quia defuit
ei clavis potestatis eo quia non potest
de illo peccato absolvere aut quia de-

fuit ei clavis scientie quia necessaria dis
cretio discretione propter quod defectum confitentis
duplicit aut quia divididavit con-
fessionem i. quia fuit tacuit peccatum in con-
fessione aut quia contempsit seu negle
xit satisfactionem et oblitus est satisfac-
cionis iniunctam. Nam si sciret
eam implere vellet non oporteret eo
modo confessionem iterare. Cum supradictis
satis videtur concordare nam pluribus
Raymundus hostiensis ... ponit
esse casum dicens quod in propositis non
descendi peccatum propter tales i. casus
ut premissum est etc. Hoc non obstante
confessus peccata reiterare Cum vero con-
fessus fuit peccata sua quando debuit
veritate non tenetur in velit propter ma-
iorem humilitatem iterare et
merito. Nam quanto frequentius et
pluribus quis sua crimina subiecerit
confessionis fuerit tanto po[tius]
veniam ... facilius habe-
bit veniam suorum scelerum ... habundatorem gratiam adhuc consequi
... et ... utrum potest confessor
... ut ... quod illud
peccatum ... tam illud
... quod aut ... alias com
... confiteri ... si confitetur tali
... alias audivit. Non ... esse
... speciali et distincte ea
... confessus est ... sufficit confiteri
... confitetur ... exprimendo
... sua et dicendo ... similiter ma-
... peccatis mortalibus liberatur me
... quamuis ... tamen
nichilominus offerendi cum ... forte
nesciat exprimere ut non exprimat
... non ... nostros ... dum tamen
talia dicat verba ex quibus sacerdos
... ista possit intelligere ...
... confessionis ... licet ... dividat
... quod ... oportet quod uni

fiat confessio generalis quod habuit in memoria
et si illa alias excederunt tamen quia
non debet reputari confessio diminu-
ta. Et si hoc peccatum quod in priori confes-
sione oblitus fuit postmodum confite-
atur alteri confessori, non oportet quod tota
confessio iterare licet hoc quidam sen-
serint, sed sufficiat quod confitens di-
cat quod hoc peccatum quod oblitus fuit ex-
presse explicate. Alia autem in ge-
nerali dicendo quod in alia vita pec-
cata confitetur, quorum oblitus fuit
Circa nondum quod si hoc peccatum co-
missum est oblitus totaliter tunc suf-
ficit penitentia generalis, si non totali-
ter debet laborare ut peccata que fue-
rit recordetur et quod oblitus est. Et si recor-
datur tenetur postea penitere, si non ne-
que recordatur sufficit penitentia genera-
lis. Dicit beatus Augustinus [illegible] veritate dic-
tum hoc in libro de commissis
et penitentiis quod in [illegible]
sceleribus celat non quod est voluta-
te celavit deus igitur sed veritatem
sibi dicat. Si voluerit abeo vana
conscientia et hoc quia mente exa-
derit, confiteatur veritate deo tu ge-
neraliter dicit. Deo quod nostri ge-
neralia cordis [illegible] et [illegible]
nea ante non se abscondita quibus
[illegible] [illegible] venias
confitens quod diligit deo [illegible]
[illegible] veritate dilectio [illegible]
[illegible] quod [illegible] confessio et [illegible]
peccata [illegible] quorum [illegible]
[illegible] [illegible] [illegible] non [illegible]
in ordinibus constituti [illegible] confessi
[illegible] [illegible] modica pe-
[illegible] sua [illegible] ducti [illegible]
[illegible] timore humano [illegible]
dia non confitentur suis prelatis
vel eis qui habent auctoritatem

absolvendi, sed celat sua mala facta
aut ne celat confitendo illis personis
sive religiosis sive secularibus per-
sonis, quibus non habent auctoritatem
illos absolvendi. Cum igitur tales
sciant se non esse absolutos, et quia
nisi hii absoluti non sunt, non tamen
veniunt accedere ad mensam domini corpus
et sanguinem domini sumendo, aut
[illegible] non salvatoris, non timentes
dictum Pauli [illegible] quod [illegible] mandu-
cat et bibit indigne iudicium sibi mandu-
cat et bibit. Et si non nulli quod quasi [illegible]
habent confessi [illegible] auctoritatem non
habentibus, quod sciunt se per tales non pos-
se a suis peccatis absolvi, volunt tamen
sua confiteri [illegible] suis prelatis
[illegible] indignatorem [illegible]
personis [illegible] sunt [illegible] et [illegible]
seu [illegible] [illegible] [illegible]
[illegible] abbate vel aliunde
prelatis quia eis prestant sua [illegible]
det alii qui eos absolvere possit et
[illegible] se non posse [illegible]
[illegible] suos prelatos confiteri [illegible]
talibus [illegible] [illegible] [illegible]
in [illegible] [illegible] tales carnales
[illegible] [illegible] absolucionem
a suis prelatis extorquere [illegible]
alia valde venabilis [illegible]
[illegible] sua subditus [illegible] [illegible]
[illegible] [illegible] facere confessionem [illegible]
[illegible] non absolucionem [illegible]
absolvendi, quia ille qui non habet
absolucionem non [illegible] [illegible]
[illegible] talem [illegible] tales
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] non [illegible]
[illegible] [illegible] [illegible]

alicui 9solacij carnalis / seu eciam
di [illegible] aperte 9sciabs veste
plato viro / similiter excessus ve-
stris 9fitendo / Sunt & nonnulli
q̄ ita excecati sunt / seu indurati i
suis puitatibus / q̄ pccās iusta et
[illegible] / suis platis no 9fitet / usq
ad extrema hora mortis sue & h
is faciunt q̄ a suis pncca / et p
uisitatibus desiste noluit / q non
possunt vel manifestac sine ino
teste alys / erubescunt qles sunt
q̄ w periculosum sit i tali errore
esse / dico no sufficio ita pure
vire sine ostiore d̄ / & differe 9
fessioē usq adhorā mortis vltima
igno q̄ sit hō periculosum / suo n
septima / non i xvicibus testa in ve
ni / solu hō vnu ee saluatu
in extrema pnca h3 latrone q̄ re
pedit i luc. xxiii c° / x d. h. d. b
buh 9 c̄tra hoies in vita sua
dissimulat age pniaz & de ext
ma p̄sumit 9fessioē ita ioī
septima conuerta / vnu tn i veteris
in extrema pnca saluatu / et hoc
hora due passiois rm b. buh
Ex hys ut dictis colligē possu
q̄ mortiferum & periculosum sit diff
re 9fessioē & pniaz usq ad ext
tima horā mortis / dno & se
simgdī diuisis laqris ta periculosis
irritu sentut / adeo reddeat
tiorē mortis ac futuri iudicij
seu dapnacoz ppetua / poculha
beat & sua 9sciaz pnicia seu p
cata maculata / p similē 9fessi
suo plato / cui te sua secta pate

pposita ostiore suarum ac veri
dica patefaciat oculos meos et
cuj. cora vno hoie erubescencia
vestac / qua cora do & oi celesti
curia verecundiaz sustinē xp quis
ctiua dapnacoz incurre / Nunquam
igr fidelis no differat pniaz / sed
cu se sauciatu p aliq pcta sen
serit / curat adremedium 9fessiois
cu ipa pnia / & similes 9fessio di
uatu indicat / qui tuci i pessimu
pcul consto b. buh qui dt 9fe
pcul consto b. buh qui dt 9fe
lix pnitetiu similitas obtas
pes 9fitecius qua facile ir
invicibile / q̄ cito concubu[illegible]
te quis in pessimum precij h. buh
Sicut pater d9fessi° q3 z p̄b pnie

Penitencia q̄ sit Sic seu dentes
ipsius dili / eaz diffinivit isti v ba
pnia seu scitus ammb 9 q̄ pnia est
pterita pcta mala plage & p lam
genda iterum no committe / Et bt̄us
Ysidorus / pnitē z aī acta pcta fle
re et flenda no admittere
iterum et commissa d fle / dicat & b. buh
et eciam pnitens z q̄ in labore
& dolore dolet d pccis / laborat
q̄ futurus caueat / Ecce quo sciri
q̄ vires 9cordat in vnu / asserentes
pniaz ee in dolore pectoris fac
nor / & d ceto no admittendori
oina q adhuc agit q̄ pnitet
proculdubio pcitens no ē / sz irri
sor decepcioni / d̄ & irrisor & no
penitens q adhuc agit q̄ pnitz
Et b. aug sicantibus z pnia tn
sua ei sinctura sca ad salute q̄
sequis coruscat cuhet nichil

n. possunt lavanta si iterum lutum peccata
Nichil valet veniam rogare postea
et mala divinis iterare dicit cra
cum hec est vera penitentia cessare a p(ecca)
tato Unde vera pena hic requirit
ut homo de peccatis commissis doleat et
peccata non admittat hic testatur
Bernardus sic dicens Vera scilicet penitentia est
sine intermissione cum cupe dolere de
peccatis sic plangere commissa ut non
et amplius committat volunta
te facto hic Bernardus eciam n. bene penitens
et digne non iterum lapsum sed esse
oportet mortis repellere casum Nam
felix ille est ut ait beatus Ambrosius qui in
deo suo hic consentit ut commissa de
plangat et plangenda amplius non
admittat Hic est talis verus pe-
nitens et veram penitenciam ducens
et hic qui negat peccatum extra dolo
et assimilibus peccatis et viciis penitet
secretis sunt abstinere dicit hic ait Rich-
ardus de sancto victore diffinitis bonarum
primam sic dicens Vera n. penam d(e)p(eccat)is
propter amorem dolere cum firmo proposito
confitendi satisfaciendi et cum deo cum
ita cavendi hic Rich. Prima adhuc
ut homo bene peniteat Augustinus exigitur
quod doleat de peccatis secundum est quod confi-
teatur vel saltem proposito Tercium quod pro-
fet velocius proposito cessare peccare ut propterea
habeat cessare vite sue Quarto quod emendet
faciendo et confiteatur et satisfaciat
Circa secundum est quod prima secunda ethi-
mologia dicitur quasi pena tenens
Prima est penitencia penalis plura
n. sine pena interiori vel exteriori
ad satisfaciendum quod potest peccatis qui at
punit deus aut homo publice

tamen perfecit pectus ne peniteretur
Aliud minus dimittitur potius in homo pro
tiore dolorem penitencia. Nisi n. se
fecisse doleat quod confitetur veniam
non meretur Sic prima pars exponitur
quid sit penitencia

Quare debet quelibet peccata penitenciam

Deleri peccatum Augustinus qui sic dicit
Non est quod homo in doloribus omnibus
plus non penitudine doleat excep-
ta eo desperatione quia facit desperac
de dei venia et obstinacione quia obdu-
rat cor ad penitendum. Hec enim duo
et desperatio tamen prima vera ca-
rent Ideo desperatione dicit ysidorus
venit nulla et tamen magis culpa quam non
habet veram solum desperationis cause
est plus quam veram ut videri potest
et bonum Augustinus peccatum desperacionis
vera et mors dampnat de bonis seq(uit)ur
Unde n. tamen deo repugnat quam cor in
penitens solum eamque et quod veram
quod sequitur non potest hoc de iustitia duo
solum ea desperacio et obstinacio
sine ingenua mors secundum et venias secun-
doctorem ut predictum et veram non
meretur Cetera vero omnia peccata cuiuslibet
enormia penitenciam deleri debent testa-
te sancto Augustino Quecumque inmunitas
fuit ad primam vel crudelitas criminis
vel binitas temporis vel vite enormi-
tas vel hoc extremitas si penitenda
fuit voluptatum imitacio exclu-
dit ancuna est et amplissimos
sinus suos tum caritas que teret
recepit perdigos Et velut volit
nonatis her... quam vel penitentes
suscepit deus hic Augustinus Et consoletur
quandoque duces et fideles dicta pie.

dei [illegible] licet in multa peccata et
enormia lapsus fuit de divina mi-
sericordia desperet, quia eius pietas
excedit omnem malitiam peccatorum quan-
titate et magnitudine. Nam omnia peccata
abolentur [illegible] commissa dum-
modo comparata sunt quasi una gutta
aque respectu totius maris, secundum quod pro-
bat b. Bernardus in quodam sermone [illegible]
Excedit pietas ihesu omnem criminum
quantitatem seu magnitudinem sicut dicit omnes
confusa omnes monstrosa peccatorum dif-
fusa [illegible] una [illegible] omnia peccata om-
nium [illegible] venialia et mortalia abolere
[illegible] commissa vere comparata sunt
quasi una gutta aque [illegible] pelagus
totius maris, secundum Bernardum. Nullus ergo
peccator audiens de dei pietate
diffidat, si tamen velit penitere, quia
ad deum qui bonitas est superatur
malitia delictorum [illegible] peccantis
sicut dicit Michael [illegible] illius qui
[illegible] recurrit ad deum [illegible]
superat in bonitate malitia delic-
torum. Tu si peccator fuisti tu si
[illegible] es et [illegible] [illegible]
[illegible] Tu si
[illegible] positus
es et per peccata in desperatione positus
videat penitentiam ad deum [illegible]
tans, quia [illegible] desperatos si ex toto
corde [illegible] in fine sue
[illegible] letatur suscipit Christus [illegible]
plus [illegible] letatur de anima desperata
[illegible] quam [illegible] [illegible]
extitit perdita, nullus ergo desperare
[illegible] [illegible] ante
[illegible] [illegible] de
[illegible] pietate dei [illegible] peccato-
ribus [illegible] dicit b. Gregorius [illegible]
[illegible] misericordia pietatis dei culpas
[illegible] peccatores [illegible]

se [illegible] ab hostibus desperet
cum ipsis non certat ut vincat, et tu cum
ipsis certare ab hostibus [illegible] ut
[illegible] et
[illegible] si cum videt [illegible]
[illegible]
[illegible] ut [illegible]
tam [illegible] se [illegible] a culpa [illegible]
[illegible] se [illegible] ut [illegible]
[illegible] sinistra [illegible]
Gaudeat ergo [illegible] peccatores audi-
tis tanta pietate et bonitate [illegible]
[illegible] et [illegible] negligat [illegible]
[illegible] et [illegible] et
[illegible] in maiori [illegible]
[illegible] ad deum [illegible] [illegible]
[illegible] multum utile [illegible]
[illegible] caritate [illegible]
[illegible] [illegible]
[illegible] in iuventute et [illegible]
[illegible]
[illegible] Bonum est viro
[illegible] ab adolescentia sua
[illegible] quia facilis et expedita quia
talem [illegible] expedit [illegible]
[illegible] consuetudo [illegible]
[illegible] multa [illegible]
[illegible] [illegible] spacio
[illegible] tanto [illegible]
[illegible] excessibus satisfaciendo [illegible]
[illegible] gaudere. Tercio quia secundum
[illegible] multiplicat [illegible]
[illegible] quibus [illegible]
[illegible] gaudio, [illegible] ubi bona [illegible]
[illegible] [illegible]
[illegible] Quarto quia [illegible]
[illegible] solet
[illegible] [illegible]
[illegible] xxx [illegible]

sic dictis de penitente labore terminetur
[illegible] xpo [illegible] gaudebis in sempiterno
in domini eius impassibilitatis et
[illegible] quo valde est salubris per
penitencia in etate iuvenili adhi-
bere [illegible] pro statum [illegible] non quasi
illos qui differunt penitere et sunt
non multi qui in penitencia [illegible] ad
[illegible] ut nunc [illegible] mala vita
[illegible] addentem quante studet [illegible]
cordibus sub [illegible] domini vigeat etas
iuvenilis [illegible] vel [illegible] voluptatibus
et [illegible] se conveniunt
[illegible] penitenciam agerimus
[illegible] stulticia [illegible] in
[illegible] sit [illegible] te
[illegible] adpenitenciam
[illegible] non [illegible]
[illegible] non penitebit
[illegible] dicere [illegible] etas
[illegible] Et
[illegible] in senectute malorum [illegible]
[illegible] penitenciam [illegible]
et [illegible] misericordias [illegible]
[illegible] mortis [illegible]
[illegible] stulticia [illegible] iuventute [illegible]
[illegible] stulticiam talia in
[illegible] valde [illegible] salubre
[illegible] penitenciam agat adhuc
et ut [illegible] in hora mortis [illegible]
[illegible] etate
[illegible] non [illegible]
[illegible] penitenciam [illegible] tales
[illegible] ad penitenciam
sic [illegible] vigilat in [illegible]
[illegible] noluit [illegible] vigilie [illegible]
non amittat ut [illegible]
[illegible] vite non evigilat [illegible]
in senectute [illegible]

etsi in extrema positi etate penitere
visitavit se gratia dei [illegible] mala
gesserunt per fletus diluunt [illegible]
opera [illegible] valet [illegible] placare studet
[illegible] misericordie [illegible] scit quod
[illegible] quod ops
[illegible] circa fine vite [illegible] non
respirat [illegible] valde [illegible] perveniunt
[illegible] Augustinus. Nulla pena est
sera [illegible]
dubitas circa fine [illegible] misericordiam hominis
[illegible] compunctionem si [illegible]
[illegible] extremis compunctio [illegible]
[illegible] melior [illegible] circa finem vite
ut ab hac vita securus transeat
[illegible] valde necessarium [illegible] securus velit
[illegible] ut non differat penitenciam
[illegible] ad senilem etatem vel quod peius
usque ad mortis articulum
et [illegible] in iuvenili etate [illegible] penitenciam
[illegible] vivat [illegible] securitatem
[illegible] procul dubio [illegible] obtinet
[illegible] Augustinus [illegible] qui [illegible]
[illegible] voluit accipere
penitenciam fateor vobis non illi ne-
gamus quod petit sed [illegible] securus hinc exeat
[illegible] ego nescio penitenciam dare
possumus securitatem non. Augustinus dico
[illegible] liberabis [illegible]
quod [illegible] liberari age penitenciam
dum sanus es si sic agis dico tibi quod se-
curus es quia penitenciam egisti eo tempore
quo peccare potuisti [illegible]
penitenciam [illegible] peccare non potest [illegible]
[illegible] te dimiserunt non tu illa
[illegible] aut ignoras tibi
[illegible] non ignorasti [illegible] hora [illegible]
futurum nescio [illegible]
dimitte [illegible] Augustinus [illegible]
[illegible] magnum bonum [illegible]

fructu[m] & magnitudine[m] p[enitent]ie nullus
negligat salute[m] a[n]i[m]e sue. S[ed] v[n]de
q[ui]sq[ue] qui se sentit gladiu[m] dya-
b[o]li [illegible] ad remediu[m] p[enitent]ie
cito q[uia] p[enitent]ia p[ro]p[ri]am [illegible] absol-
uit. h[ec] ap[er]tos restituit eter-
ne glorie xp[ist]o. Donis sp[irit]ua-
lib[us] ditat. filios diaboli effi-
cit filios dei. paradisum ap[er]it.
H[ec] q[ui]ppe angelos letifficat. p[ro]s
iustificat. amissa bona reuocat.
Pena eterna vitat. Adeo q[ue] appe-
tenda sit sp[irit]ualia vos mo[n]e-
at vitalis directe b[ea]t[i] aug[ustini]. Omnis
auctoritas sc[ri]pture [illegible] b[ea]tor[um]
vi[rorum] omne docet quam sit appe-
tenda p[enitenti]a. Q[ue] languidos sa-
nat. fedatos mu[n]dat. mortuos
suscitat. vicia fugat. v[ir]tutes
adornat. me[n]te[m] roborat. cui co[n]-
fert ad suscep[ti]o[n]e[m] x[risti] [illegible] gra-
tia[m] peccata [illegible] aug[ustinus]. O v[ir]tute
p[enitenti]e [illegible] comendatore. Jo[hannes] Chris[ostomus]
in quod[am] s[er]mone s[ic] d[icit]. O p[enitenti]a q[ue]
p[e]cca[ta] d[e]o [illegible] ante remittit
paradisum reserat. co[n]tritu[m] sanat
de[i] q[uos] triste exhilarat. vitam de
i[n]t[er]itu reuocat. statu[m] restituit
[illegible] renouat. fiducia[m] roborat
gra[tia]m [illegible] habundancie[m] in [illegible]
p[enitenti]a q[ue] [illegible] refecit. Ora ligata
soluis. Ora soluta tu firmas.
Ora adu[er]sa tu mitigas. Ora
contrita tu sanas. Ora desp[er]ata
tu animas. O p[enitenti]a nitidior
auro. splendidior sole. q[ui]a no[n]
valet p[eccatu]m. u[bi] co[n]fessio sup[er]at
ubi co[n]passio [illegible] p[enitenti]a resp[er]uit
auaricia[m] [illegible] luxuria[m]
fugat [illegible] sanat [illegible]
calcat sup[er]bia[m]. lingua[m] co[n]tinet

co[m]ponit mores. ordinat malicia[m]
excludit. inuidia[m] [illegible] Ipsa
p[enitenti]a cogit p[e]cca[tore]s [illegible] lib[er]at
suspe[n]se[m]. P[enitenti]a in cor[de] [illegible] dat
animas. fructificat ad iusti-
cia[m] [illegible] deum in [illegible] preparat
[illegible] co[n]stituta rep[ar]at
deo reco[n]ciliat. angelos letifficat
merita multiplicat. demones fugat
carnem domat. sp[iritu]m roborat. ce-
lu[m] impetrat. [illegible]
se[d] in p[enitenti]a efficacie sunt v[ir]tutes
[illegible] co[n]fert hijs q[ui] agu[n]t
et assumu[n]t ea[m]. Cu[m] q[ui]b[us] p[e]cc[at]or
qui desiderat ap[er]te absolui. Talis
[illegible] no[n] negligat subito [illegible]
[illegible] in iuue[n]tute ad du[m]
[illegible] no[n] differat usq[ue] ad se[n]ecte
[illegible] ut securior possit e[ss]e de-
[illegible] regula celestis patre
[illegible] q[uod] vos [illegible] p[enitenti]am distri-
[illegible] neglige[n]cia [illegible]
usq[ue] ad senectutis etate[m] [illegible]
[illegible] ad no[n] [illegible] p[enitenti]am agat
[illegible] diligencius [illegible]
diligencius [illegible] in [illegible]
[illegible] sordida [illegible]
[illegible] differat [illegible] usq[ue] ad
[illegible] mortis [illegible] dubia et
p[er]icula salutis [illegible]
[illegible] sufficiet [illegible]
[illegible] expressa [illegible]

Post formacione[m] [illegible]
[illegible] confessione[m] [illegible]
[illegible] cap[itulum] xxv
Confessio [illegible] p[enitenti]a
mors [illegible] vene [illegible]
[illegible] co[n]fessio sacramentalis [illegible] pars

[illegible] hic [illegible] debebit [illegible]
[illegible] que est peccatum [illegible] contra quam
aperire [illegible] quia est spes venie.
Confessio est lamentatio coram sacerdo-
te peccatorum [illegible] vel confessio fac-
tum vel [illegible] vel videlicet fassio.
Ita ille confitetur qui totum fatetur.
Propterea propheta [illegible] Effundite
coram illo corda vestra. Sicut
aqua [illegible] sic tu domine
cum [illegible] effundite coram illo corda
vestra. Verbum est Augustini [illegible] pec-
catis nunquam erubescatis verum confite-
[illegible] erubescentia in remissionis
est partem. [illegible] aut tenetur
ad confessionem peccatorum. Dicendum quod sit
omnibus in peccatis sive actualibus sive
originalibus et remedium passio
Christi. Sed passionis virtus in sacra-
mentis ipsa [illegible] possumus [illegible]
sive actuali sive originali semel
sive sacramentorum susceptione vel re-
[illegible] remedii vel
in [illegible] cum actuali necessitate
excludit sacramentum [illegible] contemptus
religionis. Confessio vero peccatorum est
sacramentum institutum quod mortificat
talis peccati. Item tenetur confiteri [illegible]
in terra vero contra confessionem et satis-
factionem sive [illegible] expeccatorem
[illegible] ita [illegible]
[illegible] corda vestra
confessio [illegible] confitentur
[illegible] peccata vestra satisfactione
[illegible] perfectam agere
[illegible] in regnum celorum. Nam
talis sine confessione ubi est [illegible]
[illegible] sacerdote cum confitetur [illegible]
[illegible] nisi [illegible]
[illegible] confessionem suorum fecerit scelerum
[illegible] salvari nunquam poterit in eternum.

[illegible] quod [illegible] confessione
deserunt homines vel aliud [illegible]
[illegible] debent [illegible]
dolores [illegible] aut plus quam
confessio peccatorum aut precedit extra
confessionem aut [illegible] futurum indi-
cium [illegible] Augustinus [illegible] dam-
[illegible] habet quod confitetur [illegible]
Causa non [illegible] confessio peccati
[illegible]
[illegible] vii libro moralium super
[illegible] peccatum [illegible]
[illegible] confitetur [illegible]
[illegible] erubescit [illegible] suo non
peccat [illegible]
[illegible] confessionis faciunt
[illegible] prudenciam faciens
in confessione [illegible] Salomon dicit
qui abscondit scelera sua non di-
rigetur qui autem confessus fuerit et dereliquerit
ea misericordiam consequetur [illegible]
[illegible] in cuius [illegible]
[illegible] amore [illegible]
[illegible] tribulacione
[illegible] tribulacio [illegible]
[illegible] ut vestes [illegible]
[illegible] vox confessionis [illegible]
[illegible]
[illegible] studio
[illegible] scelera confiteri [illegible]
[illegible] nullum [illegible]
[illegible] alia morbos suos
nolle confiteri [illegible]
remedium [illegible] confessionis
[illegible]
[illegible] sine peccato
[illegible] illa plenitudinem confes-
sionis [illegible] satisfactionis
[illegible] ut ea confiteantur

Nisi scilicet ne grauatur nos pro illo con
di accusator dicit quod de aliquibus
sepultis diuinis adimplevit sicut
ut peccata nostra celamus similiter
nos solum de ipso et testibus et ut ...
tibi confiteri quod nobis
velut deesse non potest confess
sine mediatoris decretum
... vult ... confite
ut peccata nostra ... ca
non possunt ... diabolus confide
vat ... veniat per nos
ad tribunal iudicis ... abiciat
... vult ut ... accedere ... ac
cusare peccata nostra volumus ... at
... ut ... unus
... vult ut ea confiteamur
... ne ... confitemur ...
... in futuro ... confiteamur ...
ille ... accusare ille ...
... ne ...
... iudicio ...
... confessionem ...
... papa ... v...
... in iudicio ...
... fuit confessionem ...
... iudex ...
... confessa confessione ...
... confessio
... acceptabile ... confessio
... culpe ... sua ...
... accusat ... sua vita ...
... talis nos ...
... inuenitur ...
... excusatus ... confessio
... accusator
... accusator extitit
... veniat ...
... accu
satus fuit a se accusatus ...

uit excusatus ... illam fructuosa
accusacio si subsecuta fuit contritio
... se ... accusare ...
... tempore ... melius
... contritio ...
accusacio ... precedat accusacionem et
non subsequitur contritio ... confessio
... se confitemur peccata ...
non confitemur ... confessione
... tanta ... verecundia ...
confessione ... peccatum ...
... pati ...
... confiteri ...
... uult ... propter ...
... verecundia in pena tempora
... pati ...
... virtute ...
... verecundia in confessione fuit ...
... clauor ... note
... verecundia ...
... confessione ...
... confessio ...
... peccata ...
... confessio ... ut
... confessio
... confessio ...
... confessio ...
... peccata ... confessio ...
... confessio ...
... sunt ...
... confessor ...
... confessio ...
... confessio ...
... peccata ...
... confessio ...
... confessio ...

Nota quomodo sunt aliena peccata
propria. Primo fiat in morte dampnacio
homini sicut propria. Primum est iussio
cum aliquis alterum iubet peccare ver-
bo gratia cum dominus iubet interficere
per Davit occidere Uriam ethenum. Dicit sic
iubens dampnatur sicut qui opere
implet. Iussit Nabuchodonosor
olofernem peccare, iussit Antioch-
us leges non servari omnes tales
peccant. Secundum est consilium sicut
qui alicui consulit sive superiori
sive inferiori ut vivit cum illo qui
opere perficit unde peccant omnes
mali consiliarii dominorum qui suadent
fornicaciones exaltaci-
ones. Exemplum de Caypha et
de Anna pontifice et cetera de Jesabel
et cetera affacieti malum
consilium super quod evoluet. Tercium
consensus ut qui quibus diliget
ex toto corde malum cum alius
facit. Quartum etiam favet quod dignum
sunt morte qui faciunt et qui consenci-
unt. Tullii cum debuisset placere et
non. Quintum ne primum offendat. Quartum
est adulacio qui quidam bo-
nos deridunt malos laudant
ut sunt ioculatores multi tempus
dominorum ipsos laudantes cum cum
ale faciunt. Hos et laudant
peccatores in desideriis anime sue. Ys.
Ve qui dicitis malum bonum esse
et ...utum. Quintum est receptus in male factis
verbi gratia aliquis furatur et habet apud
quem furtum abscondat ut cum
iudex querit malefactores non

permittendo dignis iudicium fieri.
Hos Seneca comparat igni. Seneca
sunt qui alios in malefactis tuent
Sextum est participacio in peccatis
sicut quidam partem habent in lucris
partem habebit in pena ut qui
fornicatoribus domos locant
vel concubinis ut ibi peccata co-
mitta pagant et qui sciunt
emit per dampnum et filii et uxores
sciunt possidentes hereditatem
de rapina vel usura conquesita
hii omnes ibunt in infernum. Sep-
timum est ut quis est in potesta-
tibus qui corrigere tenent ut
patres familias qui sub di-
tos non corripiunt. Octavum
est non obsistere peccatis. Ezechiel
et non opposuistis vos murum
pro domo domini ut ascenderetis
ex adverso pro ibi stis ut in libro
Regum quod Saul iussisset principes
suspendi ipsos subditorum
quod non prohibuerunt peccare.
Nonum est non manifestacio
peccati ut fit in synodo in cap-
itulo et qui non manifestat
hereticos et prohibicionis fal vel
tales per quod sit etiam pre-
dicatur. Deus. Iussio consilium conse-
sus palpo recursus. Parti-
ceps mutus non obstans
non manifestus.

Nota diligenter quod 3 consti-
tuunt statum ... et etiam sacerdo-
talis potestas excedit omnes alias
videlicet potestatem. Dignitate atque
utilitate. Hebre. 7o. Maior est

BJ

cum bis dicit minor est quam bis dicit
sit sacerdotalis dignitas excedit
regiam dignitatem auctoritate eciam
pro sacerdocium iubere deus instituta
est potestas regalis ut patet dist.
xviiio et c. 12. Indignitate est
dignior. ipsa vincit ipsa efficit
ipsa celum aperit ipsa absolvit
quod rex facere non potest. In utilitate
est maior et utilitas potestatis
spiritualis excedit adinvicem et
potestas ipsius secularis tamen
ab hominibus spiritualis potestas eciam
salvat secularis eciam corpus
Si non secularis deficit potestas
spiritualis licite possunt in dominium
subintrare. Si deficeret spiritualis
potestas [illegible] sufficiebat
spiritualis potestas adveniente
cum spiritualis potestas. ad regimen
populi ut patet de Israhele usque
ad tempora Saul. quos sacerdotes
sic regebant. ita duplex
est potestas in spiritualibus. execucionis
et ordinis ut officiis [illegible] execu-
cionis [illegible] 2 x q 1 [illegible]
[illegible] aliud in quid est potestas of-
[illegible] aliud execucionis ita
[illegible] aliud execucionis ita
potestatem officii quilibet sacer-
dos tamen [illegible] quod sus-
[illegible] potestatem [illegible]
[illegible] solum habet execucionem
execucionis [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] ad suam execucionem
[illegible] ad execucionem [illegible]

Non habeas deos alienos
Non assumes nomen dei tui in vanum
Memento ut diem sabbati sanctifices
Honora patrem et matrem tuam
Non occides // Non mechaberis
Non furtum facies
Non falsum testimonium dices contra proximum
Non concupisces domum proximi
Non concupisces rem proximi tui

Superbia avaricia luxuria ira
Gula invidia et accidia

Nota memoria [illegible] triplex
[illegible] imitacione
[illegible] confessione [illegible]
Non spiritus mortali [illegible]
ut exemplum habeant [illegible]
[illegible] videns si sibi
[illegible] morte [illegible]

Nota Mathei [illegible] exstitit
scilicet Matheus et Levi Mathei [illegible]
[illegible] donum [illegible] vel dona-
tor [illegible] vel dicitur Mathei [illegible]
et [illegible] manus dei [illegible] donum
[illegible]
donator [illegible] salubre [illegible]
[illegible] dei [illegible] manus
dei [illegible]
[illegible] vel [illegible]
[illegible] ab-
[illegible]
[illegible] apostolorum [illegible] ewan-
gelistarum et [illegible]
[illegible] Mathei

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